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Typographical Antiquities;

OR

THE HISTORY OF PRINTING

IN

ENGLAND SCOTLAND AND IRELAND:

CONTAINING

Memoirs of our Ancient Printers,

AND A

REGISTER OF THE BOOKS PRINTED BY THEM.

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Comprehending the History of English Literature, and a View of the Progress of the Art of Engraving, in Great Britain;

BY THE REV. THOMAS FROGNALL DIBDIN.

VOL. II.

126

LONDON:

PRINTED FOR JOHN MURRAY, ALBEMARLE-STREET,

BY W. BULMER AND CO. CLEVELAND-ROW, ST. JAMES'S.

1812.

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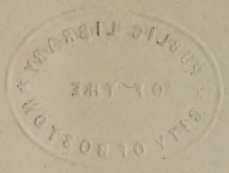

Joshua Bates
Aug. 8, 1856

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ADVERTISEMENT.

IN submitting the second volume of this work to the consideration of the Public, I cannot but express my thanks for its indulgent reception of the preceding one. From a publication similar to the present, where the readers are comparatively few, very little popularity, beyond the verge of typographical antiquarianism, can reasonably be expected. It becomes, therefore, a duty in the author to secure the suffrages of those, who are best competent to be his judges, by a spirited as well as faithful execution of the task he has undertaken; and if to accuracy of detail, appropriate as well as curious embellishment be added, he may presume upon continuing to obtain that degree of approbation which has been bestowed upon his previous labours.

A liberal mind will readily admit the disadvantages under which (if so important a denomination may be applied to these humble efforts) the historian of typography *labours, compared with the casual contributor of bibliographical information. With the former, every book, good, bad, or indifferent, must be carefully registered: every flower, beauteous or unsightly, or sweet or ill-savoured, must be 'called by its name:' the nosegay must be adjusted with all the skill imaginable, so that not a single blossom be smothered or concealed. How different*

is the case with the latter? He may stray in what gardens he pleases, and select what flowers suit him best. Accordingly, Romances, or sweet Poetry, or curious Biography, or works illustrative of Manners and Customs, are usually described in our periodical literary journals; while ancient performances of a less popular character, are wholly concealed from public view.

But if, on this score, the task of the Editor be severe or repulsive, he may console himself with the reflection that, in the end, his labours, by taking a wider range, may meet with a more substantial reputation; and that, as a Repository of Knowledge of all kinds, *the present and remaining volumes may be considered in no unfavourable light. He, indeed, who peruses them merely as a dry* catalogue of works issued from the press, *betrays a very cold feeling for the interests of ancient literature. The History of Books is the history of human knowledge: and it will not, I trust, be deemed presumptuous to aver, that there are, in the present volume, some specimens of the intellectual vigour of our forefathers which have escaped the researches of my predecessors and contemporaries. Where an ancient work promised amusement or instruction, it has been duly perused; and extracts have been made from it when found productive of information.*

Since the publication of the first volume, it has been my good fortune to purchase, at the sale of Mr. Gough's books, Herbert's own interleaved copy of his work; which is charged with no small number of corrections and additions. But still more precious was the acquisition of the same Antiquary's numerous memorandum-books, filled with copious extracts, and

constantly referred to by himself in his interleaved copy. The present Volume bears testimony to the value of these books.

But even without this aid, it may fairly be affirmed that, from a careful examination of many original editions, which were unknown to Herbert, *the present edition of our* TYPOGRAPHICAL ANTIQUITIES *has been enriched as well as enlarged. Whoever notices the copious accounts of works of this description, in the following pages, will not condemn me for arrogance or vanity in making this declaration. In the progress of human events, and as the spirit of literary curiosity becomes ardent and active, such a result is almost inevitable.*

In adopting, where it may be supposed it could not have been avoided, the language of Herbert, *I have complied rather with the prevailing custom, than with the dictates of sound sense; for it must be confessed that, however commendable may be the accuracy and diligence of my predecessor, his phraseology has more the air of vulgar memoranda than of scholar-like detail. In many instances Herbert is both obscure and ungrammatical.*

As far as respects EMBELLISHMENT, *the present edition may be considered a new work. The introduction of numerous* FACSIMILES, *executed with great credit to the several artists* employed, may gratify both the curious and the public in general: as the progress of the sister arts may from thence be more satisfactorily demonstrated. Some of the subjects executed in the present volume cannot fail of exciting surprise and amusement. In regard to those cuts which represent the* DEVICES†

* *Mr. John Nesbit; M. J. Byfield, and Mary Byfield, his sister.*

† *It seems that Herbert had given some little displeasure by his injudicious*

ACCOUNT OF BOOKS

Printed by

John Lettou.

OF the family and occupations of this printer, I am not able to give any particulars in addition to those which have been mentioned by Ames; and from him literally transcribed by Herbert. Lettou is supposed, from his name, to have been a foreigner: of what country is uncertain; but 'probably he was encouraged to come over by Caxton and Hunt, with Rood, Machlinia, and others, from some part of Germany, to settle, and promote the art of printing, in this kingdom.'

I have little doubt that if Lettou learnt the art of printing abroad, he came over into this country from a want of employment on the Continent, arising from his extreme unskilfulness in the typographical art. His name does not occur in any foreign colophon which I have had an opportunity of examining; and it will be seen, in the sequel, that there is most probably only two books extant, to which it is *exclusively* attached. So indifferent an artist stood little chance of success, without the aid and alliance of a more skilful workman; and he seems to have been taken into Machlinia's office (although his name stands first in the partnership) chiefly with a view of

obtaining support in the humble capacity of a labourer. His types are rude and broken; and formed upon none of the models which the Mentz, Cologne, and Venetian printers might have supplied him with. From what foreign office both he and Machlinia obtained their founts of letters, it seems very difficult to ascertain, or to form even a rational conjecture. Some of the early Lyons and Milan books have the closest resemblance to them, of any which have come under my own observation.

Pursuing the arrangement of Ames and Herbert, the first article to be noticed under the head of this printer is the following:

65. Quæstiones Antonii Andreae ord. Minor. super xii libros Metaphysicæ emendatae per ven. fratrem magistrum Thomam Penketh ord. fr. Augustin. *Per me Johan Lettou ad expensas Willmi Wilcock impressus* A. C. mccccclxxx. Folio.

The first part of this title is given from Bishop Tanner's Bibliotheca, p. 589, note b: the latter (commencing with the Italic letter) from Ames, who is copied by Herbert. The book itself, according to Ames, "is among the books of Magdalen College, Oxford, A. V. S. as appear in Bishop Tanner's MSS." Herbert refers only to the Bibliotheca, as just cited, and adds—"I have inserted this article after Mr. Ames, having no opportunity of seeing the book;* but am apprehensive it is incorrect, not only by introducing the diphthong character, which I do not find used so early even by

* The first impression of this work, with a date, is the Vicenza edition of 1477; which appears to have been the second book printed at this place: the first being printed in 1474, under the title of "Dita Mundi," by Leonard Achates: this latter has escaped Panzer, in the fifth volume of his *Annal Typog.* p. 510. Consult Santander's *Bibl. Choisi, &c.* vol. i. 305, ii. 53, 4; who seems to have borrowed his information from Maittaire's *Annal. Typog.* vol. i. 373; La Caille, p. 39; and Fabricius's *Bibl. Lat. Mediæ et Inf. Ætat.* vol. i. 322, 8vo. edit. Several other foreign editions of this work were published abroad in the 15th century; but in support of Lettou's edition, it must be observed that both Denis and Panzer refer only to Herbert. Panzer adds, "Primus hic est Londini impressus liber;" but how correctly, may be seen from the preceding volume.

the foreign printers, but in the incongruity of the words "quæstionibus emendatis," unless allowing for some omission." It is evident that Ames was in error; as no such words are to be found in the title.

The book is in the library of Magdalen college, and the following is the colophon of it; as kindly transcribed for me by the present very learned President of the same college.

'*Excellentissimi sacræ Theologiæ professoris Anthonii Andree ordinis fratrum minorum super duodecim libros Metaphysice quæstionibus per venerabilem virum magistrum Thomam Penketh ordinis fratrum Augustinensium emendatis finis impositus est per me Johannem Lettou ad expensas Wilhelmi Wilcock impressus anno Christi,* MCCCCLXXX. Two leaves appear to have been torn from the beginning of it.'

66 EXPOSITIONES SUPER PSALTERIUM. *Impresse in civitate Londoniensi ad expensas Wilhelmi Wilcok per me Johannem lettou. Anno xp̄i* M. CCCC. LXXXI. Folio.

The copy of this work in the Bodleian library, [Q. 1. 2. 7. Auctar.] is a very fine one; containing 291 leaves of text, with a full index of 55 leaves. It begins on sign. A ii. and has neither numerals nor catchwords. The colophon is thus: *Expliciunt Reverendissimi doctoris Valēcii sup. psalteriū hucusq; expōnes. Impresse,*" *&c.* as above. There is no copy of it in the library of the Inner Temple, as Ames and Herbert assert; although it was formerly in the curious collection of John Ratcliffe.

John Lettou

AND

William Machlinia.

HE first book, described by Ames and Herbert as being executed by these printers in conjunction, is Littleton's Tenures: a work which, says Mr. Bridgman,* "is justly esteemed as the principal pillar on which the superstructure of the law of real property in this kingdom is supported;" and on which the Commentary of Lord Coke, as it appears illustrated by the learned labours of Francis Hargrave and Charles Butler,† Esqrs. may be ranked among the profoundest legal disquisitions which the lawyers of any age or country have produced.

* *Legal Bibliography*, 1807, 8vo. p. 203.

† *Thirteenth* edition, 1794. 8vo. 3 vols. Lord Coke's preface, or Proheme, which immediately precedes the text of Littleton, and in which he dedicates the work 'To God, His Country, and the Reader'—forms one of those ancient specimens of composition, which pleases us not less by the simplicity of its style, than by the interest of the matter. The account of Littleton is grave, simple, and impressive.

67. Tenores. *Nouelli Impssi p[er] nos Johem̄ lettou et Willm̄ de Machlinia i Cītate Londinarū iuxta ecc̄am oīm. scōr.** Folio.

First Edition of Littleton's Tenures.† It has no title; the above being a copy of the colophon. On the reverse of the first leaf we have "Incipit tabula hujus libri;" being the head of the table of the chapters of the work, which is divided into three books. Then commences on the recto of the second leaf, "Tenant en fee simple est celuy qi ad trés ou teñtz a tener a luy et a sez heirez a toutes iours et est appelle en laten feodū simplex," &c. The table, says Ames, gives the beginning tenure by the directing letter, or signature, to the binder for folding the sheet, at the bottom of the leaf; as a i, a ii, a iii: then four leaves blank; after, b i, b ii, b iii, b iiii, &c. to the end. All the signatures (if I can charge my memory) run in eights except the first, which has only seven leaves. The first book of the tenures ends on the reverse of the fourth leaf after sign. a iii; the second book, on the recto of the fourth leaf after sign. c iiii: the third, on the reverse of the third leaf after sign. c iii. The colophon is at bottom—"*Expliciunt Nouelli*," &c. as above. This book has neither numerals nor catchwords. The omission of the

* That is "Impressi per nos Johannem Lettou et Wilhellum De Machlina in Civitate Londiniarum juxta ecclesiam omnium sanctorum."

† "Lord Coke supposes the French edition in folio, printed (without date) at Rouen, by W. le Tailleur for R. Pinson, to have been the *first;* a copy of which is in the Inner Temple Library," Bridgman's *Legal Bibliography*, p. 201. From the period when Pynson commenced printing, and from the silence of foreign bibliographers respecting the date of this foreign edition, there is no ground to suppose that it was anterior to the above. Indeed Lord Coke's own words do not warrant the conclusion assigned to them by Mr. Bridgman—Coke says that the Rouen edition was "*the first that he had seen.*" Consult Middleton's *Dissertation*, 4to, 1735, p. 13; but more particularly the note to the eleventh edition of Lord Coke's Commentary as extracted at p. xxxiv. of the thirteenth edition by Messrs. Hargrave and Butler. The reasons assigned by the editor of the *eleventh* edition for the antiquity of the Rouen edition of the Tenures, namely for its being printed in 1477, do not appear to be conclusive. This editor was ignorant of the history of printing at Rouen. Mr. Butler says that the date of the first edition of Littleton "has not yet been settled, and perhaps cannot now be settled, with any degree of precision." Pref. p. xxii.

printed initial letters was to be supplied by the skill of the illuminator. The type is barbarous and broken; and the text crowded with abbreviations.

Dr. Middleton says that this edition "was probably published, or at least put to press, by *the Author himself*, who died *ann.* 1481." See his Dissertation on Printing, 1735, p. 13. I have seen three copies of this very rare and valuable book; that in the Public Library at Cambridge, [A. B. 3, 16.], in the Inner Temple Library, and in Earl Spencer's collection. Mr. Alchorne's copy is now in the possession of Mr. Johnes.* A fifth is in the library of the Right Hon. T. Grenville. Usually subjoined to this first edition of Littleton's Tenures, is found

68. Vieux abrigement Des Statutes. Folio.

Of this work I have seen several copies: three in the Public Library at Cambridge (A. B. 3, 16, 17, 18); one in Lord Spencer's collection; and a fifth in the possession of Mr. Ford, of Manchester, bookseller. It is so barbarously printed, (with the same rude types as the preceding) that it is rather difficult to give an accurate description of it. There is no title, unless the words "Incipit Tabula hujus libri" are to be taken as such. The table, arranged in alphabetical order, occupies four leaves. The body of the work commences on the recto of signature A i.; and ends on the reverse of the fourth leaf, after signature N iiii.; in eights: comprehending 108 leaves. A full page contains 40 lines. The work has neither numerals, catchword, nor colophon. At the end of the last article, Outlawry, ["Utlagarie"]—"In novis ordinacĩbs. A°. V. C. 11. et puis ē rpell Anno xv. de m̄ le Roy." Ames says that, 'at the end of each section is mentioned the year of the king's reign, and the last mentioned,

* Herbert adds a whimsical extract "from the papers of the late Thomas Baker, of St. John's college, Cambridge"—about a palpable error of Sir William Dugdale, in supposing this book of Lettou and Machlinia "to have been printed by them in the reign of King Henry VIII. in these words"—Nec non tempore ejusdem regis Henrici octavi, in civitate Londiniarum, juxta ecclesiam omnium Sanctorum *impressum* per Johannem Lettou et Wilhelmum Machlinia, in folio. Originales Juridicales, cap. xxiii. p. 58,"—upon which Mr. Baker very wisely remarks—"Sed melius inquirendum."

that he observed, is 31 Hen. VI. or 1452.' Although no printer's name is subjoined to this work, it seems unquestionably to be the production of Lettou and Machlinia, from its conformity, in every respect, to the preceding article.

Mr. Bridgman seems to mention two Abridgments of the Statutes of 1481, by Lettou and Machlinia; making the copy in West's Catalogue, n°. 3416, the second; but this latter is only the same book, the date being gratuitously added. Mr. Tomlins, in his Introduction to his account of the printed Records and Statutes, &c. supposes it to have been printed before 1481. Besides the foregoing copies, there is one in his Majesty's library, and another in that of the Inner Temple.

ACCOUNT OF BOOKS

Printed by

William Machlinia.

AMES, who is literally followed by Herbert, has given as scanty an account of this printer as of his partner Lettou. He supposes him to be a foreigner, and that he "might come from a city of that name [Mechlin], formerly belonging to the Emperor of Germany, and take his name from thence. It seems," continues Ames, "that he and his partner were the first printers of law in this kingdom; yet after all my searches, I cannot find they had any patent for so doing." The reader will consult vol. i., page 354; from which it may be inferred that Caxton was probably as early a law printer. As to the additional appellation of MACLYN, or MACKLYN, [the first subjoined by Ames, the second by Herbert,] there seems to be but the slender authority of one colophon for adopting it.

Before we describe the books printed by Machlinia, whether of those which expressly bear his name, or of those which, from their close resemblance to his works, may be safely classed among them, it may be necessary to premise a few general remarks upon the style of his typography, and on his character as a printer.

Machlinia unquestionably printed with at least three different casts of letters; of which the more elegant specimens are those of the 'SPECULUM XPIANI,' and ALBERTUS MAGNUS 'DE SECRETIS MULIERUM.' Machlinia is always superior to Lettou, and some attempt at proportion and beauty may be seen in his register, or press-work; but he is not only far beneath Wynkyn de Worde in every point of good printing, but is frequently below Caxton; whose broad and bold types seem not to have suited his meagre taste. His paper is not generally so good as that of his contemporaries; but in the subsequently mentioned work of 'Albertus Magnus,' and in the 'Nova Statuta' he has shewn himself not indifferent to the niceties and beauty of his art. The paper is excellent, the margin broad, and the register exact. His character, as a printer, or rather the avidity with which his books are purchased, must be estimated more from the paucity than the intrinsic excellence of his works. His law publications are necessarily valuable; but his fame in the department of the Belles Lettres, or General Literature, may be easily calculated from his 'SPECULUM' and 'MONKE of EVESHAM;' two works, of which it is difficult to say whether the vapid insipidity of the one, or the marvellous nonsense of the other, be entitled to harsher censure. The residence of Machlinia, when he printed on his own account, appears to have been in Holborn, in the neighbourhood of 'Fleet-bridge;' when in partnership with Lettou, 'near All Saints church.'

As there is no date affixed to any of his books, we may pursue the order of Herbert; considering the 'Nova Statuta,' and the 'Revelation of the Monk of Evesham,' as the productions of his press.

69. THE YEAR BOOK XXXIII. XXXV. and XXXVI. Hen. VI. Folio.

It begins on sign. a i. 'De Termino hillarii anno henrici sexti.' On the 5th leaf, after sign. h iiij 'Explicit. annus XXXIII. Henrici sexti.'—Then, at sign. a i: 'De Termino Michaelis anno regis h. VI. XXXV.;' on the third leaf after sign. e iij: 'Explicit annus XXXV. Henrici Sexti'—Then at sign. a i: 'Michaelis XXXVI. Henrici Sexti.'

On the third leaf after sign. e iiij (reverse): 'Explicit annus xxxvi. Henrici sexti Termino Micahelis.' Publ. Libr. Cambr. A. B. 3. 15. Bishop More's collection.

This volume has been imperfectly described by Herbert, who has implicitly followed Ames.*

70. Year Book xxxiv. Hen. vi.

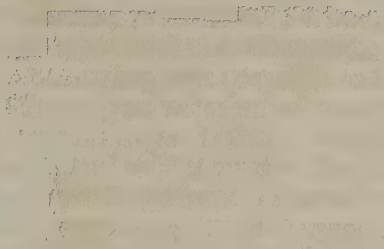
Ames mentions this book on the authority of Thomas Rawlinson's Catalogue (1732), n°. 2670; he had seen two or three leaves of it, but all without the printer's name, or place of abode. Herbert, in his Additions, p. 1773, says, that 'the late John Baynes, Esq. of Grays Inn, had a copy with both Machlinia's name and place, "*Emp'nte p. moy williā Maclyn en Holborn.*'

71. Tenores. *Nouelli Impressi per me Wilhelmū de Machlinia in opulentissima Civitate Londoniar. juxta pontē qui vulgariter dicitur Flete brigge.* Folio.

This edition of Littleton's Tenures, printed by Machlinia alone, begins, as the former one, with the line 'Incipit tabula huius libri' on the reverse of the first leaf; and is followed by the heads or chapters of the Three Books, with references to the leaves, according to their signatures. The work begins at sign. a i; and terminates on the reverse of sign. i vi;—there being six leaves to every signature. At the end we have '*Expliciunt Tenores novelli Impressi,*' &c. as above.

This work, which is slightly mentioned by Herbert, vol. iii. p. 1773, is printed with a type exactly like that of the plate of the fac-simile; and a full page contains 40 lines. The different chapters or sections commence with a blank space, for the illumination of the capital letter, which is printed in a small character, at one corner. It has neither numerals nor catchwords. Herbert notices a copy in the collection

* The 'Statutes passed in the first reign of Richard III.' which next follow, were also printed by Caxton; see vol. 1. p. 354.



¶ Incipit statutum apud westmonasterium editum. anno primo Regis Edwardi quarti post conquestum

Dwardꝛ per la grace de dieu Roy dengleterre ⁊ de Fraunce ⁊ seigneour Dirlandꝛ puis le conquest quart Al honour de dieu ⁊ de seint Esglise pur nurrer peas vnite ⁊ concorde deins son roialme Dengleterre le quele il desire moult entierement del aduys ⁊ assent dez seignours espirituelx ⁊ temporex de mesme le roialme ⁊ a lespeciale requeste des Coēs de soun dit royalme a soun premir perlement tenus a westm̄ le quart iour de Nouēbre de lan son reigne p̄mier venus ⁊ assemblez ⁊ ꝑ lauctorite de mesme le perlement adꝛ fait ordeigner ⁊ establier certeyns estatuites declaracions ⁊ ordinaunces en la fourme que ensuyt ¶ Ca i ¶ Premiriment que en eschuer dez ambiguitees doutes ⁊ diuersitees dez oppiniōs quels purroient sourdre ensuer ou estre prises de ⁊ sur actes Judicielx et exemplificacions dicellez faietz ou euez en le temps de henry le quart henry le quint son fitz ⁊ henry le sisme soun fitz nadgairs en fait ⁊ nient en droit successiuement Roies Dengleterre ou dascun de ceux Nostre dit ꝑ le Roy del aduys ⁊ assent dez seignours espirituelx ⁊ temporelx ⁊ a la requeste dez ditz coēs en le dit perlement assemblez ⁊ per auctorite dicell' ad declare establie ⁊ enacte en le dit perlement que toutz fines ⁊ finals concordes leuez ou faitz dascuns terres tenementes possessions rentes enheritementes ou autres choces ⁊ toutz actes iudicielx recoueres ⁊ ꝓcesses determinez ou commences nient reuoques reuerses ou adnullez faitez ou euez en ascune court ou courtes de recordꝛ ou ascun auter court ou courtz en ascune des temps de lez pretenses reignes dascun de lez ditz nadgairs roies en fait ⁊ nient de droit . autres q̄ per auctorite dascune perlement tenus en ascune de lour temps ⁊ exemplificacions de lez ditz fines actez iudicielx ⁊ recouerez hors dascune de lez ditz perlementz ⁊ chescun deux soient de tout autiel force vertue ⁊ effect sicome lez dites fines finalx concordes actes recouerez ꝓcesses ⁊ autres premisses euez ou faitz hors dascun de lez ditz perlementes ⁊ exemplificacions diceux feussent commēces suez euez ou determinez en temps dascun Roy loialment reignant en cē roialme per iuste title la Corone del mesme opteignant Et auxi que toutes lr̄es patentz faitz per ascun de lez p̄tenses Roies al ascun persone ou ꝑsones del creacion ensignicion ou ereccion dascun diceux au ascun estate dignite ou preeminence soient a la dite persone ou persones ⁊ as tielx de lour heires queux sount conteignus en lez ditz lr̄es patentz dautiel force value ⁊ effect come touchant tiel creacion ensignicion ou ereccion sicome mesmes lez lr̄es patentes feussent faites ou grauntes au ascun deux per

SPECIMEN OF MACHLINIA'S LAW TYPE. To face p. 11.

of Mr. Hargrave. The copy, from which the foregoing description has been taken, was in the possession of Mr. Ford, bookseller, of Manchester: but I have also seen the copy in the collection of Mr. Hargrave; who has, I believe, more ancient editions of this celebrated work than any gentleman in the profession of the law. The work is particularly mentioned in the preface to the thirteenth edition (p. xxiii.) of Coke's Commentary on the Tenures, by Messrs. Hargrave and Butler; where 'a faint ground' is stated of its being posterior in date to the former.

72. Statuta apd Westmonasteriu edita Anno primo Regis Ricardi tercii. Folio.

[' Richard per la g̃ce de Dieu Roy Denglettere et de fraunce et signour Dirland puis la conqste tierce Al honour de Dieu et de saynt Esglis,' &c.] This exceedingly scarce piece, in Norman French, commences on the recto of signature a ii, and ends on the recto of the fourth leaf after signature b iiii: containing, in the whole, fifteen leaves. It has 33 lines in a full page; and concludes with the xiiiith chapter. It has neither catchwords nor numerals.

At the end of the copy of it in the Inner Temple library, there is a MS. note of Ames to the following purport: 'By comparing this act with the type used in William Machlinia's *Speculum Christiani*, I find it the same. J. Ames.' A copy of it is also in his Majesty's library.

73. Nova Statuta. *(Without date, place, or printer's name.)* Folio.

This is the title of a large volume of Statutes, from the 1st of Edward III. to the 22d of Edward IV.; which is placed by Herbert among the productions of an 'unknown printer.' The plate opposite, is a fac-simile of one page at signature k k iiii; which shews the type to be the production of Machlinia's press, and similar to that of the preceding work. The book was probably printed about the year 148$\frac{2}{3}$. The above title commences on the signature of a i; but it is preceded by a voluminous alphabetical table, commencing at signature A i, and ending on the recto of the third leaf after sign. E iiii; in eights. The first article of this table is 'Accusacions;' the last

'Wurstede:' According to Herbert, it contains forty leaves. Two blank leaves follow it. The Statutes begin thus:

'Come Hughe le dispenser le pier et hugh le dispenser le fitz nadgairs a la suyte Thomas adonques Count de Lancastre et de leycestre et Seneschall dengletere per coēn assent et agard des piers et du people de Roialme et per assent du roy E pier au prē le roy qi ore ē come traitours et enemys du Roy et del roialme fuerent exiles desheritez et bañez hors du roialme," &c. The signatures are marked regularly through the eight leaves, with the exception of the first set; which runs to a vij only: this last number being twice marked by mistake for vi and vij. After z viij, two sets follow; and in the sixth year of the reign of Henry VI. they recommence with sign. aa i: this second set of signatures concludes on the reverse of qq v. According to Herbert, 'the years of Edward III. contain 66 leaves; Richard II. 50 leaves; Henry IV. (which he and Ames have omitted) 32 leaves; Henry V. 20 leaves; Henry VI. 83 leaves; and Edward IV. 51 leaves. A copy of this rare volume is in the library of his Majesty, and in that of the Inner Temple; another is in Earl Spencer's collection, and a fourth in Mr. Tomlins's; from which two latter (fine and perfect copies) the foregoing description has been made. In both copies sign. k vi. is unaccountably left blank.* This book is printed with rich black ink, on paper of an excellent quality, and may be considered one of the most magnificent, and intrinsically valuable, volumes of the 15th century. Machlinia appears to have gathered his scattered

* In Herbert is the following: of which I regret that I am not able to enlarge the account:

A Chronicle of England

"Partly written, and partly printed, on paper and vellum: was in the possession of the late John Anstis, Esq. Garter. It is a miscellaneous piece, and has printed in it, first, "*The promise of Matrimonie:*" second, "*The Lettre annuelle port:*" third, "*The obligation of Nisi:*" fourth, "*Tharticles of the convencion bitwene the Frensshe king and the duc of Austrice, late called duc of Burgoigne.*" Some account (says he) of these transactions may be seen in Rymer's Fœdera, 1475.

A Book of Devotion.

In Latin, on vellum, with the same type as the Nova Statuta, and most probably the production of Machlinia's press. Herbert, vol. i. p. 115.

pieces of the Statutes previously published, and to have published this as the first perfect collection of the whole.

74. INCIPIT liber qui vocatur SPECULUM XP̄RISTIANI. *Impressus ī opulentissima civitate Londoniarum per me Wilhelmum de Machlinia, &c.* [No date.] Quarto.

Immediately after this title, at the head of the page, it begins thus; 'Jn principio cuiuslibet operis permitte dominicā orationem & signum, Crucis in fronte. In nomine patris & filii et spiritus sancti Amen.' It is a short exposition on the common topics of divinity of that time: for the most part in Latin, but there is some English, which is chiefly in rhyme. The creed is parcelled out thus: "Petrus apostolus. Credo in Deum Patrem omnipotentem creatorem celi & terre Andreas. Et in Jhesū xpristum filium eius vnicum dominū nr̄m Jacob' maior. Qui conceptus est de spiritu sancto natus ex Maria virgine Johēs. Passus sub poncio pylato crucifixus mortuus et sepultus Thomas Descēdit ad inferna tercia die resurrexit a mortuis Jacob' minor: Ascendit ad celos sedet ad dexteram dei patris omnipotentis Phūs. Jnde venturus ē iudicare viuos et mortuos Bartholome': Credo in spiritum sanctū Mathe'. Sanctam ecclesiam catholicam Simon: Sanctorum communionem remissionē peccatorum Judas Zelotes. Carnis resurrectionem Mathias. Et vitam eternam Amen'

The first English lines are,

'In heuen shall dwelle alle cristen men
That knowe & kepe goddes byddynges ten.'

There are many more verses, or rather rhymes, and occasionally a few pages of prose, in English. Herbert has selected the best specimen of the English verse in the following

" *Oratio deuota ad beatā mariā.*

Mary moder wel thou bee
Mary moder thenke on me
Mayden and moder was neuer none
To geder lady saf thou allone
Swete lady mayden clene
Schilde me fro Jlle schame and tene
And out of synne lady schilde thou me
And oute of dette for charitee

Lady for thy Joyes fyue
Gete me grace in thys lyue
To knowe and kepe ouer all thyng
Cristen feith and Goddes byddyng
And trewly wynne all that J nede
To me & myn clothe and fede
Help me lady and alle myne
Schilde me lady from helle pyne
Schilde me lady from vyleny
And from all wicked companye
Schilde me lady from alle schame
And fro alle wicked fame
Swete lady, mayden mylde,
From all fomen thou me schilde
That the feende me not deere
Swete lade thou me weere
Bothe be daye and be night
Helpe me lady with alle thy might
For my frendys I praye to the
That they may saued bee
To thair soules and their lyf
Lady for thy Joyes fyf
For my fomen I praye also
That they may here so doo
That they nar J in wrathe dye
Swete lady J the preye
And they that ben in dedly synne
Lete hem neuer dye therinne
But swete lade thou hem rede
For to amende her mysdede
Swete lady for me thou pray to heuen king
That he graunt me housel shrift and gode endynge
Jhesu for his swete grace
Jn the blisse of heuene also a place
Lady as J trust in the
This prayer that thou graunt me
And I schalle lady here be lyfe
Grete the with Auees fyfe
Swete lady full of wynne
Full of grace and god withynne
As thou art flour of alle thy kynne
Doo my folyes for to blynne
And schilde oute of dedely synne
That J be neuer take therynne
And noblest lady graunt me
That my soule for my synne ne dampned bee"

From the specimen below,* it will be seen that the evil passions of human nature were drawn and coloured with no delicate or sparing hand, by the ancient compilers of books of devotion.

At the end, after "Explicit liber qui vocatur speculū Xprīani Sequitur exposicio oracionis dominice cū quodam bono notabili et

* *De Avaricia.*

I loue my wombe aboue all thyng
Hym most to please is my likinge
I haue no reste night nor day
Tyl he be serued all to his pay. fol. 25. rev.

De Luxuria.

I loue foule loue of lecherie
Fornicacion and auowtrie
Fro sinfull lust I wille nat fle
Though I in helle for hit ay bee. fol. 26. rev.

septē capitalia vicia cū aliquibus ramis eorū.' Afterwards, 'Sequuntur monita de verbis beati Ysidori extracta ad instruendū hominē qualiter vicia valeat euitare & in bonis se debeat informare.' The whole concludes with this colophon: '*Jste Libellus impressus est ī opulentissima Ciuitate Londoniarum per me Willelmum de Machlinia ad instanciam necnon expensas Henrici Vrankenbergh mercatoris.*'

A copy of this work is in the library of His Majesty, in that of the Marquis of Blandford, of Earl Spencer, and in the Bodleian collection at Oxford. It has neither signatures nor numerals; and the leaves, according to Herbert, 'counted over, are 116.'

The author of it is supposed to be John Watton, in the catal. of MSS. in England and Ireland, C. C. C. Oxon. n. n. CLV, 53.

75. LIBER AGGREGATIONIS seu liber secretorum ALBERTI MAGNI de virtutibus herbarum lapidum et animalium quorumdam. *Per me Wilhelmum de Mechlinia Impressus Jn opulentissima Civitate Londoniarū Juxta pontem qui vulgariter dicitur Flete brigge.* (No date) Quarto.

'Liber primus de viribus quarumdam herbarum;' this, with the first part of the preceding, forms the title on signature a ii, which has only a blank leaf before it. The book has no catchwords, nor are the leaves numbered; but it contains 41 leaves in the whole, from a to d in eights; e six; and f three. The colophon, on the reverse of sign. f ii, is as follows: ('Albertus Magnus de secretis nature Explicit Necnon per me wilhelmum de Mechlinia Jmpressus Jn opulentissima Civitate Londoniarū Juxta pontem qui vulgariter dicitur Flete brigge.') The two remaining leaves, or three pages (for the last is blank) consist of directions to find the changes of the moon, easter, &c. The paper marks are the dog, the p, and the hand. I subjoin the following, for the gratification of the learned in the occult sciences: 'Et si quis vult ut non vociferat gallus: caput ejus inunge oleo et frontem. Et in libro Archigenis dicitur quando canīlla leporis suspenditur super ipsū qui patitur colicam: Et dicit Aristotiles qui sedet supᵖ pellem leonis: recedunt ab eo emoroide.

Et dixerunt philosophi si annularem abortim suspendit super se mulier non concipat mulier donec p̄manet super ipsam. Et quando bibit mulier urinā arietum nunq̄ concipit. Et quando bibit sanguinem leporis non concipit. Et si stercus leporis suspendatur super mulierem non concipit donec p̄manet sup̄ ipsam, &c. Et dixerunt philosophi si suspendatur caput capre sup̄ illum qui patitur scrofulas, sanatur per ipsum.'* Recto of the first leaf after sign. d iiij.

This book is printed in the same type as the 'Revelacion;' and is the most elegant specimen of Machlinia's press with which I am acquainted. The registering of the pages is regular, the margin broad, and the paper excellent, both in tint and quality. Herbert's own beautiful copy was purchased by Mr. Triphook, at the sale of Dr. Combe's duplicates A. D. 1808; and it is now in the collection of the Marquis of Blandford. Earl Spencer has also a copy.

* I make no apology to the bibliographer, for presenting him with the following brief account of the works and general character of the above extraordinary philosopher. The learned Moreri, although he may have exhausted the subject of his life, has left many things to be said conerning the editions of his works.

Conrad Gesner the father of bibliography, is the first who has presented us with a list of Albert's writings, which have been more amply discussed by Boissard, in his *Icones Viror. Illustr.* Gesner, [*Bibliotheca.* p. 21. edit. 1583] speaks of a Lyons edition, in five volumes folio, containing all the then known works of Albert, and published early in the 16th century, which, he understood, were sold for as much as 10 franks: a frank containing 10 denarii. He then mentions a variety of *Opuscula*, which were preserved unpublished, in the library of the preachers at Vienna. These, however, were subsequently published at Venice in 1517, with the exception of the tract '*De causa longitudinis et brevitatis vitæ.*' In the middle of the following century, notwithstanding the foolish clamours which had been raised against the reputation of THE GREAT ALBERT, ['qui non sunt stultorum hominum clamores,' as Morhof very justly asks—*Polyhist. Literar.* vol. i. p. 74,] there seems to have been an anxiety to collect together all his works, which were scattered in a variety of rare and imperfect editions, and to present to the world an edition of them at once correct, beautiful, and complete. This was accordingly undertaken by a learned father at Lyons, of the name of Petrus Jammy; who, in twenty-one folio volumes, not of the smallest dimensions, has proved himself equal to the stupendous task he undertook. This edition appeared in 1651; but some Opuscula had escaped the diligence even of this indefatigable editor. Consult Quetif's *Bibl. Dominica.* vol. i. p. 179—183; and Altamura, *Idem. Opus.* edit. 1677. Nevertheless, the Venice edition of the work '*De Generatione et Corruptione,* 1495,' and the Cologne edition of the '*Biblia Mariæ,*' 1625. 8vo. have not been noticed by these latter bibliographers.

To Herbert's copy was prefixed another book in 4to. printed with the same types, and wanting the title-leaf, but having this head-title in ancient writing: 'Albertus Magnus de secretis Nature et de

A glance at the contents of these twenty-one folio volumes, as they are stated by Fabricius, [*Bibl. Lat. Med. et Inf. Ætat.*, vol. i. p. 114—120,] will convince the student of ancient lore of the wonderful talents of their author. There seems to have been nothing in the then known, but wretchedly imperfect, state of science and literature, but what came within the grasp of his intellect. A philosopher, a scholar, and a divine, Albert was at once the glory and the envy of his age. While the abstruseness and singularity of his researches into the animal and vegetable kingdoms, laid the foundation of the study of the Occult Sciences, [in which Agricola and Agrippa afterwards obtained distinguished notice,] the fervour and piety of his religious meditations raised him to a bishoprick, and placed him at the head of a school, in which Aquinas and Bonaventure were the most brilliant and grateful disciples. True it may be, that his philosophical works will not bear the test of modern investigation; but is not this conclusion often made without the proof of experiment? That Albert had any glimpses of the beautiful discoveries of Linnæus or of Davy, cannot with reason be conjectured: the thirteenth century was not the æra for philosophical experiment: and our philosopher, like his contemporary and rival, Roger Bacon, because he saw with sharper eyes than his countrymen, shared the common fate of being persecuted for a magician! [How excellently has Morhof expressed himself on this subject—"Fuit ille vir argutus, nec in nudis speculationibus substitit, ut ceteri faciunt Scholastici, &c." *Polyhist. Literar.* vol. ii. p. 84.] It will excite the smile of posterity, to see how anxiously and acutely both Trithemius and Naudæus argue to defend him from the charge of magic! Indeed modern incredulity may be shaken, on reading the extraordinary things which Schiller tells us may be performed by attending to the work which Machlinia has printed. Schiller notices the Amsterdam edition of it in 1665: see his '*Armenian*, or *The Ghost Seer*,' vol. iii. p. 252; vol. iv. p. 6, 7; edit. 1800.

It remains to say a few words about the editions of Albert's works, which amount, in the whole number, to not less than 800, according to Labbe. Of course the reader will be satisfied with a designation of some of the rarest.

1. *Opus Virginis gloriosæ super Missus est.* Fol. Max. First Edition: of great antiquity, and probably among the earliest specimens of Mentel's printing. Santander assigns to it the date of 1470; see his *Dict. Bibl. Choisi*, vol. ii. n°. 45; but consult Freytag's *Adpar. Literar.* vol. i. p. 569, where the following title is given to it: 'Mariale Alberti M. sive quæstiones ccxxx. super Euang. Missus est angelus Gabriel.' Freytag's description is, in other respects, nearly the same as Santander's. He says, that the present is 'the first and rarest of all the editions, and that the work occupies the first place of the twentieth volume of the Opera Omnia,' ut ante. He then speaks of the excessively barbarous and rude style of the typography, and agrees with Santander in making it to consist of 66 leaves. 2. *Opus de laudibus B. Virginis*, libri. xii. Fol. Max. This edition has every appearance, from the rudeness of its typography, of being printed at the same place, and

miraculis Mundi:' and at the end of the Introduction, 'Titulus. Incipiunt Secreta Mulierum et virorum ab Alberto Magno compositа.' The text is commented on, paragraph by paragraph, but

by the same printer, as the preceding one. Consult Santander and Freytag, who expatiate largely on its rarity and singularity. *Ibid.*

3. *Opus de Mysterio Missæ.* Ulmæ. Joan Zayner, 1473, Fol. First Edition; and the earliest book printed by Zayner with a date. The reader may consult Panzer's *Annal. Typog.* vol. iii. p. 528, and Santander's *Dict. Bibl. Choisi*, vol. ii. p. 33. The colophon is sufficiently impressive. 4. *Sermones Notabiles*, &c. Colon. A. Therhoernen, 1474. fol. First Edition. See the foregoing authorities. The imprint is in red letters, with the printer's device at bottom. 5. *Summa de Eucharistiæ Sacramento.* Ulmæ. Zayner. 1474. fol. First Edition. See Panzer and Santander. 6. *Compendium Theologicæ Veritatis.* Venet. 1476. 4to. This is the first edition with a date; but probably Zayner's edition printed at Ulm, without a date, is anterior to it. It was frequently published in the 15th century, although Clement and Santander doubt its legitimacy as the work of Albert: Quetif, according to Clement, assigns it to Hugo of Strasburgh. This treatise will be found in the 13th volume of the '*Opera Omnia Alberti.*' Clement says, erroneously, that the present is the first edition in which the appellation of The Great was given to Albert. See his *Bibliotheque Curieuse*, vol. i. p. 126, n. 63; Santander, vol. ii. n°. 47; Panzer, vol. iii. p. 119. 7. *De Arte intelligendi, docendi, et predicandi.* The curious bibliographer must not pass over this edition. It is printed in a small folio volume of 18 leaves, and is not to be found in any edition extant of Albert's works. Notwithstanding Maittaire's supposition of its being the production of Albertanus, a lawyer of Brescia, [*Annal. Typog.* vol. i. p. 531,] I incline to think it the same work as is noticed by Fabricius under the title of '*Doctrina dicendi et tacendi*,' Paris. 1491. fol. Consult Freytag's *Adparat. Literarius*, vol. i. p. 566; which work, as usual, is minute and interesting. 8. *Summa Philosophie Naturalis*, A.M. &c. The latter authority has given a sufficiently interesting epitaph on Albert, to be found in this edition, which was printed at Leipsic in 1499, fol. *Idem.* vol. i. p. 533. It is slightly noticed by Leichius, in his *Annal. Typog. Lipsiens.* p. 76.

The foregoing editions concerning some Theological and Scholastic Opuscula of Albert are among the rarest of this philosopher's works extant. Of his Philosophical works, the following are among the earliest and scarcest. 9. *Mineralium Libri quinque*, 1476, fol. See De Bure, No. 1482: Panzer, vol. ii. p. 368. The printer was Peter Maufer, and the work was most probably executed at Padua. 10. *De Animalibus*, lib. xxvi. Rome, 1478, fol. A rare and curious book; of which Audiffredi (*Edit. Roman.* p. 223,) treats with his usual accuracy and interest; but which is said to be nothing more than a translation of Aristotle's treatise upon the same work: consult *Notices et Extraits des Mss. de la Bibl. Nationalle*, vol. vi. p. 388. 11. *Idem Opus*, Mantua, 1479, fol. Consult Santander, vol. ii. n°. 53. 12. *De Secretis Mulierum*, 1478, 4to. Without place or printer's name: exceedingly rare. Santander. 13. *Liber Aggregationis seu*

Here begynneth a litil boke the whiche traytied and reherced many gode thinges necessaries for the infirmite & grete seke-nesse called Pestilence the whiche often times enfecteth vs made by the most expert Doctour in phisike Bisshop of Arusiens in the realme of Denmark &c

Here after folowen the remedies for the Pestylence

Now it is to wete by what remedies a mā may p̄serue him selfe fro pestilence, first see the writing of Jeremy the pphete that a mā ought to forsake euyl thīges & doo gode dedes & mekely to ꝯfesse his sinnes, for why it is the hyest remedie ī time of pestilence, penaunce & cōfession to be p̄ferred al other medicynes Neuerthelesse I pmitte you verely it is a gode remedye to wyde and chaunge thynsect place But somme may not proufitably chaunge theire places Therfore as moche as to them is possible it is to eschewe euery cause of putrifacaō and stynking and namely euery fleschly lust with wymmen is to be eschewed, Also the sothern wynde whiche wynde is naturelly Infectyf Therfore spere the wyndowes ayenst the southe ī like wise as it is sayd before til the first houre

SPECIMEN OF MACHLINIA'S COMMON TYPE.

The Facsimile Engraved by F. Hewlett. To face Page 19. Vol 2.

Published by W. Miller, Decr 20th 1811.

there is no intimation who the commentator was, unless, perhaps, in the title page. It contained g 7 in eights. On the last page; 'Finis huius tractaculi venerabilis Alberti magni, secreta expliciunt mulierum.' It must have had another leaf, but whether blank, Herbert could not tell, he knowing of no other copy.' See his 'Corrections and Additions,' p. 1773.

Books without Printer's Name, or Date, or Place subjoined; but supposed to be printed by Machlinia.

76. HERE BEGYNNETH a litill Boke necessarye and behovefull agenst THE PESTILENCE. Quarto.

'At the reuerence and worschip of the blessed Trinite and of the glorious virgyn saynt Marye of the conseruacion of the comyn wele of alle cristen people, as wel for them that ben hole as for remedie of them that been seke I the bysshop of Arusiens in the royalme of denmark doctour of Phisique wille write by the moost experte and famous doctours auctorised in Phisike somme thynges of the infirmite of pestilence whiche dayly enfecteth and sone suffreth us to departe oute of this lyfe

First I wil write the tokenes of this īnfirmite
The second the causes wherof yt cometh
The thirde remedies for the same
The fourth comfort for the herte and the p[ri]ncipal membres'.

Secretorum, de virtutibus herbarum, lapidum et animalium, 1478, 4to. This edition was printed at Bologna by Schriber, and is considered as the first of the work. It was probably the one from which Machlinia printed the above. Consult Denis, p. 88, and Santander, vol. ii. n°. 55. The reader will find the deficiencies of this list of the editions of ALBERTUS MAGNUS supplied by the copious ones in the fifth and tenth volumes of Panzer.

Our author died in the year 1280; after he had resigned the episcopacy of Ratisbon, and returned to his cloister in order to prosecute his studies without molestation.

On the recto of the fourth leaf we have

'The *remedies for the Pestilence.*'

'Now it is to wete by what remedies a mā may p[re]serve him self frō pestilence first see the writīg of Jeremy the ꝑphete that a mā ought to forsake evil thīges and do gode dedes and mekely to cōfesse his sinnes for whi[y] it is the hiest remedie [ī] that time of pestilence penance and cōfession to be p[re]ferred [to] al other medicines,' &c.

On the rev. of the 6th leaf; 'Here foloweth the comfortes of the herte and of the principall membres.'

On the recto of the 7th; 'For the letting of blode.'

On the reverse of the 9th and last leaf, at the end, is as follows: 'These remedyes be sufficient to eschewe thys grete sckenesse with the helpe of god To whom be eūlastyng laude and praysingw orld withouten ende. AMEN.'

I might have before observed, that, on the second page of this rare volume, there are some observations upon the then popular subject of medical enquiry, the Urine: also, upon the aspect of the windows of the house; as being favourable, or otherwise, to the infection. In the library of Peter-house college, Cambridge, there is a fragment of this book pasted within the wooden covers of the binding of an edition (1499) of '*Discipuli Sermones.*' This description is taken from a perfect copy recently in the collection of Mr. Robert Triphook, bookseller. This work was unknown to Herbert.

77. VULGARIA THERENTII in anglicanam linguam traducta.' Quarto.

This is, as I conceive, a fragment of Machlinia's press. It has only eight pages, and is in alternate sentences of Latin and English; the Latin in a larger, the English in a smaller, type. It contains 24 lines in a page, and is probably a reprint of the neat edition of this work published at Antwerp in quarto, 1486. The first page of this fragment begins on the reverse of the 6th leaf of the Antwerp edition, line 29. A copy of the *foreign* edition is in the Public Library of Cambridge. I subjoin the following as a specimen of the English:

Here must I abyde allone this ij dayes
Bidu[u]s hic manendum est mihi soli
Though I may not touch it yet I may see
Si non tangendi copia ē videndi tñ erit
The dede selfe scheweth or telleth
Res ipsa indicat
See how froward a face yond' hāgemā makes
Vide —— sibi distorsit carnifex
If I hadd taryed a lytill while I hadd not found hym at home
Paululū si cessassē eū domi nō offendisse

This fragment I found in the library of Peter-house college, Cambridge; and in a situation similar to that of the fragment of the foregoing work. It is a great pity that no perfect copy of so curious, and, in many respects, interesting a grammatical treatise, is known. I suspect that some part of the foregoing text is erroneous; although it be a faithful copy of the original. Unknown to Herbert.

78. Reuelacion of a Monke in the Abbey of Euishamme, &c. Quarto.

This extraordinary and almost unknown book opens with an account of 'a certain young man who lived in a monastery called Evesham (Euyssham), and who fell into great and grievous sickness' —'his stomach abhorred (abhortyd) so greatly meat and drink, that some time by the space of ix days or more he might receive no thing but a little warm water,' &c. In the second chapter, after the monk recovers somewhat from his ailing, he falls into a trance; and except a little thin breath and amoving of his heart,' he is described, as to external appearances, quite dead. In this state the monks carry him to his bed. Afterwards, he begins to revive; he has 'a little redness of cheek, and a little warmness of body'; his color goes and comes; at last his eye lids begin a little to move; there comes down from them, on his cheeks, 'a yellow humour of water, in manner of tears; his lips move, with his cheeks compressed; tears follow, and his spirit begins a little and a little to come again.' When he thoroughly recovers, he relates the vision or 'revelation,' of which the work is

composed, and of which the following are copious specimens, both in the ancient and modernised orthography.

The revelacion that foloweth here in this boke, tretyth how a certeyn devowt person, the wiche was a monke in the Abbey of Euishamme, was rapte in spirite by the wille of God, and ladde by the hād of Seint Nycholas the space of xi days and xi nyghtes, to see and knowe the peynys of purgatorye, and the jowys of Paradyse, and in what state the sowlis ware that ware in purgatorye, and also in Paradyse. Sothly in bothe this placis he sawe and knewe many persons, bothe men and women, the whiche he knewe welle before, when they lyuyd in thys world, and spake with hem there mowthe to mowth in bothe the placys, as he founde hem, as hit folowth wele after in this boke. This revelacion was not shewed to hym only for hym, butte *also for the comfort and p[ro]fetyng of all cristyn pepulle;* that none man shuld dowte or mystruste of anothir life and world, the whiche every man and woman moste go to, and lyke as they deserve here in this worlde, by here lyvyng so there to be rewardyd. And as for the trowthe of this revelacyon, no man nother woman ought do dowte in any wise; for and a man wele rede and undirstonde the begynnyng with the ending, he shalle so largely see hit approuyd in grete myraclis by almyghty God, shewyd unto the same person that same tyme, that alle resons and mocions of infydelite, the whiche risith oftē tymes of māns sensualite, shalle utwardly be excludyd and quenchid and gretely shalle cause alle crysten pepulle, that herith hit, to drede god and love hym, and also to preyse hym in hys werkys for *seche another revelacion, and so opyn and trowe* was never shewed in this lond ne in no nothir that we rede of.'

Here begynne the chaptres of this revelacyon.

Chap.
Howe this monke fyl into a sore and grevys seknes and gave hym to confession and prayur, and compunccion of teeris - - - - - i.
Howe he laye also p[ro]state in the chaptur howse as though he had ben dede - ii.
Howe the figure of oure lordys crosse that he worshipte was fonde bloody - iii.
Howe he was come ageyne to himselfe - - - - - iv.
Howe he sought aftyr hys staffe and his shews, and how devoutly he worshipte the crosse v.

Chap.
Howe he told to a brother that he lovyd well a part of seche thynges as he had seyne vi.
Howe he was desired of his brethren to ete sūwhat aftyr so longe a faste - vii.
Howe he tolde to ii of his confessours a part of thoes thinges that he had seyne - viii.
What was his peticion specially and howe a certyn person apperyth to hym - ix.
Howe he was warnyd in his slepe to worshippe the crosse of oure lord - - x.
How the same crosse bledd don to hym at the ryght syde and at the ryght foote and of the ii lyghtys - - - - - - - xi.
Howe he came yn to chaptur howse and toke dysciplynys, and how he was rapte - xii.
How he felte hym selfe here rapte fyrst - - - - - xiii.
How he folowed hys leder sent Nycholas when he was rapte - - xiv.
How sent Nycholas broughte hym to the fyrste place of purgatorie - - xv.
Of the grete diversyte of peynys that he saw - - - - - xvi.
Of the secunde place of peynys ī purgatory - - - xvii.
How sent Margaret delyvred a sowle of a synfulle woman fro the devylles - xviii.
Of a goldesmyth that was savyd by sent Nycholas - - xix.
How thys monke know there fyrst that sent Nicholas was hys leder - xx.
How the same goldesmyth told the monke in purgatorye how he dyde sodenly and was savyd - - - - - xxi.
How the goldesmyth tolde the monke a remedye agenst soden death - xxii.
How the sone of this goldesmyth tolde the monke aftyr he was comme to hym selfe ageyne that hys fader had apperyd iii times to hys moder aftyr hys deth - xxiii.
Of the thirde place of peynyes ī purgatorie - - - - - xxiv.
Of the fowle vyce and sinne of sodemytis - - - - - xxv.
Of a doctour a lawe that was a sodemyte - - - xxvi.
Of thoes persons that this monke sawe and spake with in the fyrst peynys and fyrst with a prior - - - - - xxvii.
Of an ancres that he sawe and knewe in the same place - - xxviii.
Of a certen bisshoppe there also - - - - xxix.
Of a certen woman a pore manys wyf - - - - - xxx.
Of relygyous men, what peynys they sofryd for dyvers certen fawtys xxxi.
Of a certen knight that brake a vowe - - - - xxxii.
Of a nothir knight - - - - - xxxiii.
Of thoes persons that he sawe in the ii placys of peynys - - xxxiv.
Of thre bysshoppis that were there - - - - xxxv.
Of an archbisshoppe of Canturbery - - - - xxxvi.
A certen descripcion that the monke made of dyvers kyndys of synful peple and of her peynys* - - - - - xxxvii.

* 'Among the company (says Herbert) he saw in purgatory, he mentions, in chap. xxxvj, 'of an archbisshoppe of Canturbery,' against whom he lays this charge: 'for he onwysyly promoted ful onworthy persōs to beneficys of the chirch: & also he dredde & was eschamyd to execute the lawe for displeasing the kīg by hoys fauor hit semyd he cā to that dignite. Also

	Chap.
Of poy synners that he sawe	xxxviii.
Of userers also	xxxix.
Of fugytyves of religion	xl.
Of a certen kyng of Englonde*	xli.

for the opyn & foule onchaste leuing of pristys & clarkys bisshopps nowe a dayis, ful gretly perishe, because they correcte not so grete a synne, the whiche is a ful grete īiurye & wrōg to the heuynly sacramentys of holy chirche—Sothly of the negligens of denys of archedekons & of other officers, mony thingis y law the which y leue out to tel & how by her consenting & simulacyon & for taking zestys & mēnys persōs al the state of chrystendome almoste ys ouercōme and subuertyd for this ys opynly shewyd in the werkys & condicions of hem that now leuyn.—Trewly then y thoughte to myselfe that ful few prystys were ther fōde of the gret nōbre that is of hē ī al the world.'

* Also in chap. xlj. 'Of a certen kyng of Englonde—Sothely he was on euery syde pressyd and peyned.—He sate as on an horse, that blewe owte of her mowthe and nose a flame blacke as pycche; medylde whyt a smoke and stenche of helle, yn to the greuys torment of hym that sate aboue, the whiche was armyd at al pecys as he schulde have one to batelle. Trewly the armyr that he were was to hym intolarabul peyne, for they were as bryght brennyng yirne ys, when hyt ys betyn whyt hamers and smytyth owte fyry sparkeclys by the whiche he was wyth yn for the al to brēde and whyt owte forthe the same armys brende yn ful gret hete, and ladyd hym that ware hym wyth ful sore borthyn—& this cruelly was he ponyshte for onryghtful scheding of mēnys blode & for the foule synne of auowtrye that he vsed. Jn thys too thingys he dedly offendyd ofte times & tho cruel tormētours wykyd fyndis ful gretly wyt derisions & scornys vpbraydyd him because he wuld be auēgid on mē that slew his venry as harte and hynde boocke & do & seche other the whiche by the law of kinde ought to be slayne to euery mā, & therefore sū of hē he putte to dethe or els cruelly wulde mayme him, & for al thys he dyd neuer but lytyl penance as long as he leuyd. Also ful myserably he complaynde that nethir his sonnys nether his frēdys the whiche he lefte alyue, & to home he had gotyn mekyl tēporal godys dyd or schewyd for him any thing after his deth for his helpe & releuyng. Nothing he seyde my sōnys & frendys have done for me ī these peynys. Alas lo y haue loste alle my labur & besynes that y haue done ydylly to make myne heiers riche and mighty.—Trewly y saw hym sūwhat esyd & releuyd of his peynes only by the prayers of religious men, to home in his life for god he was full benyuolent oftyn tymes, and therby y understonde specyally that he hopyd to be sauyd—ful greuysly he sorowed & was peynde, for by cause he oppressyd diuers tymes the pepul wyt ondue taxys.'

In the last chapter the author labours very hard to 'prouyn thys vysion, not to be of mānys conceyte, but vtwardly of the wylle of god the whiche wolde haue schewed to crysten pepul;' but however these *pious* frauds might be swallowed in those times of superstition and ignorance, they will be imbibed by very few at present. On the last leaf only half a page is printed; so that there was ample room for a colophon, or printer's mark; but there is none.' HERBERT, p. 115, 116.

Chap.
Of a bysshoppe that was in peynys of purgatorye and yette god shewed for hym myracles in thys world - - - - - - xlii.
Of a certen abbot - - - - - - xliii.
Of an abbesse also - - - - - - xliv.
Of two nonnys that were lepers - - - - - xlv.
Of a knight that offended in Symonye - - - - xlvi.
Of a monke a sextēne* - - - - - xlvii.

* *Of a certain young monk that sometime in his days was Sexton of the Church.* A certain young man, a monk, that some time he had seen, the which in many things behaved him religiously; and he was also sexton of the church where he dwelled. Sothely there were in this same church iii or iiii images of our blessed Saint Mary, having in her lap the image of our Saviour Jesu Christ, in form of a little babe, and they were set at every altar, right well painted, and fair arrayed with gold and divers other colors: the which shewed to the people that beheld hem great devotion. And before every image hung a lamp; the which, after the custom of that same church, were wont to be lighted at every principal feast through all the year, both by night and by day, enduring, from the first evensong unto the second evensong aforesaid, the foresaid images of our blessed Lady Saint Mary. And also the like lamp lightened all the church about. Truly, it happened upon a time in the aforesaid sixteen days, that great scarceness of oil was in that country that same time, and also there was no man that there had any oil then to sell; and seldom it was that any stranger, at that season, put forth any such chafer (*chaffre*) for to sell. Wherefore the said sexton, by cause he wist not where he might get oil for necessary uses; the meanwhile he withdrew the oil from the foresaid lamps, as him thought he might lawfully do: Howbeit that he had some in store, but he dreaded lest it would not suffice till he had more, so that, on Ascension day, and Whitsunday, he put no light to hem, the which in these feasts specially were wont to burn. But he went not unpunished. Sothely the third day in Whitsun-week, when he was seeing all things right whole and sound, suddenly he was smit with a full sharp axe; and so avexed thereof, that he was mad and out of his mind, and on the Wednesday, the next week after, he died. And on Saturday before his death, when he was almost at his last end, he saw in a vision the queen of heaven our blessed lady Saint Mary, standing on a *grice* of a certain winding stair in the church that was by one of the same images of our blessed lady aforesaid. And when he saw her he cried to her, remembering his sickness and peril, 'O holy and blessed Mary, have mercy on me!' Then she answered him sharply both in word and cheer (chere), saying thus wise: 'Thou hast taken from me the worship of my light in earth, and I shall again take from thee the light of this present life!' Sothely when he heard and understood this threatening, he was sore vexed and abashed, and no marvel, and cast himself down at her feet with great weeping and sorrowing, and asking forgivene of his trespass, and promised amendment. Then our blessed Lady, whose threatening is wont to be of mercy, meekly beheld him and made a sign with her hand, shewing him the *grice* that she stood upon and said, 'Sit down here!' Then he began, as him thought, to sit down, full sore afraid, at her feet; when she suddenly vanished away. And when he was come to himself again,

Chap.
Of a clerke that levyd holy lye - - xlviii.
Of paradyse and of the multitude of pepulle that he fownde there* xlix.
How he sawe a certen abboth there - - - - l.
Of a certen priour that lyvyd devoutely and dyde holylye - - - li.
Of a certen yong monke of hys - - - - - - lii.
Of a certen worshipful priste - - - - - - liii.
Howe oure lordys passion was representyd amonge the holy sowlys that ware in paradyse liv.
Of the entryng at the gate of paradyse and of the ioye that apperyd wythin forthe - lv.
Howe this monke came ageyne throwe the gate of paradyse - - lvi
Of the swete melodye of bellys that he herd ī paradyse and how he came to himselfe ageyne - - - - lvii.
Approfe how this revelacyon is of God, and moste nedys be trewe for the gret myracles that god shewyd on hym that same tyme† - - - lviii.

Explicium capitula.'

called for his brethren, and told them this vision that he had seen, and prayed them, and also bade them with great instance and *wothys* that the next night with the day following, the lamps aforesaid should be lightened and burn, as the custom was. Also he made a vow, and that he might have his health again, he would continually keep forth and increase the aforesaid lamps to worship and laud of the glorious virgin and mother of God our blessed Lady Saint Mary. But he could not call again the word and sentence that she said to him; and so he died the Tuesday after Trinity Sunday. And as for the restoring of the foresaid lamps, some satisfaction he did for his offence and trespass. Truly yet hitherto is he holden in pains and torments because oftentimes he had offended in keeping of his religion, and in saying of divine service. And also he was light of behaving and indiscreet as in eating and drinking, laughing, speaking, *japyng*, and in many other more.'

* Now of the solace and comfort of the blessed souls that be scaped her pains, and be at rest, and of her everlasting joys, somewhat I will tell you, as I can and may, for no man may sufficiently. And when we were past and gone these three places of pains as it is above said, and had beheld the great pains and divers torments of sinners, we went furth farther; and as we went farther, there begun to appear, a little and a little more and more, a full fair light unto us, and with all broke out a full pleasant sweet savour. And anon after we came to a field, that which was full of all manner of fair and pleasant flowers, that gave to us an *oncredyble* and inestimable comfort of joy and pleasure. Sothely in this field we saw and found infinite thousands of souls, full jocund and merry; in a full sweet rest after their penance, and after their purgation. And them that we found first in the beginning of that field, had upon them white clothing; but it was not very bright, neither well shining. Notwithstanding, they had no spot of blackness or of any other uncleanness on them as it seemed; save this as I said before, they [were] not very bright shining white. Truly among these many, I knew them which some time I saw and knew full well when they lived in this world. Of the which shortly some what I will tell you; and of others I purpose to cease.'

† 'Mony instruceyons & opyn examplys byn here at the begynnyng of this narracyon that euydentely prouyn thys vysyon, not to be of mānys conceyte, but utwardely of the wylle of

The book thus concludes: 'Full delectable it was to him, (the Monk) as he said, from that time forth, as oft as he heard any solemn peal of ringing of bells; by cause it would then come to his mind again the full sweet peal and melody the which he heard when he was among the blessed souls in paradise. Sothely after that he was come to himself, and his bretheren had told him that now is the holy time of Vesper, then first he believed when he heard them ring solemnly to complain: for then he knew certainly that the peal and melody that he heard in paradise, with so great joy and gladness, betokened the same solemnity of Vesper in the which our blessed Lord and Saviour Jesus Christ rose up visibly and bodily from death unto life: to whom with the Father and the Holy Ghost be now and evermore everlasting joy and bliss. Amen.'

This extraordinary performance, which is bound up with a copy of Caxton's 'ORDER OF CHIVALRY,' in the British Museum, is printed with types of the same character as those of the 'NOVA STATUTA;'

god the whiche wolde haue hyt schewed to crystyn pepul. Neverthelesse yefe there be so grete infydelyte or infyrmyte of any persons that can not beleue to these thyngys aforeseyde lete hem consyder the grete sekenesse and febulnes of hym that sawe hyt, so sodenly and so sone helyde into a very wytnes and trowthe of this vysyon that he sawe. Also let hem meruelle the grete noyse that was abowte hym, and also howe that he was prycked in hys fete wyth nyldys by the whyche he kowde not in any wyse be movyde. Forthermore let hem take hede to hys yes that were so ferre fallyn done in to hys hede and was not seyne onethe to brethe space of. ij. days, and also aftyr a ful longe space of howris onethe laste myghte be perseuyde yn hym a ful smalle meuyng as a thynne drede yn hys vytalle veynys Also let hem consyder hys contynualle wepng and terys the wyche he hade aftyrwards many days. Ande besyde al thes thyngys we knowe also another certen thynge that was a ful feyre myracle and a very tokyn of godys curacyon schewyde on hym the same tyme, and as mekyl to be meruelde. Sothely he had al moste the space of an hole yere yn hys lyfte legge a grete sore and ful byttur as hyt were a canker large and brode wherby he was peynyde intollerably. Ande he was wonte to sey, that he had seche a sorow and peyne ther of, as he had bore an hoote plate of yrne bownde faste to hys legge. Ande ther was no emplastur no oyntmente neyther any other medicyn how be hyt that he had mekyl of lechis leyde to hyt, that myghte yese hym of hys peyne or drawe the wownde to gedyr Trewly yn the space of hys raueshyng, he was so fully helyde that he hymselfe meruelyde wyth vs to fele & see the peyne and ache wyth the wownde so clene agonne, that no tokyn of hyt, ne signe of rednes or of whythnes remaynyde aboue the meruelus curacion of god. At only thys differens hade hys legge that was sore, fro todyr legge that were the foreseyde sore was that place was bare and hade none heere.'

but more rudely executed. The book has no indication whatever of place, or printer's name; nor has it numerals, catchwords, or signatures. It contains 65 leaves; and in chapters xvi, xvii, some leaves have been pasted over others, containing different matter from the cancelled leaves. This appears, on slightly separating the one from the other. I believe the Museum copy, which was formerly in the library of Henry VII, to be unique. The subjoined note* is a copy

* '*Makyng knyghte of the Bathe.*

'To the worship and lovyng of god. holy churche and thorder of Knighthode. And when the spryng of the day appereth the squer schall confesse him. And then here matynes and masse and aftyr masse be houseled if he wyll. But aftyr that he be entered into the chapell: he schall a taper of waxe brennyng in the chapell before him. And when the masse is begune one of his chambreleyne schall holde the taper before the squer till the gospell be begunne and then he schall bitake hit vnto the squer to holde during the gospell tyme (the said squer alwey hauyng hys hede covered). And aftyr the ende of the gospell the seid chambreleyne schall take the seid candell from the squer and sett hit downe agane bifore him till that the masse be doon. And atte sakryng of the masse: one of the chambreleyne schall take the squeres hoode of hys hede, and aftyr the sacryng putt hit one agane till the preste come till *In principio.* And atte beginnyng therof one of the seid chambreleyne schall put off the seyd squere hoode agane, and give him the taper in his hande to stand vp and holde, and then must a peny be stacked and the seid taper above fast by the light And when the preste commeth to *verbum caro factum est,* the squer schall knele & offer the taper with the penny that is to say: the taper to the worship of god, and the penny at worship of him that schall make him knight.

This doone: the seid squeres chambreleyne schall bryng the squer vnto hys chambre agane and putt him in hys bed till hit be further furthe daies to reste that the watche of the nyght made wery. And as to hys bed: hit schall be amended before that he wake agane, that is to say: hit schalbe couered with a couering of a clothe of golde called sygleton, and hit schalbe lyned with blew carde, when the squeres chambreleynes seen that hit is tyme covenable: then schall goo to the kynge and say thus: moste victorious prince, when hit pleas your moste highe magestie, our maistre schall awake. And the kynge schall commaunde the worthy and wies knighte, squere and mynstrelle afforeseide to goo to the chambre of the forseid squer, for to awake him, array hym, and bring him before his highnes into the haull. But bifore that thai entre into the squeres chambre, and or the mynstrelle make any melody: the squeres chambreleyn schalle prepaire all thinge by order for to delyver to the knighte for to aray the seid squer. And when the knighte be entred into the squeres chambre: thai schall say softely without noyse, thus: god give you right goode morow, and then, hit is tyme to arise and make you redy. And forthwith hys chambreleyne schall histe him vp by the armes, and then the moste worthy knight schall give him his schert, and anothyr schall give him hys breche, the thyrde schall give him hys doublet, anothyr

by Herbert, of an ancient imperfect MS. respecting the '*Making of a Knight of the Bath*,' which is inserted after the copy of the 'Order of Chivalry,' just mentioned; and which immediately precedes this copy of the 'MONK OF EVESHAM.'

schall on a kyrtell of rede tartaryne, and ij othyr schall lyfte him out of hys bed, and ij othyr schall putt on hys hosen, which schalbe of blak sylke or ellse of blak clothe with soles of ledder sewed vnto the same, and ij othyr schall layce hys sleves, and anothyr schall gyrde him with a girdell of white ledder of an ynche brode without any harnace of any mettall, and anothyr schall kembe hys hede, and anothyr schall sette on hys cappe, and anothyr schall put on him a mantell of the sute of the kirtell and of rede tartaryne, knytte with a layce of white silke, with a paire of white glooves tyed to the ende of the seid layce. But the seid squer shall haue of the chaundeler of the kynges householde the corse, the girdell and the glooves. And the seid chaundeler schall haue for hys fee: all the garmente latt the aray with the necessaries wheryn the squer was araied and cladde the day that he entred unto the corte to be made knyght: with the bed that he lay furst in aftyr his bathe the curteyne and all othyr necessaries touching the seid bed. And also he schal haue the furst garment that the squer schall were aftir that he hath take the seid order. And thys doon, the seid knighte and chambreleynes goyng on foote schall bring the seid squer on horsbak to the kynges haulle, the mynstrelle going before, &c. See Dugdale's Warwickshire, p. 531, &c.

*78. [CHRONICLE OF ENGLAND]. Folio.

In the note at p. 12, mention is made of 'A CHRONICLE OF ENGLAND' among the books printed by Machlinia. The present volume is unquestionably the production of Machlinia's press. The types have a battered appearance; and the printing is executed in a slovenly and barbarous manner; but a careful examination will soon convince the bibliographer that this work is printed in the same character with which the 'Speculum Christiani' is executed.

I have seen three copies of this exceedingly rare book; but all slightly imperfect, and in a very soiled condition. The table begins, as I conjecture, upon signature a i; as the copy in Mr. Barnes's (of Clifton) possession, which commences on sign. a ii. evidently wants a preceding leaf. The table occupies ten leaves: the last chapter being cc.lxiij. On the recto of a ii. 'How the lande of Englonde was fyrst namd Albion And bi what encheson it was so namd.' This

is printed in a stout square German text type, similar to the titles in Caxton's books, and the earlier ones printed by Wynkyn de Worde. The text begins: 'I]n the noble lande of Surre ther was a noble kyng ād myhty a man of grete renome,' &c. these comprehend the first two lines.' I have read the tale of 'KING LEAR' in this edition, and do not find it differ verbally from the same in the Chronicles of Caxton and St. Albans. Mr. Barnes's copy of this edition terminates on sign. ee. iiii. Another copy is in the library at Osterley Park; and a third is in the choice and valuable collection of Mr. Roger Wilbraham. The latter, in regard to marginal amplitude, is much preferable to either of the preceding.

WYNKYN DE WORDE.

Wynkyn de Worde.

HERE are few ancient printers who have been more distinguished by the number and beauty of their publications, than the one of whom we are about to treat. According to the patent-roll in the chapel of the Rolls, Wynkyn de Worde was a native of the dukedom of Lorraine;* and, from the same document, he appears to have become a denizen of this country in the year 1496. In all probability, he was one of Caxton's assistants, or workmen, when the latter was resident at Bruges or Cologne;† but, without doubt, he was employed in the office of our first printer, till his death in 149½; when he commenced business upon his own account.

* Herbert has given the following extract: 'Licentia W. de Worde, de ducatu Lotharingia oriundi fabricatoris impressorum librorum: Quod ipse, durante vita, fit indigena et ligeus noster, 20 die Aprilis, 1496. 1 pars, pat. 11. Hen. VII. M 5.

Bagford, whom the continuator of *Palmer's Hist. of Printing*, p. 342, is pleased to call 'very exact,' has blundered strangely in his account of the birth-place of W. de

† See Vol. i. p. lxxxi. &c.

The absurd fiction of his coming into this country, and establishing himself at Oxford, with Corsellis and Turner, hardly merits a serious refutation. The reader, however, may peruse the note below* concerning it.

It is perhaps impossible to fix with certainty upon the first book which issued from his office, as the production of his own press. But I suspect he never printed on his own account till the year 1493; when, if he be not the printer of the colophon of the 'Golden Legend' of 1493, he certainly executed an edition of the 'Liber Festivalis' with this express date subjoined.‡ The space of time between the death of Caxton and the publication of this latter work, was probably devoted by him to the acquisition of new types and materials, and to making particular arrangements for

Worde. He calls him 'either a Frenchman or Dutchman, born at Antwerp or Haarlem.' He, moreover, quæres 'whether he might not have taught the craft of printing to Caxton' —but 'sure he is, that W. de Worde was one of the workmen in Caxton's house!!!' *Harl. MS.* n°. 5910.

* As far as I am able to trace, Anthony Wood appears to be the author of this groundless assertion. 'After Scolar (says Anthony) came Wynken de Worde—sometimes written Wynand le Word, who living also at the same place [Oxford] several years, had the lane adjoining (*Gropequient* Lane) called for some time (even 'till our father's memory) after his own name, viz. *Winken Lane*. So that these outlanders keeping the art of printing among themselves at Oxford,' &c. *Annals*, vol. i. p. 625. Gutch's edit. Hearne, who was strongly addicted to seize upon little points of local antiquity, thus echoes the observation of Wood:

'There was a Printing house near Oriel College, wherein the famous Winkin de Word printed so much; in consequence the Lane formerly called Grope Lane, came to be called Winkin Lane, and at length Magpie Lane, from the sign of the Magpie; though the place of printing was really in that part which goes from East to West, and shoots upon Oriel College, so called from a large Porticus or Passage [for le Oriel signifies nothing else in middle-aged antiquity] that led out of this lane into Schidyerd Street, now known by the name of St. Mary Hall Lane.' Publisher's Occasional Remarks. *Life of More by Roper;* p. 256.

It is a well known fact, that not a single book executed by de Worde was ever discovered with a colophon describing him to have printed at Oxford. On the contrary, there is a succession of the strongest evidence, viz. of upwards of 400 works published by him, that his business was exclusively confined to Westminster and Fleet-Street. Wood's observation, therefore, is perfectly gratuitous and unfounded.

‡ Vol. i. p. 193-5, and p. 33 post.

resuming the business which had been carried on by his master. It is certain that, neither his types nor his name have hitherto appeared in any book with a date anterior to 1493; and it is equally certain that his name is not introduced into any colophon printed with his master's types.

Bagford had not seen his name subscribed to any colophon previous to that of the 'VITAS PATRUM' of 1495; but the reader will be pleased to consult p. 42, post, where he will find it subjoined to an edition of the 'LIFE OF CHRIST,' A. D. 1494; of which neither Bagford, Ames, nor Herbert had any knowledge.

The first mention made by Wynkyn de Worde of the death of his master, Caxton, appears to be in the colophon of Hilton's 'LADDER OF PERFECTION;' which was printed in the year 1494: see p. 36-7 post. In this colophon, also, he avows the protection afforded him by the King's mother, Margaret. The book itself is printed uniformly in the largest lower-case type of W. de Worde; wholly unlike the uncouth and disproportionate type, of a similar size, which Caxton* introduced as the heads of some of his chapters in various works; and which even our printer himself had not discarded in some of his earlier productions. I have not met with any other work of W. de Worde printed throughout in a similar type.†

In the year 1495 appeared the 'VITAS PATRUM,' the 'POLYCHRONICON'—and, most probably, 'BARTHOLOMÆUS, DE PROPRIETATIBUS RERUM.' They are all printed with the same types, in the same manner, and the two latter under the same patron, Robert Thorney, mercer. These books probably exhibit the earliest specimen of the letter with which they are printed; and, when in clean and large condition, they rank with the most beautiful productions extant of the art of printing.

The 'CONSTITUTIONES PROVINCIALES,' executed in the year 1496, inform us that our printer was still carrying on his business in '*Caxton's House*:' see the colophon at p. 52, post. The same may be said of 'WHITAL'S SHORT DICTIONARY,' the 'ACCIDENCE,'

* This type was used by some of the ancient printers of Cologne. I have seen several instances of it.

† Lord Spencer is now in possession of the above copy of Hilton's work; which, at the time of my describing it, was in a different collection: *ut supra*.

'CHURL AND BIRD,' and the 'DOCTRINAL OF DEATH;'* although these four latter works have no dates subjoined.

We find that W. de Worde continued his printing-office at *Westminster*, as late as the year 1499: see the colophon to the second edition of the 'CONSTITUTIONES PROVINCIALES,' p. 53, post; to the 'CONTEMPLATION OF SINNERS;' p. 83, post.; and to 'MAUNDEVILLE'S TRAVELS,' p. 85. Even in the ensuing year he had not quitted the vicinity of Westminster abbey; if the colophon to the 'ORTUS VOCABULORUM,' p. 88, be accurate.

At what precise period our printer removed his press to *Fleet-street*, is a point which has given rise to some little discussion; although the subject is not worthy of the pains which have been bestowed upon it, and the truth seems to lie within a narrow compass. In the colophon to the 'MULTORUM VOCABULORUM, &c. of JOHANNIS DE GARLANDIA,' printed in 1499, (p. 96, post,) the *parish of St. Bride's, Fleet-street*, is specifically stated as the residence of W. de Worde; and, from the same, he would appear to be then living '*at the sign of the Golden Sun.*' It is difficult to reconcile this with the testimony afforded by the colophon to the preceding work; but, it should be observed, that neither Herbert nor myself describe the colophon to the 'ORTUS VOCABULORUM' from ocular experience; and that the colophons to both these latter works are taken from Ames and the Harleian Catalogue.

It may probably be safer to affirm, that between the years 1500 and 1502, our printer removed his office from Westminster into the city;† and that from the year 1502 to 1534, inclusively, he carried on his prosperous career at the *Sign of the Sun*, in the *parish of St. Bride's*, in *Fleet-street*. At any rate, we may conclude that those books of his printing, to which the word *Wesminster* is subjoined in

* See pp. 323, 324, 325, 327.

† Ames supposed that as early as the year 1497, W. de Worde printed some STATUTES in Fleet-street. The title of these Statutes is given at p. 391, post; but, as Herbert (see his edit. p. 218) justly remarks, 'the date here mentioned refers only to the time when hat parliament began, and not when these Statutes were printed.'

It is curious to observe how carelessly and confidently Bagford has described the removal of W. de Worde's printing office. 'He removed his office from Westminster to Fleet

the colophon, were executed before the year 1500. Bagford had not been able to discover any book, of a date anterior to 1503, in which W. de Worde's residence in Fleet-street is mentioned. The reader has only to consult pp. 71. and 101, post, and he will find this information to be incomplete.

In the colophon to his edition of Stanbridge's Vocabula of 1532 (see p. 92, post), he styles himself '*dwellynge in flete strete at the sygne of the sonne agaynst the condyth.*' The latter part of this local description was usually omitted by him.

It may likewise be necessary to add, that those books to which '*Enprinted at London*' only is subjoined, were, most probably, executed in Fleet-street.

Bagford has asserted that W. de Worde had his Latin books printed at Paris by BADIUS ASCENSIUS; but from the colophon to one of his Missals (see p. 351, post.) his foreign assistant seems to have been MICHAEL DE PAULE, who is described as dwelling with

Street, whether by the invitation of the Black or White Friers, cannot be ascertained. There is a great probability of it, for they were proud enough to have it near them.' Again: 'It may be likely that he was invited into the Liberties of the city of London, and there by the White or Black Friers, who seemed at that time of day (1503) to be encouragers of the art of printing. When he had settled in Fleet Street against the Conduit, of which side of the way I am uncertain—but sure I am that at the sign of the *three half moons*, all so called before the visitation, there was a printing house, and kept by one Bellamy—or whether he lived in that great house afterwards a . . . . . and was the *sign of the Globe*—both these places or houses being against the Conduit,' &c.—Once more, —'over against the *Conduit*, and there set up the sign of the *Golden Sun*, which I do suppose is that which is now the *Globe Tavern* at the end of Shoe Lane, which had been a large timber house, and let for his purpose for a printing house—and this I gather from his binder living near at hand in Shoe Lane,' &c. *Harl. MSS.* n°. 5910. The reader is probably quite satisfied with these extracts, and sufficiently convinced of the blundering conclusions of their author.

It is a pity that Stow, who lived near enough to these times to state circumstances with a great degree of accuracy, has not given us any particulars concerning the first printing-houses in the metropolis: but MACHLINIA having fixed his residence near *Fleet Bridge*, was probably the chief reason of de Worde's removing to the vicinity of that place. Pennant, in his *History of London*, has advanced a strange position—that de Worde lived at his house or hostel at the sign of the *Faulcon* near St. Bride's Church, and tha his business was carried on at the *sign of the Sun*; but this is properly denied by a writer in the *Gent. Mag.* A. D. 1790, pt. ii. p. 703.

him in London. The same typographical antiquary quotes the authority of Prynne's case against the King's Printers, 1640, for W. de Worde's having a patent to be King's printer; yet, he says, he never saw the royal arms impressed upon any of his books; but thinks 'he declined that honor, and chose to be servant to Margaret, mother to Henry VII.' It will be seen, from the ensuing pages, that the royal arms are frequently to be found in our printer's books; although W. de Worde does not, to the best of my recollection, in any colophon, subscribe himself '*Printer to the King's noble grace;*' as Pynson was constantly in the habit of doing.

It must be confessed that, however eminent his merits were as a printer, W. de Worde had not the good fortune of his predecessor, and master, in obtaining illustrious patrons for his publications. The dowager Queen Margaret had a wretched taste for literature, as the doleful works, published under her express patronage, sufficiently demonstrate. 'Robert Thorney,' the mercer, seems to have been our printer's best friend and most tasteful patron.

As to his domestic life, and family connections, not more is known of them than of those of his master Caxton.

'Whether he was married or not,' says Herbert, 'or had relations that came over with him, does not appear by his will: yet we find in the church-warden's accounts for St. Margaret's, Westminster, the following entry made in the year 1498:

Item, For the knell of Elizabeth de Worde VI*d.*
Item, For iii. torches, with the grete bell for her VIII.

Again in the year 1500:

Item, for the knelle of Julian de Worde, with the grete bell, VI*d.*'

Notwithstanding one of his books bears date 1535, it is probable that he died in the year 1534. His will * is dated the 5th of June 1534; and was proved the 19th of January following.

In his will (says Herbert) he writes himself citizen and stationer of London. He commends his soul to God and the blessed St. Mary, and his body to be buried in the parochial church of St. Bride's in

* In the Prerogative Office, Hogan 22.

Fleet-street, before the high altar of St. Katherine. Item, for tythes forgotten, vis. viiid. Item, to the Fraternity of our lady, of which I am a brother, xs. to pray for my soul. Item, to my maid, iijl. in books. To Agnes Tidder, widow, xls. in books. Item, to Robert Darby, iijl. in printed books. To John Barbanson, lxs. in printed books, and ten marks. To Hector, my servant, five marks sterling in books. And to Simon, my servant, xxs. in printed books. To Wislin xxs. in printed books. And to Nowel, the book-binder in Shoe-lane, xxs. in books. And to every of my apprentices, iijl. in printed books. And to John Butler, late my servant, vil. in printed books. And to my servant, James Ganer, in books xx marks. And forgive John Bedel, stationer, all money he owes me, &c. for executing this my will, with James Ganer, and that they, with the consent of the wardens of the parishe of St. Bride's, purchase at least xxs. a year in or near the city, for to pray for my soul, and say masse.* To Henry Pepwell, stationer, ivl. in printed books. And to John Gouge, forgive what he owes me, and ivl. To Robert Copland, ten marks. To Alard, book-binder, my servant, vil. xiijs. iiijd.

Humphry Towne, Curate,
Wynken de Worde,
John Stud, *Lambeth*, 19 Jan. 1534.
John Turner, *Prob. by Jas. Ganer, & John Bedel.'*

It is somewhat extraordinary that he should have been so careless about the orthography of his own name. We find it printed *Wynkyn the Worth*, *Winken the worde*, and *Wynkin di worde*, as well as the more constant and accurate appellation of Wynkyn de Worde.

'Ames rightly says, he was a stationer by company, as several

* Primo die Februarii, anno primo regno regis Eduardi VI. The citye of London, and county of Middlesex. [This is the title of the certificate or survey of colleges, chantries, obits, &c.] Yet the city of London, 'The paroche of St. Brid's in Fleet-street, Wynken de Worde, deceased xii yeres past, willed and gaue to the sayde churche, in money to buy landes with the same, and with the proffites thereof, to kepe an obite for his soul for euer, xxxvjl.' Taken out of the said certificate of chantries, &c. in London and Middlesex, in the Office of Augmentations. Madox's *Firma Burgi*, p. 47. Ames.

other printers were, since in his will he writes himself citizen and stationer of London; but then he appears also to have been of the leatherseller's company, by the following note of Mr. Lockyer their clerk: Anno 20mo. Henrici octavi. The names of those who were out of the livery. Wynkyn de Wordt, ijd. per quarter.' Although we do not find the stationers had any charter before that of Phil. and Mary, 1556, yet they appear to have been a company by this particular circumstance, especially entered in their book A. in an account of monies received and paid by John Cawood, and Henry Cooke, from the 9th of Dec. 1554, to the 18th of July, 1557; in which the 4th article has the following, 'Item, Recevyd in monye at the gevynge up of Mr. barthelette and Mr. bonham thayre accūpts at the hands of the collecters lviiis. vd. ob.' Our printer was also of the brotherhood of our lady's assumption.' Herbert, p. 119.

His talents as a printer have been well appreciated by Herbert, who thus observes upon them; 'His skill in the art of printing is much to be admired; for although he was the immediate successor of Caxton, yet he improved the art to a very great degree of perfection; cutting a new set of punches, which he sunk into matrices, and cast the several sorts of printing letter which he made use of himself, and some of them have been in use to this day, being cast so true, and standing so well in line, as not to be excelled by any: and of these he had also a larger variety of sorts and sizes than his predecessor.'

Both Herbert and Rowe Mores appear to have been incorrect in supposing him to have introduced the Roman letter into this country; as the honour of that tasteful mode of printing is first claimed by his contemporary Pynson. His Gothic type has been called, by the latter authority, 'the pattern for his successors in the art. As to his being his own type-founder (the same writer observes) Mr. Palmer and Mr. Psalmanaazar give us a circumstance which induced them to think that he was his own letter-founder. We have no doubt but he was; yet we cannot own their reasoning convinces us of it.'*

* '*Of English Founders and Founderies*; p. 4-5.

It is certainly worthy of remark, that the type with which W. de Worde printed most of his early folio volumes, is, to the best of my recollection, not to be found in any of the books printed abroad at the same period: and that the type, which he used for the generality of his books, has less resemblance to a foreign form than some of Pynson's: although it is evident that both Pynson and himself used the same form of letter in the greater number of their publications.

In regard to the taste and literary talents of W. de Worde, he appears to have shone more as a printer, than as a scholar. The number of works which he executed is certainly considerable; but the greater part of them are works of a confined and fugitive nature. His industry as a printer of *Grammars* is very great; and I suspect that he published more *Romances* than have yet reached us:—those of the latter, which have survived the havoc attending the Reformation, are scarce and sought after. Our printer appears to have added little or nothing to the stock of *General History;* and he preferred the execution of slender and capricious works of *Poetry*, to reprints of Chaucer and Gower, and even to an impression of the entire works of Lydgate.

In *Theology* he has added only to the absurd, but not wholly uninteresting, legends of monastic writers. Although the English *New Testament and Pentateuch* had been published abroad several years before his death, and must have been familiar to him in this country, yet he wanted the courage or the judgment to give reimpressions of them. In the *Drama*, there is no single work yet found which bears his name as the printer of it.

In the following pages the reader will find a more copious, and it is presumed, interesting account of the publications of this respectable printer, in the several departments before specified, than has yet been presented to his notice. In the poetical department, as well as in that of Romance, I may venture to promise him a new and agreeable treat.

But if it should be found that our printer has not made considerable progress in the cause of sound theology and the belles-lettres, he has, at least, left behind him a reputation of great skill

and industry in the particular business which he pursued: a business or profession, which, under the guidance of sound principles and a correct taste, may rank in utility and general pleasure with any other that is cultivated by human beings. The books of Wynkyn de Worde are, in general, distinguished by neatness and elegance; and are always free from professed immorality. The printer has liberally availed himself of such aid as could be procured from the sister art of *Engraving;* although it must be confessed that by far the greater, if not the whole, number of wood-engravings at this period are of foreign execution: nor is it without a smile that the typographical antiquary discovers the same cut introduced into works of a directly opposite nature; and, among others, a grave portrait of Joseph, in an early edition of Petrarch, printed abroad,* is the constant companion of our interludes, jests, tales, and miscellaneous pieces.

While upon the subject of graphic embellishments, it may not be irrelevant to say a word or two concerning the *supposed portrait* of our Printer. The discoveries which have been made in regard to the portraits of Caxton and Pynson, and some further ones which may probably appear respecting our subsequent typographical artists,†

* It is an upright figure of an old man with a cap on, and a long beard; he is looking over his left shoulder; his left hand is raised above his girdle; his right, grasping a glove, is below the girdle: of a size and execution similar to the cuts at page 534, post: The word 'Joseph' is inscribed on a label over his head. The edition is executed by Barthelemy Verard, without date, but apparently before the close of the 15th century. The figure is on fol. xxxvii. rev. of this splendid edition; and may be seen in the second plate of Hawkins's reprint of Hycke-Scorner, with the word 'Pyte' inscribed over it.

† An accidental perusal of an uncommon and curious little volume, entitled 'The *Contemplation of Mankinde, contayning a singuler discourse after the Art of Phisiognomie,* &c. written by a worthie Grecian named Melampus, and englished by Thomas Hyll, 1571, 8vo.' led me to discover the original of the portrait of Richard Jones, or Johnes, the printer; which Ames and Herbert have inserted at the beginning of their accounts of Johnes's books. His portrait is nothing more than that of an old man stooping and plucking up the root of some plant; which, in the work just referred to, is made to illustrate 'The bearing of the heades of the shoulder pointes verie farre out,' as denoting 'foolishnesse to consist in that creature.' It is on the reverse of folio 160; and is much better executed than its copy. Probably even this is borrowed from some Herbal of a more ancient date.

teach us to view the representation of W. de Worde, at the head of these '*Preliminary Observations*,' with a considerable degree of scepticism. That it is copied from an india-ink drawing of Faithorne, in the Harleian Collection, is indisputable; but that Faithorne copied any original contemporaneous picture, whether painted or engraved, is exceedingly questionable. The facility with which this artist has subscribed the name of Pynson, under the portrait of a German professor, authorises us in drawing the most unfavourable conclusion in regard to his love of truth. Time will probably bring to light the original of the supposed portrait of Wynkyn de Worde.

That our Printer was a grave and serious character, from the general tenor of his prohemes, must be fairly admitted: but that 'he was a person of great accomplishments in learning, as well as strictness of morals,' is a mere gratuitous addition of the continuator of Palmer.* Sir Henry Savile,† it must be confessed, treats his memory with some disrespect.

It remains to say a few words only, respecting *the Devices* of our printer. An examination of the four plates which precede this account of W. de Worde's books, and which are, upon the whole, executed with great spirit and fidelity, will give the reader clearer notions of the same, than the dry arithmetical list of them which Herbert has affixed to the end of his catalogue of de Worde's books. What I have called N°. VIII, and Herbert 'The picturesque device,' is a copy of one of Froben's; a part of the back ground being omitted. Probably some of the others are strong imitations, if not copies.‡ What Herbert calls n°. 9, is certainly 'very uncommon:'

* *General History of Printing*, p. 343.

† Sir Henry Savile is speaking of the wrong which D. Hottoman had done to a passage of Polybius: and he says, "And surely if men upon private fancy do presume thus to alter publick records, shortly we shall have just cause to prefer Winkin de Worde and Badius Ascensius before the prints of our time, and generally to esteem those coppies most correct which have least been corrected." *Transl. of Tactius.* Edit. 1612.

‡ The device to the *Book of Hunting, Hawking*, and *Coat Armour*, printed at St. Albans in 1486, is a very strong imitation of the one used in the edition of *Cicero's Familiar Epistles*, printed at Venice in 1483, at the expense of Andrea de Asula, and Bartholomæus Alexandrinus. They are both executed in red ink; with a double horizontal line

and has only been seen by me in a volume among the very curious books of Bishop More, in the public library at Cambridge. I regret that I did not make a fac-simile of it when I visited that extraordinary collection about four years ago; but those who are acquainted with the variety of objects which crowd upon the attention, and demand description, during a short visit at a public repository, will have the candor to forgive this omission: an omission, however, which I may fairly promise to supply in a future volume.

We may now commence our account of the works printed by Wynkyn de Worde: the ensuing page, and number of article, following p. 29, ante.

across a perpendicular one, and a circle at bottom. Within the circle of the St. Albans, there is something resembling a coat of arms, as may be seen in the recent fac-simile re-impression of the work; but the Venetian, as might be expected, is the more elegant device. I add it here, by way of gratifying the curious in typography.

Marci Tullii Ciceronis Epistolarum familiariū libri sexdecim cū cōmento finiunt: accuratissime optimoq; charactere impensis Andree de asula Bartholomeiq; alexādrini sociorū: Venetiis impressi: Anno salutis dominice.M.CCCC.LXXX.III. pridie calendas februarias. Laus deo.

WYNKYN DE WORDE'S DEVICES.

I.

II.

III.

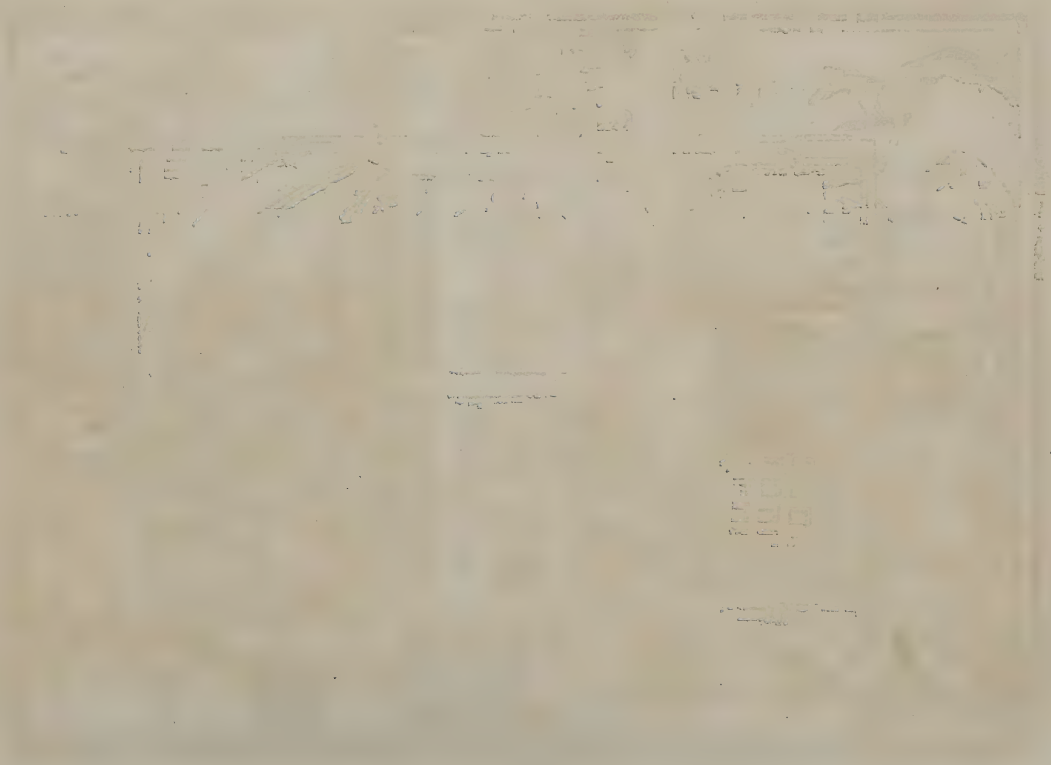
IV.

V.

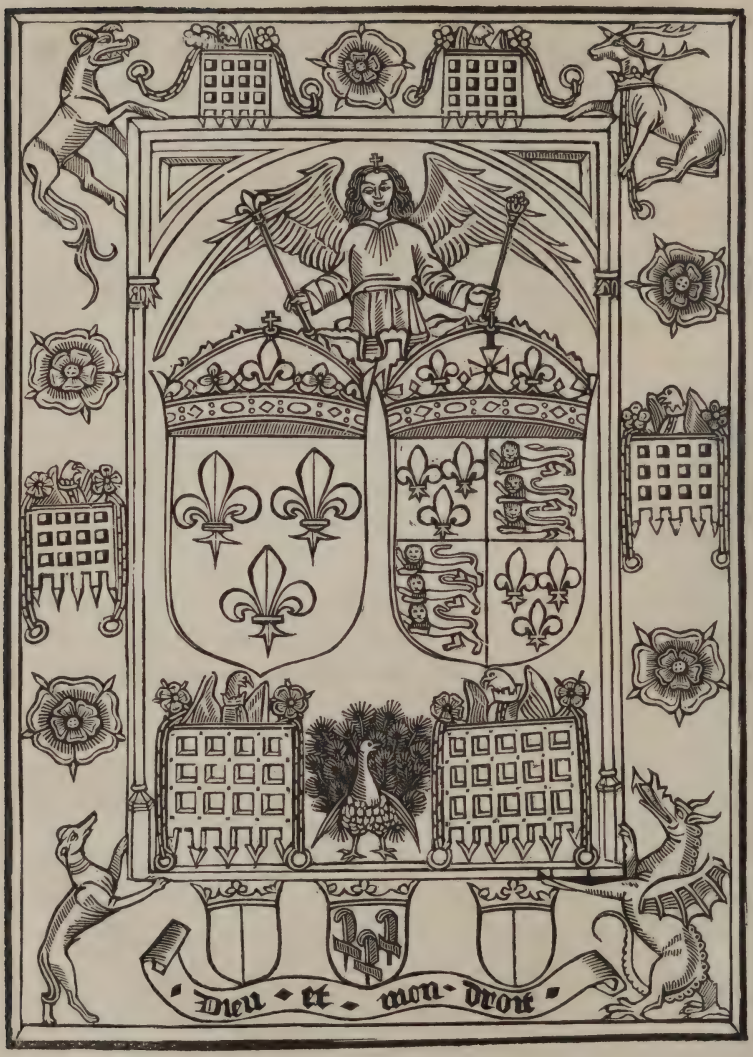
VI.

VII.

VIII.



WYNKYN DE WORDE'S DEVICES.



79. Liber Festivalis : *Finitum et completum in westmonasterio. Anno domini* M.CCCCLXXXXIII. Quarto. Quatuor Sermones : *Finitum et completū in westmonasterio. Anno domini* M.CCCC.XCIII. Quarto.

This book exhibits the earliest date * of those printed by Wynkyn de Worde; and accordingly merits the first place in the present list. Herbert has noticed it, somewhat cursorily, in his 'Additions,' p. 1773; observing that it contains, like Caxton's edition of the work, [vide vol. i. p. 161.] the '*Quatuor Sermones, Ten Commandments, &c.*' and that both are printed in double columns, with Caxton's small cypher at the end of each. I have examined the copy which he mentions as being in the Bodleian library, and which has this memorandum by Hearne: 'Ex dono amicissimi ornatissimique juvenis Jacobi West è Collegio Baliolensi.' Both tracts contain, at the end, a register of the signatures, thus: the former 'Registrū quaternoꝝ a b c d e f g h i k l m n o p q r s t t u x x y z . . .: the latter, 'Registrū quaternoꝝ. A B C D E F G. The first contains 200 leaves, the second 50. The prologue to the first (as given in vol. i. p. 162) begins on fol. 1. sign. a ii. The colophon, to the second piece, follows the Psalm 'De Profundis clamavi,' &c. with this colect; 'Oremus. Absolve quesumus animas famulorum,' &c.

80. Idem : *Finitum et completum in Westmonasterio Anno domini* M.CCCC. *Nonagesimosexto.* [1496.] Quarto.

This edition comprehends both the preceding works. The 'Book of Festivals' has cc folios, with running titles throughout, and is

* In Ritson's copy of Herbert's *Typographical Antiquities*, now in Mr. Heber's possession, there is a MS. memorandum by Ritson, intimating that Wynkyn de Worde printed 'The Contemplation of Synners,' composed by 'Richard, bishop of Dureham, and lord pryve seale of Englonde,' A. D. 1489; said to be in the Roxburgh collection. But Mr. Nicol assures me there is no such work, with such a date, in the collection; and indeed we may be quite certain that Wynkyn de Worde never affixed his name to any book during the lifetime of his master Caxton. Ritson most probably alluded to the edition of this work printed by W. de Worde in 1499, 4to.

printed in double columns. After the colophon; 'Registrum quaternor̄, a b. &c. The 'QUATUOR SERMONES' begins at fol. 1. on sign. A. containing xlix folios, double-columned, '*Finitum Westmonasterio, Anno, &c.*' lxxxxvi. Registrum Quaternorum A B C D E F G. Imperfectly described by Ames, p. 85, and Herbert, p. 124; but here perfected from Herbert's MSS. The following is from the latter's own printed work.

'This is an English book with that title; and is not very distinctly divided into four sermons; but the first two seem to be comprehended under certain topics, by which we are instructed how to attain the knowledge of God; giving short expositions on the Lord's prayer, creed, ten commandments, seven sacraments, seven deeds of mercy, seven deadly sins, and the nine torments of hell. The third sermon, beginning at fol. xxxj. treats of the three parts of penance, contrition, confession, and satisfaction. And that which seems to be the last sermon, is called the General Sentence, or Church Curses, which were read to the congregation quarterly: some of which are singularly observable, ending very particularly against the withholding of tythes. After which follows the 'Modus fulminandi sententiam,' in Latin, wherein all the violaters of any articles mentioned in the said general sentence, are excommunicated, anathematised, given over to the devil, and damned by holy church to all intents and purposes; wherever they are, or whatever doing, unless they repent and make satisfaction; after which sentence, the lights are put out ad terrorem, and all the bells set a jangling. Then follow the bedes or orders of prayer on the Sunday, with the titles of several prayers more to be said, and ends with a general collect in Latin.' The reader may consult vol. i. p. 170, for a further account of this curious performance, in Caxton's parent edition of it.

81. IDEM: *Finitū et completū in Westmonasterio. Anno domini* M,CCCC. *Nonagesimonono.* [1499.] Quarto.

As Herbert's copy wanted the beginning, he could not describe the title page: most probably it never had one. This edition is printed in double columns; and has the cut of St. Andrew across the

columns, on the back of folio lxxvii. It contains 200 leaves, and has a colophon at the end, as above given; followed by a Registrum quaternorum, inserting the whole of the printer's alphabet, and adding thereto the Latin contractions for et, con, and orum. At the bottom of the last column is Caxton's small cypher, or device. This copy, in vellum binding, has no appearance of having had the QUATUOR SERMONES, but most probably it was printed in the same year. Herbert, p. 136.

82. THE FESTYUALL, or Sermons on sondays & holidais taken out of the golden legend. *Enprynted at London in Fletestrete at ye sygne of ye Sonne by wynkyn de worde In ye yere of our lorde* M.CCCCC.VIII. *And ended the xi daye of Maye.* Quarto.

The title of this book is printed within a riband, which is over a cut of Christ in his kingdom; the same cut is on the reverse. It has a prologue, and then a table. The initial F. with a portcullis crowned. 'Hamas charitatis' and Quatuor Sermones continued. The book contains cciiii leaves. On the back of the last leaf is one of the Tripartite devices of the printer. The preceding from Herbert's MS. In his printed work, p. 146, he observes: 'The stories in this book are so extravagant, that one would imagine they were invented to try how far human credulity could be extended.' A copy of this edition is in the Bibl. Lort, n° 1931.

83. THE SAME: *Imprynted &c.* M.CCCCC.XXVIIJ. *ye fyfth day of Nouember: The xx yere of the reygne of kynge Henry the viij.* Quarto.

This title is in a riband over a wood-cut of Christ in his kingdom of glory, as in the preceding edition. On the back of the title-page there is another cut of Christ enthroned; holding a remarkable *mund* in his left hand; the Virgin Mary sitting on his right hand, with a book open on her lap, and her hands clasped together; on his left there is

another female saint, with a white hood or vail on, seated, and holding a clasped book in her left hand. This edition is printed in long lines, and has the Quatuor Sermones adjoined by signatures, and numbers of the leaves, containing in the whole LL 4; or fol. cxcvi. Colophon: '¶ *Thus endeth the Festyuall. Imprynted,' &c.* as above. Herbert, p. 146.

84. Liber Festyualis; with the Quatuor Sermones. *Imprinted* 23 October, 1532. Quarto.

In the latter of these treatises we have 'The generall sentence,' or curse; directed to be read to the people four times in the year; a copy of which may be seen in Strype's Memorials, vol. i. Appendix, n°. xlvi: as also of 'Modus fulminandi sententiā;' Likewise 'The bedes on the sondaye.' Ibidem, n°. xxxvii. My copy wants the first and last leaves, but I make no doubt they were much like those of the preceding edition of 1528. Herbert, p. 184.

85. Scala Perfeccionis: Englyshed: the Ladder of Perfection. *Impressus anno salutis* mccccclxxxxiiii. Folio.

Herbert (vol. i. p. 57) has, with justice, supposed Wynkyn De Worde to be the first printer of this very strange performance. At p. 121, he gives us the following stanzas at the end of this edition; from which, it is properly inferred that the work was undertaken at the command of the pious Margaret, mother of Henry the Seventh.

'Infynyte laud, with thankynges many folde,
I yielde to God, me socouryng with his grace
This boke to finyshe, whiche that ye beholde,
Scale of perfection calde in euery place;
Whereof thauctour Walter Hilton was,
And Wynkyn de Worde this hath sett in print,
In William Caxton's hows so fyll the case,
God rest his soul. In joy ther mot is stynt.

'This heuenly boke, more precyous than golde,
Was late dyrect, wyth great humylyte,

For godly plesur thereon to beholde,
Unto the right noble Margaret, as ye see,
The kynges moder, of excellent bounte,
Herry the seventh, that Ihū hym preserue.
This myghty pryncesse hath commanded me
Temprynt this boke, her grace for to deserue.

From a copy of this rare volume, which was once Bayntun's, and now belongs to my friend Mr. George V. Neunburg (but which wants signature a, and the colophon), I present the reader with rather a copious, and not incurious, extract: as it may serve to shew, among other things, how wildly and dangerously some of the most consoling doctrines of the Christian religion were expounded by enthusiastic writers of former days.

'*How every man may be saved by the passion of Christ, be he never so wretched. Cap.* xliiii.

'And therefore if thou think that I have here before spoken too high to thee, for thou mayest not take it ne fulfil it as I have said, or shall say, I will now fall down to thee as low as thou will for my profit, as well as for thine. Then say I thus: though thou be never so much a wretch, have thou do never so much sin, forsake thyself, and all thy works good and bad, cry mercy, and ask only salvation, by virtue of this precious passion, meekly and trustly, and without doubt thou shall have it. And from this original sin, and all other, thou shall be safe, yea and thou shall be safe as an anchor *incluse*. And not only thou, but all christian souls which trusten upon this passion, and meken hemself knowledging her wretchedness; asking mercy and forgiveness, and the fruit of this precious passion only; lowing hemself to the sacraments of holy church; though it be so that they have been encumbered with sin all her life time, and never had feeling of ghostly savour or sweetness or ghostly knowing of God: they shallen in this faith and in her good will, by vertue of this precious passion of our Lord Jesu Christ, be safe, and come to the bliss of heaven.' *Sign. d.* viii. *rev. e. i. rect.*

'*What profit it is to have the desire of Jesu. Cap.* xlvii.

'Sothly I had lever feel and have a sothfast desire and a clean in mine heart to my lord Jesu Christ, though I see right little of him with my ghostly eye, than for to have, without this desire, all bodily pennance of all men living, all visions or revelations of angels appearing, songs and sownings, savours and smells, burnings and any likings or bodily feelings. And shortly for to say, or all the joy of heaven, and of earth, which I might have without this desire to my Lord Jesu. David the prophet felt as I say, as I understand, when he said thus: Quid enim michi est in celo et ante quid volui super terram. Lord what thing is to me in heaven, or what would I without thee above earth. As if he had said thus; Lord Jesu, what heavenly joy is liking to me without desire of thee, whiles I am in earth, or

without love of thee when I come to heaven. As who say right none. Then if thou will feel any thing of him bodily or ghostly, covet not but for to feel sothfastly a desire of his grace and of his merciful presence; that thee thinketh that thine heart may find none other rest in no thing but in him.' *Sign. e* iii. rect.

'*That the hole of imagination needeth to be stopped, as well as the windows of the wits. Cap.* lxxxi.

'But now sayest thou that thou dost so, thou seest no worldly things ne hearest none, ne hast none use of thy bodily wits, more than need asketh, and forthy thou art enclosed. As to this I say, if thou do thus, as I hope thou dost, then hast thou stopped a great window of this image, but yet art thou not *sycker*: for thou hast not stopped the privy holes of the imagining in thine heart, for if thou see me not with thy bodily eye, thou may see me in thy soul by imagination, and so mayest thou do of all bodily things.' *Sign. g* viii. rev.

'Secundæ Partis *Cap.* xiv.

'Some are turned into swine; for they are so blind in wit and so beastly in manners that they have no dread of god: but followen only the lusts and likings of her flesh, and have no reward to the honesty of man; ne for to rule hem after the bidding of reason, ne for to restrain the unskilful stirrings of the fleshly kind: but as soon as a fleshly stirring cometh of sin they are ready for to fall thereto and follow as swine done. Some men are turned into wolves that liven by ravin; as false covetous men done, that through mastery and overledynge robben her even cristē of her worldly goods. Some men are turned into foxes; as false men and deceivable men that liven in treachery and guile: all these, and many other mo, that liven not in dread of god, but breaken his commandments, forshapen hemself from the likeness of god, and maken hem like to beasts; yea and worse than beasts; for they are like to the fiend of hell. And therefore sothly these men that liven thus, if they ben not reformed when the hour of death cometh, and the souls of hem are departed from the bodies, then shall her eye be opened that is now stopped with sin; and then shall they feel and find the pain of her wretchedness that they lived in here.' *Sign.* l. i. *rect.*

'Ejusdem *Cap.* xl.

This restful travail is full far from fleshly idleness and from blind sickerness. It is full of ghostly work, but it is called rest; for grace looseth the heavy yoke of fleshly love from the soul, and maketh it mighty and free, through the gift of ghostly love, for to work gladly softly and delectably in all thing that grace stirreth it for to work in. And therefore it is called an holy idleness and a rest most busy. And so it is in inward stillness from the great crying of the beastly noise of fleshly desires and unclean thoughts. This stillness maketh inspiration of the Holy Ghost in beholding of Jesu: for why? his voice is so sweet and so mighty, that it putteth silence in a soul to jangling of all other speakers; for it is a voice of virtue so fitly *sowned* in a clean soul, of the which the prophet sayeth thus: Vox d[omi]ni in virtute; that is, the voice of our Lord Jesu is in virtue. This voice is a lively word and a speedy, as the Apostle saith; Vivus est sermo dei & efficax, et penetrabilior omni gladio: that is, quick is the word of Jesu and speedy, more perishing than any sword is. Through speaking of

this word, is fleshly love slain and the soul kept in silence from all wicked stirrings. Of this silence it is said in the Apocalypse thus; Factū est scilenciū in celo quasi dimidia hora: Silence was made in heaven as it were an half hour. Heaven is a clean soul, through grace lift up from earthly love to heavenly conversation and so it is in silence. But for as much as that silence may not last whole continually for corruption of the bodily kind, therefore it is likened to the time of half an hour. A full short time the soul thinketh that it is, be it never so long; and therefore it is but an half hour, and then hath it peace in conscience: for why? grace putteth out gnawing, pricking, and striving, and flighting of sins; and bringeth in peace and accord, and maketh Jesu and a soul both one, in full accordance of will.

'There is none upbraiding of sins, ne sharp reproving of defaults, made that time in a soul; for they have kissed and made friends, and all is forgiven that was misdone. Thus feeleth the soul then with full meek *sikernesse* and great ghostly gladness, and conceiveth a full great boldness of salvation by this accord making, for it heareth a privy witnessing in conscience of the Holy Ghost that he is a chosen son to heavenly heritage. Thus Saint Paul saith; Ipē spiritus testimonium perhibet spiritui nostro quoniā filii dei sumus, that is, The Holy Ghost beareth witness to our spirit that we are God's sons. This witnessing of conscience, *sothfastly* felt through grace, is the very joy of the soul, as the Apostle saith; Gloria mea est testimonium consciencie mee. That is, by joy is the witness of my conscience: and that is, when it witnesseth peace and accord, true love and friendship, betwixt Jesu and a soul: and when it is in this peace, then it is in highness of thought.' Sign. q. iv. rev. &c.

'*Of the privy voice of Jesu sowning in a soul whereby it shall be known. And how all the gracious illuminations made in a soul ben called the speaking of Jesu. Cap.* xliiii.

'Lo these are fair new feelings in a clean soul; and if a soul were fulfilled with such, it might be said, and sothly, that it were reformed somewhat in feeling: but not yet fully: for why? yet Jesu sheweth more, and leadeth the soul inner: and beginneth to speak more homely and more lovely to a soul, and ready is the soul then to follow the stirring of grace; for the Prophet saith Quocūq; ibat spūs illuc gradiebantur et rote sequentes eū: whether so *yede* the spirit, thider yede the wheeles following him. By wheels are understonde[n] the true lovers of Jesu, for they are round in virtue without angle of forwardness, and lightly whirling through readiness of will to the stirring of grace: for after that grace stirreth and teacheth, so they follow and work as the prophet saith. But they have first a full siker essay and a true knowing of the voice of grace or they may do so that they be not deceived by her own feigning or by the mid day fiend. Our Lord Jesu saith thus of his lovers; Oves mee vocem meā audiūt et cognosco eas et cognoscūt me mee; my sheep hearen my voice, and I know hem and they know me. The privy voice of Jesu is full true, and it maketh a soul true. There is no feigning in it, ne fantasy, ne pride, ne hypocrysy, bu softness, meekness, peace, love and charity. And it is full of life, love, and grace. And therefore when it *sowneth* in a soul it is of so great might some time, that the soul suddenly layeth of hand all that there is: praying, speaking, reading or thinking in the manner before said, and all manner [of] bodily work, and listeneth thereto fully, hearing and perceiving in rest

and in love the sweet *steven* of this ghostly voice, as it were ravished from the mind of all *erdely* things.' Sign. s i. rect.

Herbert subjoins the following:

'*Finit feliciter liber intitulatus Scala perfeccionis. Impressus,*' as above. The printer's device, n° 1, follows.

'The author, says Herbert, was a Carthusian monk (according to Bale and Pits) of Syon monastery; but rather of Shene, as Tanner: the former, according to Dugdale, being founded for Celestine monks, &c. the latter for Carthusians. But it is to be observed that the English edition gives a very confused account of these monasteries. Bale and Pits say he flourished in 1433; and Bp. Tanner repeats the same, but adds from two MS. notes, one at the beginning of a MS. copy in the Bod. libr. the other at the end of a MS. Norw. More xxxiii, that he died in 1395. I leave it to the learned antiquary to settle the point.' Herbert had a MS. in which Hilton was styled, 'Chanon of Thorgorto.'

There is a copy of this edition in the public library of Cambridge, and another in Dr. Hunter's collection at Glasgow. Mr. Johnes is also in possession of one, which was formerly Mr. Alchorne's. See also Bibl. Farmer, n°. 6218.

86. The Same: *Printed in* 1525. Quarto.

Neither Ames nor Herbert (p. 168) appear to have seen a copy of this edition.

87. The Same: *Imprynted at London in Flete strete, by Wynkyn de Worde, dwellyng at ye sygne of ye sonne, and fynysshed in the yere of our lorde god* MCCCCCXXXIIJ. *The* XXVIJ *daye of Maye.* Quarto.

Under the title, there is a cut of Christ holding the cross in his right hand, with a staff and a spunge on the right, and a spear on the left; both upright: a monk kneeling to the left of him, with a label 'D[omi]ne peto mīam et non iudiciam;' and Christ pointing to

another label, ‘ Fili, fuge, vince, tace, quiesce.’ Beneath are these words:

‘ The greatest comfort in al temptation,
Js the remẽbraunce of chrystes passyon.’

This treatise is divided into two parts; each of them has a table of contents prefixed. The table of the first part begins at the back of the title page, with this head-title; ‘ Here after foloweth the chapytres of this present volume of Walter Hylton named in latyn (Scala perfectionis) englysshed, the ladder of perfection, whiche volume is deuyded in two partyes. The fyrst boke of this present volume conteyneth lxxxxiij chapytres. The seconde boke conteyneth xlvj. whiche hole volume amounteth to an hundred and xxxix chapytres.’ The number of the chapters is printed on both sides the leaves; texts of scripture in the margin. At the end of the second book, ‘ Thus endeth this present booke, whiche expowneth many notable doctrynes in cõtemplacyon whiche is (as me semeth) ryght expedyent to those ẏ set theyr felicite in occupyenge themselfe specyally for theyr soules helth.’ Then followeth another tract, not intimated before: “ This is a deuoute boke compyled by mayster Walter Hylton, to a deuoute man in temporall estate how he sholde rule hym.’ This contains xvi chapters, and concludes, ‘ Explicit vita mixta;’ and then the first five verses of the epilogue to the edition 1494. The whole containing z 6. On the last page ‘*Imprynted at London,*’ as above. Beneath which, is one of his threefold devices. From Herbert, p. 185, and his MS. corrections. There is a copy in the collection of Mr. Johnes and Mr. Heber.

88. Speculum Vite Cristi. *Impressum Westmonasterij Anno Dñi* MCCCCLXXXXIIII. Folio.

On the recto of the first leaf, there is a small wood cut of the Virgin and Child, surrounded by the heads of crowned kings, and bunches of grapes: with a family tree sprouting (in the usual manner) from the body of an old man recumbent. On the reverse, the crucifixion, with the two thieves; of which a fac-simile is given in

the following pages. Small wooden cuts of scriptural subjects precede every chapter in the book. On the recto of sign. a ii. 'Incipit Speculum vite Christi,—in the begynnynge the Prohemy of the Booke, &c. Then a Table of four pages, and a 'Prohemium' of eight pages. The Life of Christ, inclusively of the foregoing, comprehends 168 pages. Then follows, 'TRACTATUS BREVIS DE SACRAMENTO CORPORIS XP̄I,' with this remarkable colophon: '*Emprynted by Wynkin the Worth.*' This tract occupies 16 pages: next comes an 'ORACIO,' with the following colophon: '*Explicit Vita Xp̄i cum utilissima tractatu breve de Sacramento Corporis Xp̄i et oratione ejusdem Sacramenti. Impressum Westmonasterij Anno Dn̄i.* MCCCCLXXXXIIII.' On the reverse, Caxton's large cypher.

I am indebted to Mr. Roger Wilbraham, for his description of this very rare volume, which was unknown to Herbert, and which is in the fine library of Mr. Coke at Holkham.

89. VITAS PATRUM: *Emprynted in the towne of Westmynstre by my Wynken de Worde the yere of our lorde* MCCCCLXXXXV. *and the tenth yere of our souerayne lorde Kyng Henry the seuenth.* Folio.*

These 'Lives OF THE FATHERS' were translated from the French into English by our first printer, Caxton; who, we are told, 'finished it at the last day of his life.'

The foregoing title is printed in large white letters upon a black ground, similar to the title of 'Bartholomæus de proprietatibus Rerum;' a fac-simile of which is given *post*. On the leaf following this title, begins the 'PROLOGUE' thus:

'¶ Here followeth the right devout, most *lowable* and recommend-

* Nothing can be more deceitful than the size of some of the books printed in the 15th century, as they now appear to us. Their several owners having made alterations in the binding, it frequently happens that a folio is cut down to a quarto in appearance: but the *water marks* determine this. Mr. Herbert has called this a *quarto*, whereas the *perpendicular* water marks clearly denote it to be a folio. His copy happened to be *cut down*; but any one may be satisfied of its being as above described, who will take the trouble of visiting the British Museum, where there is a copy, almost without a stain.

able life of the old Ancient holy fathers hermits, late translated out of Latin in to French, and diligently corrected in the city of Lyon, the year of our lord, MCCCCLXXXVI, upon that which hath be[en] written, and also translated out of Greek into Latin, by the blessed and holy Saint Jerome, right devout and approved doctor of the church, and other solitary religious persons after him. And after in the year of our lord, MCCCCLXXXXI. reduced into English, following the copy, alway under correction of doctors of the church.

'*The prologue of the French translator.*

'For as much as daily among the infinite multitude of mortal people, is seen but few of them that live virtuously. And the contrary many in great number liven voluptuously, and in that manner *passen* forth their time. This considering, I have holden and reputed, and yet repute and hold well happy them among other, which of our sovereign lord and god, Jesu Christ, maker and conductor of all things, have obtained that singular grace that they may *veritably* say that they have lived virtuously. And that I see some to happen in our time, the which by their mellifluous and sweet eloquence have administered healthful doctrine, by the *moyen* of their excellent books in Latin. And other which have written and translated to our profit and understanding, whereof in so doing they have merited and deserved to be greatly thanked and recommended. The which thing I believe hath not been over *difficyle* ne hard to do, seeing the sublimity and highness of their sharp understanding, and the fructuous instruction which they have had in letters, Greek and Latin. By the aid of whom they have gotten the sovereign manner well to persuade and say. But I which in any science am not sufficiently instruct; and also I have not in me any beginning of eloquence, find myself all afraid, doubting to be reproved of over hardy presumption to have so indiscreetly enterprized the translation of this present work. Nevertheless reducing to remembrance the proverb of the prophet, saying, that fortune helpeth the hardy, have in myself judged to be a thing *lycyte* and reasonable, to tempt and assay if to the utility and common profit, I might make any work.

By the which if I have not virtuously lived, at least I may say, that I have not alway passed my time unprofitably. And by this consideration also, that I see but little or few persons apply them to lead solitary life. I have enterprised to translate out of Latin into the French tongue, the right devout and solitary life of the ancient or old holy fathers hermits, sometime dwelling, as well in the great deserts of Egypt, of Thebayde, and of Mesopotamia, as in other places, upon which have written Saint Jerome, the much authorised doctor of holy church, and some other reverend fathers after him. And how well that I suppose that this work ought not to be agreable to the readers by reason of the fair and ornate language, wherein is none. Nevertheless I believe that many that shall see the great penances, and marvellous straitness of living, in which have preserved all their life the said holy fathers together, the fair and healthful examples that ben therein contained, shall employ gladly a part of their time to read, or to hear it read. And further more, by cause that I doubt not, that many that shall see this book, shal *mowe* veritably say, that I have not well elegantly nor directly written in this present translation. I meekly beseech them that they take no regard to the defaults and *inepcōns* that they shall find; but that they consider that my little and feeble engine hath *mowe* here in doing. For my regard or affection hath not be [to] employ myself for to receive only temporal profit or thanks, but only to the end to do things that some may find profit thereby. Or that they that can do better, that it please them to correct and amend, be it in augmenting or diminishing, like as they shall see to be done. And under this confidence, I call first the aid of the Holy Ghost, by whose help I shall begin the declaration of the chapters of this present book. And after I shall proceed to the translation of the prologue, and consequently of all the book, as it shall be seen by each party of the same.

'Here followeth the declaration of the table of the chapters of this present volume,' &c. The work contains cccxlvij leaves, numbered, besides the table in double columns; and it is divided into five parts, with several wooden cuts, especially in the first part, which is about half the book.

The book begins, after the contents, with the prologue of *St. Jerome*, from whose works it is said to be taken. The second part begins folio clxxvj, which treats of the holy fathers of Egypt, &c. The third part begins at cccxvij, and treats of the conversation of the holy fathers of Egypt, Mesopotamia and Palestine. The fourth part begins folio cccxxxi, with the prologue of St. Paschayse upon the fourth part of the life of holy fathers, as well of Egypt as of Greece. The fifth part begins cccxxxvij, and consists of some small treattys of the praysing of vertues, &c. to the end of folio cccxlvj; and after the word Explicit, 'Thus endyth the moost vertuouse hystorye of the deuoute and right renowned lyues of holy faders lyuynge in deserte, worthy of remembraunce to all wel dysposed persones, whiche hath be translated out of Frenche into Englisshe by William Caxton of Westmynstre, late deed, and fynysshed at the laste daye of his lyff. *Enprynted in the sayd towne, &c.* as before.

I shall now present the reader with a few extracts, and fac-similes of wood cuts, from this extraordinary and once popular work.

'*Of St. John the Hermit; the* 1*st chapter: which beginneth in Latin, Primum igitur.*

'The noble and blessed Doctor, Saint Jerom, recounteth of Saint John of Egypt: the

which was an holy heremit, and an exemplar of all virtues; dwelling in the parts of Thebaides, in an heremitage, set in an high rock nigh to the city of Lyto. To which heremitage might no man go, but in great pain and labor. The church of that heremitage was closed and shut; and therein was the said heremit so long time, that from his lx year of age till he was lxxx year old, that no person entered into that church till Saint Jerom visited him. Nevertheless, to them that came thither for to visit him, he spake to them through a window, only in comforting them, and giving to them spiritual refection. He was never seen of woman in the said heremitage. There were but few men that saw him; and that not alway but at certain hours and days.' *Fol.* ii. *rect.* The following is of a different complexion.

—— ' a monk, having only but one cavern or cave for his house, he was much sober; and lived only of the labour of his hands, waking day and night in orisons and prayers: flourishing in all virtues. It happened, by succession of time, that he was proud in himself; glorifying his person; without to have consideration that his bounty proceeded of God; but supposed to have been virtuous of himself and perfect.

' The enemy of nature, which sleepeth not, seeing his pride, on a day laid out his net; putting himself in the likeness of a woman, walking through the deserts. The same devil, in said likeness, came in the night, and kneeled down on her knees within the cavern of the said heremit, saying, Alas my friend, I am so weary!—I pray thee that thou wilt *herborough* [harbour] me for this night! The night hath surprised me! Have pity on me, for the wild beasts shall devour me, if thou suffer me to go hence from thee! And by these words the devil constrained the said heremit to have pity of him. And by cause he was in likeness of a woman, by his sweet and venemous words, he embraced the said heremit to disordinate love. In such wise, that the devil moved the poor man to laugh and to play; and finably, the devil approached so nigh, that he touched the beard, the neck, and the chin of the monk. And at last, for to leave the circumstances which is here no need to recite, the monk consented, and purposed, in his thought, to accomplish the sin of the flesh. And after the consenting, he would have proceeded to the deed. Then the devil cried a terrible cry, and left the monk confuse[d] and in great derision. Anon, after came a multitude of devils, crying about the house—O monk, which enhauncest thyself to heaven, thou art fallen in to hell! Consider, that he that humbleth himself shall be enhaunced, and he that himself enhaunceth, shall be meeked.' We are afterwards told, that, ' the monk left his heremitage, and led forth a secular life; and was made a prey for the devil.' *Fol.* v. *rect.* At folio lx. is the following picture of the virtuous abstinence of the ' good and devoute Saynt Paula;' (whose monastic regulations are detailed at large) the latter part of which has some force, considering the period when it was composed.

' On a time in the month of July, for the great heat of the sun, she had the fever or axes. The physicians counselled her that she should eat meats more nutritive than she had [been] accustomed, and also that she should drink wine, for the water that she drank might cause her to have the dropsy, but neither for the bishop Epifanius, ne for any other she would not eat any other thing than she had been accustomed. Alas, if we take heed to her life, we shall find that she made good commutations and merchandises. And she

wept in this world, to the end that she might laugh in that other. She ware the hair, to the end that she might have fair vestments and precious in heaven. She fasted devoutly for to have spiritual refection: and she forsook all the goods of this world, for to be rich in heaven; and despised the worldly glory for to have glory everlasting."

'*Of the monastery of St. Isidore, beginning in latin Vidimus, apud Thebaidam. caplm.* xvii.

'In Thebaid was a monastery and convent of Isidore; pleasant, and greatly *renommed*. The religiouses that were there within, had much great and large houses. There were many ponds, gardens, and trees bearing fruit. With this there were all things necessary for the bodily life. In such wise, that they had no need to go out for to seek their necessities to live. Tofore the gate of the said monastery was an old man much prudent; the which said to all them that would enter, that if they would enter once in, they should never come out; and that such was the law. Now there was one thing therein much marvellous: for, incontinent, as one was entered, the said law took none effect; because of his proper will, without constraint, he was content to abide there—in such wise, that he was ravished in contempl[at]ing his perfection and holiness that was within the said monastery. And that same old man that kept the gate, had a little house, in which he received all them that came thither—and treated [them] mannerly and well.' *fol.* xxi. *rect.*

'*Of St. Amon first religiō in Nytrie, which beginneth in latin—Initia Sancti, caplm̄.* xxx.

'The first hermit in *Nytrye*, was called Amon; the soul of whom, incontinent, after his death was seen by Saint Anthony borne by angels into heaven. But for to write of his

right holy life, we shall begin at his nativity. He was of noble and rich friends; the which, against his will, did him to be married to a noble woman of the country of Nytrye. He being laid abed with her the first night of their espousals, he made to her many fair exhortations in exciting her to the noble virtue of chastity and of virginity, under such or like words—'My love, by cause that, without fault, thing corrupt shall find corruption, and, by the contrary, thing not corrupt ought to hope incorruption, therefore it is more available to us twain, together whole to dwell and entire, without fleshly touching us, than that one were corrupt of that other.' These words heard by the virgin, she consented thereto lightly; and lived together in honest chastity and virginity, long time after the death of their friends.' *fol.* cxxxix. *rev.*

'*Of the scarceness and dearth of corn and such goods: and of a man that required to be made Deacon—and beginneth in latin—Qui Abraham, &c. caplm̄.* cvii.

'They [the Assyrians] being in Alexandria, happed there a great dearth and scarcity of corn, through the occasion of the flood of the river of Nile, that bedeweth and watereth the land had be[en] so minished and lessed of water, that it might not give his moistness and overflowings accustomed to the earth. So had at that time the Patriarch [John] given for god's sake to the poor people all his treasure; and wyst not where to borrow more—neither gold nor silver: whereof he was right sorry; and namely, because he might not continue his alms [*almesse*] as he had of custom. He set himself to pray, and continued in his orisons long time. In the said city was a man *bygame;* that is to wit, married to two wives; the which, by cause he knew that the holy man was in great necessity, would constrain him to make him a deacon in his church. And by cause he should not have durst speak to him thereof, he sent him a letter; by the which he besought him that he would make him deacon in his church,

to the end that, in serving God with him, he might have remission of his sins—and he should give him ii. C. M. rasers of wheat, with a C and fourscore pound of money. His letters seen, the Patriarch sent for him; and after made to go out of his chamber all his folk that were there—by cause he would not reprove him before them. After that they were gone, the holy Patriarch said to him—'My friend, thy proffer is much necessary, seeing the time of the dearth that we have now; but nevertheless, it is defoiled with the sin of Simony, &c. &c.—Our Lord, that multiplied the v. loaves of barley, may well multiply also x rasers of wheat that are in my *garnere;* and, therefore, my friend, I shall tell thee, for an answer, that which is written in the acts of the apostles—that is, thou shalt not have in the church neither part nor portion.' *fol.* cxxxix. The following axioms are worth attention.

'Never to have noise with another, it is angel's life: sometime to strive the one with the other, it is man's life: evermore to have noise and hate, it is a devil's life.'

The conclusion of the fifth part, which is a short tract, treating 'of the praising of virtues as well moral as theological'—is, partly, as follows: 'The place and habitation of our Saviour and Redeemer, is an heart just and rightful. The *fondement* [foundation] of the house, is faith: the height, is hope: the breadth and largeness, is charity: the length, is perseverance: the sides of the house and habitation, be peace and concord: the gates, be justice and truth: the beauty, is good example: the windows, be the saying of saints: the pavement, is humility of heart: the chambers, be the good prelates: the door, is the place of peace: the coverture, is loyalty: the table of Jesu Christ in this chamber, is good conversation: his service in the same, a good remembrance, &c. &c. God then give his grace, to find in us such an house, that it may please him to lodge therein, to the end that, in this world, he keep us from adversity spiritual.' *fol.* cxli. *rect.*

This is one of Wynkyn de Worde's most magnificent typographical productions. It is ornamented with a number of wood cuts like the foregoing; and the type is precisely similar to that with which the Polychronicon, Golden Legend, and Bartholomæus are printed. Perfect copies are in the libraries of his Majesty, Mr. Johnes, and Mr. Heber; a fourth is in the Public Library of Cambridge, and a fifth is in the British Museum.

90. POLYCRONYCON: *Ended the thyrtenth daye of Apryll, the tenth yere of the regne of kynge Harry the seuenth, And of the Incarnacyon of our Lord* MCCCCLXXXXV. *Enprynted by Wynkyn Theworde, at Westmestre.* Folio.

This book, as Ames properly observes, is printed from Caxton's edition of 1482, [Vide vol. i. p. 138,] 'with a beautiful new letter.' We learn from 'An Introductorie Anno Dnī M.CCCCLXXXXV,' at the back of the title, that it was executed at the request of Roger Thornye, mercer. The stanzas, in which the patronage of this

worthy mercer is recorded, are as follow—from a faithful examination of the original: Herbert having printed them from Trevisa's impression of the work in 1527.*

'What thynge maye sowne, to gretter excellence
Than morall, vertue hyghly to preferre
And vyce oppresse, with besy dylygence
That ydelnesse approche, ne come no nerre
Redynge of bokes, slouth wyll ay forbarre
Jn sondry wise, whiche gyue Jnstruccyon
As dothe this boke, of Polycronicon

Whiche Roger Thorney Mercer hath exhorted
Wynken de worde, of vertuous entent
Well to correcte, and greatly hym comforted
This specyall boke, to make and sette in prent
This is the grounde, of all that he hath ment
Reders be glade, and voyde all ydelnesse
Trustynge to please, both god and man J gesse

Some men delyte, with wondre dylygence
Moche wordely good, and rychesse to purchase;
Some sporte and pleye, some bokes of sentence
Reioyce to rede, as god wyll sende theym grace
But woo worthe slouthe, that all euell dothe embrace
Which maketh vs beestly, slouthfull and in slepe
When we sholde worche, our lyfe and soule to kepe

Take hede of castellys and of towres hye
They falle for lacke of reparacion,
So done these bokes, when we lyst not applye
Theym to renewe, be operacion
That after labour, for recreacion
We maye reioyce, to vnderstonde and see
Fruytes of lernynge, which in bokes bee

Than for this worke, that it maye well procede
To laude and praysynge, of the heuenly kyng
And that the prynter, thereto haue good spede
God J beseche, whiche sende hym furtheryng
And all the helpers, from the begynnyng
That it maye fynyshe, partelesse of all blame
The prynter restynge, euer in good name

Explicit.'

* See a slight mention made of Trevisa's edition, vol. i. p. xii. '*Preliminary Disquisition.*'

Then follows Caxton's 'Prohemye,' word for word, excepting where Caxton mentions his continuation of the history to the year 1460, 1 Edw. IV. W. de Worde promises to continue it to 'Henry ỹ seuenth ỹ x yere of his regne & vnto the yere of our lorde a. M.CCCCLXXXV.—whiche ben an C & xxxviii. yere, which werke (says he) J haue fynyshed vnder the noble protecyō of my moost drad naturall and souerayne lorde & moost crysten kynge, kynge Henry the seuenth,' &c. But it does not appear that he was so good as his word: for it is not continued any further than Caxton's, either in this edition, or the subsequent one printed by Peter Treveris, in 1527, which is a direct copy of the present. And with regard to the time here proposed for the history to be continued, viz. 138 years, it is to be observed that Caxton had brought it forward 103 years of that time. This is chiefly the language of Herbert; p. 123.

After the prohemye (continues Herbert), follows an alphabetical table of contents to each of the eight books; whereas Caxton's was a general table for the whole volume, under one alphabet, which method is certainly the readiest to find any subject by; but the table to this edition is much more copious than that.

After the table the leaves begin to be numbered with roman numerals, to the amount of ccc xlvj.

At folio C i. we find this anecdote of Pythagoras the philosopher:

'Here wyse men J telle that Pictagoras passed somtyme by a smythes hous and herde a swete sowne and acordynge in the smytyng of four hamers vpon an anuelt, and therfore he lette weye the hamers, and founde that one of the hamers weyed—six poūde, the seconde of twelve, the thyrde of eight, the fourth of ix. as this fygure sheweth.'

From thence inferring the concords of music. W. de Worde first printed this scheme: Caxton left a blank space, in the same manner as for initials, to be supplied by the illuminator. I have not met with

any copy of Caxton's with the scheme drawn in, notwithstanding the initials, paragraph marks, and marginal dates have been entirely supplied.

He finishes with Caxton's conclusion, as in vol. i. p. 150, and this colophon; 'Thus *Ended*,' as before given."

This book is justly commended for the beauty of its typographical execution: indeed it may be questioned whether any contemporaneous production of the foreign presses exceed it, in the regularity of the register, and lustre of the ink. A fine gilt copy of it, at the sale of Mr. Daly's books [vide Bibl. Daly, No. 553], A. D. 1792, was sold for 18*l.* 5*s.* It is in most private collections of eminence. There is also a copy in the Advocate's Library at Edinburgh.

After the Polychronicon, Herbert slightly notices a supposed edition of 'CHAUCER'S CANTERBURY TALES,' on the slender evidence of what is said by Mr. Tyrwhitt, in the Appendix to his Preface; p. v, [edit. 1798, 4to.] 'Ames,' says the able editor, 'does not appear to have seen it himself, nor have I ever met with any other authority for its existence; which, however, I do not mean to dispute. If there was such an edition, we may be tolerably sure that it was only a copy of Caxton's.' It is not very rash to conclude, that an edition of the Canterbury Tales, printed by Wynkyn de Worde, in the fifteenth century, is entirely supposititious.

91. CONSTITUTIONES PROUINCIALES ECCLESIE ANGLICĀE PER d. WILHELMŪ LYNDEWODE vtriusq; iuris doctorē edite. Incipiunt Feliciter. *Apud Westmonasteriū. Jn domo caxston. Anno Jncarnacionis Millesimo quadrigētesimo nonagesimo sexto.* (1496). *Vltima die May acabatūq: Gloria deo.* Octavo.

The title (says Herbert, p. 103) 'is over a wood-cut of Lindwood, at whole length, in his pontificals, with a pastoral staff in his hand. Here are only the five books collected by Lindwood, without any of the constitutions by Otho or Othobone; and the work

begins at the back of the title page. It has running titles, initials, and signatures, but no catch words or numbers to the leaves. The title page is marked with signature A; and the work ends with signature V; all octaves, on half sheets. On the last leaf of the Constitutions we have: 'Explicit opus Magistri wilhelmi Lyndwode super constitutiones prouinciales. Laus deo.' On the back is Caxton's large cypher. Then the table commencing at signature X, and making 8 leaves. Colophon: '*Opus Presens fabricatum est. Et diligenter correctum Per Wynandum de worde. Apud Westmonasterii̅ &c.* (as before). By which it manifestly appears to have been printed by W. de Worde, and after Caxton's death. 'I was apprehensive at first,' continues Herbert, 'that the table only had been printed and annexed by de Worde, but the paper seems to be wholly alike.' Thus far Herbert, p. 103, &c. There is a copy of this edition in the Bodleian Library, and another in that of Mr. Douce; from which latter there does not appear to be any large cypher of Caxton, but only his small one, which is on the back of the last leaf of the table.

92. IDEM: *Istud opus presens fabricatum est. Diligenter correctum. Impressum per Wynandum de Worde apud Westmonasterium: Anno millesimo quadringentesimo nonagesimo nono die decima quinta Aprilis.* [A. D. 1499.] Octavo.

It would seem that neither Ames nor Herbert were acquainted with this edition; which is only a reprint of the preceding one, with a fuller page, and ending with signature S in eights. On the reverse of the last (fly) leaf there is the small mark of Caxton (or n°. 1 of De Worde's devices), as before. We may be certain that Caxton's large device could not have been impressed on a small octavo page. Mr. Douce has also a copy of the present edition; which, with the preceding, when in clean condition, and with their legitimate margins, must form elegant specimens of this printer's press. Volumes of the fifteenth century, of this size, are very rare.

93. The Medytacyons of Saynt Bernard, &c. *Enprȳted at Westmester by Wynkyn de Worde the ix Daye of Marche the yere of our Lorde* M.CCCC.LXXXXVI. Quarto.

The frontispiece has a full length of St. Bernard, with a cross in one hand, and an open book in the other. Beneath: Meditacōns of Saynt Bernarde. It begins: 'Ful prouffytable ben to us travaylynge Pylgrymes and freyll Synners, the fruytfull Werkes and Treatyses of holy Faders,' &c. The colophon is as follows: 'Here we make an Ende of this ryght prouffytable Treatyse, 'The Medytacyon of saynt Bernard; whyche, for very fauour and charytable loue of all suche persones as haue not understondynge in Latyn, hath be translated fro Latyn into Englysshe by a deuoute student of the vnyuersyte of Cambrydge, and hath been put it to be *enprȳted at Westmestre*,' &c. as above. This is Herbert's own corrected account (in MS.) of the present edition.

The translator tells us in his preface, that, after he had hastily finished, and before he had duly corrected, his said translation, several devout persons had got copies of it, and they were dispersed against his will; therefore he now put it more diligently corrected to the printer; and that readers might be advertised to lay aside the uncorrected translation, he shews the difference between them; the original being divided into 25, the spurious into 18 chapters. There is a copy of this edition in the Public Library at Cambridge, A B. 4. 58; and another in the Bodleian Library.

94. The Same: Translated out of latyn into Englysshe by a deuoute student of the vniuersitie of Cambrydge the whiche caused it fyrst to be put in prynt. *And now the seconde tyme enprynted &c.* MCCCCCXXV. *the xix daye of Sept.* Quarto.

I have only copied the slight account of this edition by Herbert, at p. 171. Both editions are scarce.

95. THE TREATYSES perteynynge to HAWKYNGE HUNTYNGE and FYSSHYNGE with an angle: and also a ryght noble treatise of the LYGNAGE OF COT ARMOURS, endynge with a treatise which specyfyeth of blasynge of armys. *Enprynted at westmestre by wynkyn the worde* the year of thyncarnacōn of our Lorde* M.CCCC.LXXXXVI. Folio.

The public have been recently gratified with a fac-simile reprint† of this curious, rare, and amusing performance; preceded by a biographical and bibliographical dissertation, so copious and correct, as to render all subsequent attempts superfluous. Mr. Joseph Haslewood, the editor, has left no sources unexplored, and no means untried, whereby he could throw light upon the above work and its supposed authoress.‡ He has been fortunately stimulated in his exertions by Mr. Joseph Harding, the printer; who is equally devoted to the history of ancient printing, and who has shewn, in this particular instance, how he could even rival, if not eclipse, his predecessors in the art of black-letter typography. Thus much by way of 'prologue to the act.'

Herbert's description of this very rare volume, notwithstanding its prolixity, is not quite accurate; as he himself was aware of. The following is taken from his own amplified and amended account in the interleaved copy of his work in my possession, corroborated, however, by an examination of the volume itself. That which may

* This title was gathered from different parts of the book, by the late M. C. Tutet, and is inserted in his interleaved copy of Ames, now in the possession of Mr. Haslewood.

† Of this reprint there are only 150 copies executed; on stout cream-coloured paper, in small folio, with the arms emblasoned, and every wood-cut embellishment faithfully executed. There are no large paper impressions of it.

‡ Mr. H. has examined with considerable attention the claim of this lady to all the component parts of the volume under notice. Upon the authority of some manuscripts in the Harleian collection, and other evidence, he finally attributes to her pen:

1. A small portion of the treatise on Hawking.
2. The treatise upon Hunting.
3. A short list of the beasts of chace.
4. And another short one of beasts and fowls.

be called the title to the work, is printed on the reverse of the first leaf, under a wood-cut of a group of noblemen and gentlemen, attended by servants uncovered, waiting and receiving directions; one of these holds a brace of greyhounds coupled, another has a bugle horn, or bow and arrows, others have pikes and halberds: a hawk is flying over their heads; as may be clearly comprehended on a view of the wood-cut fac-simile in the reimpression just alluded to. On the reverse of this leaf is the following cut.

: 'This present book sheweth the manner of hawking and hunting: and also of devising of coat armours. It sheweth also a good matter belonging to horses: with other commendable treatises. And furthermore of the blasing of arms: as hereafter it may appear.'

Then the TREATISE ON HAWKING is thus introduced:

'In so much that gentlemen and honest persons have great delight in hawking, and desire to have the manner of taking hawks: and also how and in what wise they should guide them ordinately, and to know the gentle terms in coming of their hawks, and to understand their sicknesses and infirmities, and also to know medicines for them according, and many notable terms that *ben* used in hawking both of their hawks, and of the fowls that their hawks shall fly. Therefore this book following in a due form sheweth very knowledge of such pleasure to gentlemen and persons disposed to see it.'

And concludes thus:

'Here endeth the process of hawking: and now followeth the names of all manner [of] hawks, and to whom they belong.

'These hawks belong to an Emperor.

'These ben the names of all manner of hawks.—First an eagle, a bawter, a melown: the simplest of these three will slay an hind calf, a fawn, a roe, a kid, an elk, a crane, a bustard, a stork, a swan, a fox in the plain ground. And these ben not enlured ne reclaimed: because that they ben so ponderous to the perch portative. And these three, by their nature, belong unto an Emperor.

These hawks belong unto a King.

'A Gerfalcon: a Tercell of a Gerfalcon are due to a king.

'*For a Prince.*

'There is a Falcon gentle; and a Tercel gentle. And these be for a prince.

'*For a Duke.*

'There is a Falcon of the rock; and that is for a duke.

'*For an Earl.*

'There is a Falcon peregrine; and that is for an earl.

'*For a Baron.*

'Also there is a Bastard; and that hawk is for a baron.

'*Hawks for a Knight.*

'There is a Sacre and a Sacret; and these ben for a knight.

'*Hawks for a Squire.*

'There is a Lanare and a Lanrell: and these belong to a squire.

'*For a Lady.*

'There is a Merlyon; and that hawk is for a lady.

'*An hawk for a Young Man.*

'There is an Hoby: and that hawk is for a young man.

'And these *ben* hawks of the *tour* and ben both *illuryd* to be called and reclaimed.

'*And yet there ben more kinds of hawks.*

'There is a Goshawk, and that hawk is for a yeoman. There is a Tercel; and that is for a poor man. There is a Spare hawk; she is an hawk for a priest. There is a Muskyte;

and he is for an holy-water clerk. And these ben of another manner kind. For they flee to *Querre,* and *to Ferre Jutty, and to Jutty Ferry.*' Explicit.

The TREATISE ON HUNTING is introduced thus:

'Likewise as in the book of hawking aforesaid, are written and noted the terms of pleasure belonging to gentlemen; having delight therein. In the same manner this book following sheweth; to such gentle persons, the manner of hunting for all manner of beasts, whether they ben beasts of Venery, Chace, or Rascall. And also it sheweth all terms convenient as well to the hounds as to the beasts aforesaid. And in certain there ben many divers of them; as is declared in the book following.'

This treatise is mostly in verse, after the manner of the times it was written in, i. e. in rhiming couplets, without regard to the measure; and it concludes thus:

'Explicit dame Julyans Bernes doctryne in her boke of huntynge.'

At the end of this treatise are added the following particulars:

'Beasts of the chace, of the sweet foot and stinking.

'There ben beasts of the chace: of the sweet foot. And these ben the Buck: the Doe: the Bear: the Reindeer: the Elk: the Spiccard: the Otter: and the Martron.

'There ben beasts of the chace of the stinking foot. And they ben the Roebuck: and the Roo: the Fulmard: the Fiches: the Bawd: the Gray: the Fox: the Squirrel: the Whitrat: the Sot: and the Polecat.

'¶ *The names of divers manner* [*of*] *hounds.*

'These be the names of hounds. First, there is a Greyhound: a Bastard: a Mongrel: a Mastiff: a Lemor: a Spaniel: Raches Kennettis: Terriars: Butchers hounds: Dunghill dogs: Trindeltails: and Prick-eared curs: and small ladies puppies, that bear away the fleas and divers small faults.

The properties of a good Greyhound.

'A greyhounde sholde be heeded lyke a snake: and neckyd lyke a drake:
Fotyd lyke a catte: tayllyd lyke a ratte:
Syded lyke a teme: and chynyd lyke a beme.
The fyrste yere he must lerne to fede,
The seconde yere to felde hym lede.
The thyrde yere he is felowe lyke,
The fourth yere there is none syke.
The fyfth yere he is good ynough,
The syxte yere he shall holde the plough.
The seuenth yere he woll auaylle,
Grete bytches for to assaylle.
The eyghte yere lycke ladyll.
The nynth yere cartsadyll.
And whan he is comyn to that yere: haue hym to the Tannere
For the beste hounde that euer bytche had: at ninthe yere he is full badde.

'*The properties of a good Horse.*

'A good horse should have xv good properties and conditions. That is, to wit: three of a man, three of a woman, three of a fox, three of an hare, and three of an ass.

'Of a man; bold, proud, and hardy. Of a woman; fair breasted, fair of hair, and easy to leap upon. Of a fox; a fair tail, short ears, with a good trot. Of an hare; a great eye, a dry head, and well running. Of an ass; a big chin, a flat leg, and a good hoof.

'Well travelled woman, nor well travelled horse were never good.

'Arise early, serve God devoutly, and the world busily. Do thy work wisely, give thine alms secretly; go by the way sadly [gravely]. Answer the people demurely, go to thy meat appetitely. Sit thereat discretely, of thy tongue be not too liberally; arise therefrom temperately. Go to thy supper soberly, and to thy bed merrily, be in thine inn jocundly. Please thy love duly, and sleep surely.

'Mark well these four things.

'There be four things principally to be dreaded of every wise man. The first is the curse of our holy father the pope.* The second is the indignation of a prince (Quia indignatio regis vel principis mors est.) The third is the favour or the will of a judge. The fourth is slander and the mutation of a commonalty.

'Who that maketh [taketh] in Christmas a dog to his larder: and in March a sow to his gardener. And in May a fool of a wise man's counsel: he shall never have good larder, fair garden, nor well kept counsel. Far from thy kinsmen cast thee: wrath not thy neighbours next thee. In a good corn country thrust thee. And sit down Robin, and rest thee.

'Who that buyldeth his house all of salowes:
And pryckyth a blynde horse ouer the falowes,
And suffryth his wyfe to seke many halowes,
God sende hym the blysse of euerlastynge galowes.

'If these be not directed, then go they at aventure.

'There ben four things full hard for to know: Which way that they will draw. The first is the ways of a young man: The second is the course of a vessel in the sea. The third of an adder or of a serpent sprent. The fourth of a foul sitting on any thing.

'Two wyves in one hous, two cattys and one mous
Two dogges & one bone, thyse shall neuer acorde in one.
'Who that mannyth hym wyth his kynne:
And closyth his crofte wyth cherytrees:
Shall haue many hegges brokynne,
And also full lytyll good seruyes.'

'The companyes of bestys and foules.' 'Explicit.'

The book of Hunting in the St. Alban's edition concludes here; but in this, '*Here folowe the dewe termys to speke of brekynge or dressynge of dyuers beestys & foules, &c. And the same is shewed of certen fysshes.*'—'*Here now folowynge shall be shewed all the shyres & the bysshopryches of the realme of Englonde.—Prouynces of Englonde.*

* This sentence, Mr. Haslewood informs me, is usually erazed, or altered in ink to the 'curse of god.'

Caunterbury: Yorke; Stafforde: Derby: Notyngham: Northumbrelonde: Durham: Westmerlonde: Tyndale: Karlyle.'

'Here follows,' says Herbert, 'a copy of verses, not found in the original edition of these pieces, printed at St. Alban's, 1486; which may be given entire, as a specimen of Dame Julyana Barnes' poetry.'*

* 'A faythfull frende wolde J fayne fynde
To fynde hym there, he myghte be founde,
But now is the worlde wext soo vnkynde
That frenship is fall to the groũde (Now a frende J haue foũde
That J woll nother banne ne curse,
But of all frendes in felde or towne
Euer gramercy myn owne purse.
My purse it is my preuy wyf
This songe J dare bothe synge and saye
Jt partyth men of moche stryfe
Whan euery man, for hĩself shall pay (As J ryde in riche aray
For golde & syluer men woll me flouryssh,
By this matere, J dare well say
Euer gramerey myn owne purse.
As J ryde wyth golde so rede
And haue to doo wyth londys lawe,
Men for my money woll make me spede,
And for my goodes they woll me knawe
More and lesse, to me woll drawe
Bothe the better, and the wurse
By this matere, J saye in sawe
Euer gramercy myn owne purse.
It fell by me, vpon a tyme, as it hath doo by many one mo
My horse my nete, my shepe my swyne
And all my goodes, they fell me fro,
J went to my frendes and tolde theym so,
And home agayne they badde me trusse,
J sayd agayne, whan J was wo
Euer gramercy myn owne pursse.
Therfore J rede you, syres all,
To assaye your frendes or ye haue nede,
For and ye come downe and haue a fall
Full few of theym for you woll grede,
Therfore, assaye them euerychone
Bothe the better and the wurse,
Our lorde that shope, both sonne and mone
Sende vs spendynge in our purse.
A M E N.

* Mr. Ellis has cited these verses in his *Specimens of early English Poets*, vol. i. 363.

Then follows 'THE LIGNEAGE OF COAT ARMOURS,' which occupies 15 pages, and concludes thus: '*Here we shall make an ende of the moost specyall thynges of the boke of the lygnage of cote armurys: and how gentylmen shall be knowen from vngentylmen. And consequently shall folowe a compendyous treatyse of fysshynge wyth an angle whiche is right necessary to be had in this present volume: by cause it shewyth afore the manere of hawkynge and huntynge wyth other dyuers maters right necessary to be knowen of noblemen and also for it is one of the dysportes that gentylmen vse. And also it is not soo laboryous ne soo dishonest to fysshe in this wyse as it is w^t^ nettes and other engynes whyche crafty men done vse for theyr dayly encrease of goodes.*'

'Here begynnyth the TREATYSE OF FYSSHYNGE WYTH AN ANGLE,' with cuts of the hooks, floats, &c. containing twenty-three pages. This title is over a wood cut, of which the following is a facsimile:

This treatise is introduced thus:

'Solomon in his parables saith that a good spirit maketh a flourishing age, that is a fair age, and a long. And sith it is so: I ask this question; which ben the means and the causes that induce a man into a merry spirit: truly to my best discretion it seemeth good disports and honest games in whom a man joyeth without any repentance after. Then followeth it that good disports and honest games ben cause of man's fair age and long life. And therefore now will I choose of four good disports and honest games; that is, to wit: of hunting, hawking, fishing, and fowling! The best to my simple discretion, which is fishing: called angling with a rod: and a line and an hook. And thereof to treat as my simple wit may suffice: both for the said reason of Solomon and also for the reason that physic maketh in this wise;

'Si tibi deficiat medici medici tibi fiant;
Hec tria mens leta labor & moderata dieta.

'Ye shall understande that this is for to say, If a man lack leche or medicine, he shall make three things his *leche* and medicine: and he shall need never no more. The first of them is a merry thought. The second is labour not outrageous. The third is diet measurable. First, that if a man will evermore be in merry thoughts and have a glad spirit, he must eschew all contrarious company, and all places of debate where he might have any occasions of melancholy. And if he will have a labour not outrageous, he must then ordain him to his heart's ease and pleasaunce, without study, pensiveness, or travail, a merry occupation which may rejoice his heart; and in which his spirits may have a merry delight. And if he will be dieted measurably, he must eschew all places of riot, which is cause of surfeit and of sickness. And he must draw him to places of sweet air and hungry: and eat nourishable meats and *dyfyable* also.

'Now then will I describe the said disports and games, to find the best of them as verily as I can. Allbeit that the right noble and full worthy prince, the duke of York, late called master of game, hath described the mirths of hunting, like as I think to describe of it and of all the other.* For hunting, as to mine intent, is too laborious; for the hunter must always run and follow his hounds; travelling and sweating full sore. He bloweth till his lips blister. And when he weanith it be an hare, full oft it is an hedgehog. Thus he chaseth, and wot not what. He cometh home at even, rain beaten, pricked; and his clothes torn, wet shod, all miry, some hound lost, some *surbat*. Such griefs and many other happeneth unto the hunter, which for displeasance of them that love it, I dare not report. Thus truly me seemeth that this is not the best disport and game of the said four. The disport and game of hawking is laborious, and noyous also as me seemeth. For often the falconer loseth his hawks as the hunter his hounds. Then is his game and his disport gone. Full often crieth he, and whistleth till that he be right evil athirst. His hawk taketh a bow, and list not once on him reward. When he would have her for to flee, then will she bathe; with mis-feeding she shall have the frous, the rye, the cray, and many other sicknesses that bring them to the sows.

* I do not find this tract ever published. Query, if she ever wrote it? though she tells us she had thoughts of it.—Thus far original note by Herbert. The above passage is the only one sufficiently favourable to ground an opinion that this treatise might be compiled by Juliana Bernes. If such an opinion can hereafter find any authority to support it, this treatise must take precedence of both those of hawking and hunting.

Thus by proof this is not the best disport and game of the said four. The disport and game of fowling me seemeth most simple [foolish]. For in the winter season the fowler speedeth not but in the most hardest and coldest weather: which is grievous. For when he would go to his gins he may not for cold. Many a gin and many a snare he maketh. Yet sorely doth he fare. At morn tide in the dew he is wet shod unto his tail. Many other such I could tell: but dread of *magre* maketh me for to leave. Thus me seemeth that hunting and hawking, and also fowling, ben so laborious and grievous that none of them may perform nor be very mean that induce a man to merry spirit: which is the cause of his long life, according unto the said parable of Solomon.

Doubtless, then followeth it, that it must needs be the disport of fishing with an angle. For all other manner of fishing is also laborious and grievous: often making folks full wet and cold, which many times hath been seen, cause of great infirmities. But the angler may have no cold, nor no disease, nor *magre*, but if he be causer himself. For he may not lose at the most but a line or an hook: of which he may have store plenty of his own making, as this simple treatise shall teach him. So then his loss is not grievous, and other griefs may he not have, saving but if any fish break away after that he is take on the hook, or else that he catch nought: which be not grievous. For if he fail of one he may not fail of another; if he doth as this treatise teacheth: but if there be nought in the water. And yet at the least he hath his wholesome walk and merry at his ease; a sweet air of the sweet savour of the mead flowers, that maketh him hungry. He heareth the melodious harmony of fowls. He seeth the young swans: herons: ducks: cootes and many other fowls with their broods, which me seemeth better than all the noise of hounds, the blasts of horns, and the cry of fowls that hunters, falconers, and fowlers can make. And if the angler take fish, surely then is there no man merrier than he is in his spirit. Also whoso will use the game of angling, he must rise early; which thing is profitable to man in this wise, that is to wit: most to the heal of his soul; for it shall cause him to be holy, and to the heal of his body; for it shall cause him to be whole. Also to the increase of his goods. For it shall make him rich. As the old English proverb sayeth in this wise. Who so will rise early shall be holy, healthy, and *zely*. Thus have I proved in mine intent that the disport and game of angling is the very mean and cause that induceth a man into a merry spirit: which after the said parable of Solomon, and the said doctrine of physic, maketh a flowering age and a long. And therefore to all you that ben virtuous, gentle, and free born I write and make this simple treatise following: by which ye may have the full craft of angling to disport you at your lust [pleasure], to the intent that your age may the more flower and the more longer to endure.'

After directing how to make the 'harnays,' or tackling of every sort, describing several sorts of fish,* with the time and method of catching them.

'Here followeth the order made to all those which shall have the understanding of this aforesaid treatise, and use it for their pleasures.

'Ye that can angle and take fish to your pleasures as this aforesaid treatise teacheth and

* The salmon, the trout, the grayling, the barble, the chevin, the tench, the perch, the daice, the bleak, the ruf, the flounder, the gudgeon, the minnow, the eel, the pike.

sheweth you, I charge and require you in the name of all noble men that ye fish not in no poor man's several water: as his pond, stew, or other necessary things to keep fish in, without his licence and good will. Nor that ye use not to break no man's gins lying in their weares, and in other places due unto them. Ne to take the fish away that is taken in them. For after a fish is taken in a man's gin, if the gin be laid in the common waters, or else in such waters as he hireth, it is his own proper goods. And if ye take it away ye rob him: which is right shameful deed to any noble man to do that thieves and *bryhours* done: which are punished for their evil deeds by the neck, and otherwise, when they may be espied and taken. And also if ye do in like manner as this treatise sheweth you, ye shall have no need to take of other men's: whilst ye shall have enough of your own taking if ye list to labour therefore, which shall be to you a very pleasure to see the fair bright shining scaled fishes deceived by your crafty means, and drawn upon land. Also that ye break no man's hedges in going about your disports: ne open no man's gates but that ye shut them again. Also ye shall not use this foresaid crafty disport for no covetousness, to the increasing and sparing of your money only, but principally for your solace, and to cause the health of your body, and especially of your soul. For when ye purpose to go on your disports in fishing, ye will not desire greatly many persons with you, which might let you of your game. And then ye may serve God devoutly in saying affectuously your customable prayer. And thus doing ye shall eschew and void many vices, as idleness, which is principal cause to induce man to many other vices, as it is right well known. Also ye shall not be too ravenous in taking of your said game, as too much at one tyme: which ye may lightly do if ye do in every point, as this present treatise sheweth you in every point, which should lightly be occasion to destroy your own disports and other men's also. As when ye have a sufficient mess ye should covet no more as at that time. Also ye shall busy yourself to nourish the game in all that ye may: and to destroy all such things as ben devourers of it. And all those that done after this rule shall have the blessing of God and St. Peter, which he them grant that with his precious blood us bought.' 'And for by cause this present treatise should not come to the hands of each idle person which would desire it, if it were imprinted alone* by itself and put in a little pamphlet, therefore, I have compiled it in a greate volume of divers books concerning to gentle and noble men, to the intent that the foresaid idle persons, which should have but little measure in the said disport of fishing, should not by this means utterly destroy it.'

Then 'THE BLASYNGE OF ARMES,' on fifty pages; and a fresh set of signatures. At the end of which is this colophon: '*Here in this boke afore ben shewed the treatyses perteynynge to hawkynge & huntynge with other dyuers playsaunt materes belongynge vnto noblesse: and also a ryght noble treatise of Cotarmours, as in this present boke it may appere. And here we ende this laste treatyse whyche specyfyeth of blaysynge of armys Enprynted at westmestre by wynkyn the worde the yere of thyncarnacōn of our lorde.* M.CCCC.LXXXXVI.'

* It was however printed separate, in 4to, without date, vide p. 66.

On the last leaf, there is a wood print of the arms of England, as engraved in the introductory account of Wynkyn de Worde's life and family. At the back is Caxton's large device, printed in red.

Mr. Ames, perhaps from Bishop Tanner, ascribes this book to Nicholas Upton, giving it a Latin title; but none such appears in the book. However, it is plain Julyans Bernes wrote the book of Hunting. Indeed the whole has generally been imputed to her, more especially the treatise on Fishing,* which I do not find to have been ever printed in the St. Alban's edition of these treatises, in 1486; but I have the fragment of a MS. of it as ancient as her time. Upon the whole, it is probable this lady might translate or borrow from that author's treatise De Insignium Coloribus; but I do not find it to have been printed in Latin before 1654; or that he ever wrote on the other subjects of this book. These are Herbert's remarks; p. 133.

It remains to observe, that the foregoing treatises contain five leaves upon signature a; six upon each of the signatures b, c, d, and e; four upon signatures f and g; six, sign. h. vj; and four upon i. The 'Blasing of Arms' recommences, and has upon each of a, b, and c, six leaves; upon d, seven. This treatise abounds with wood-cuts.

This work is very rarely to be found in a complete state, whether upon paper or upon VELLUM. Of the LATTER kind, there is a copy in the Wilton library, belonging to Earl Pembroke: see the last edition of my Bibliomania, p. 429. Another belongs to the gentleman from whom the fore-mentioned republication was taken; and a third, wanting two leaves, is in the possession of Mr. Haworth; whose collection of works, relating to the Art of Angling, is the most copious and complete of any hitherto known. A copy upon paper is in the library of Mr. Douce, and of Mr. Dent. The treatise upon Hunting, alone, is in the Public Library at Cambridge.

* The reader may consult my first volume of the Typographical Antiquities; which will be reserved entirely for 'PROVINCIAL PRINTING;' and in which the St. Alban's edition of the above work will be fully described, and some account given relative to the supposed editor. The treatise upon Fishing was certainly never printed in the publication of 1486; and it is very doubtful how far Juliana Barnes, or Berners, was the composer of it.

96. HERE BEGYNNETH a treatyse of FYSSHYNGE WITH AN ANGLE. Printed by the Same. *Without Date.* Quarto.

'This volume,' says Mr. Haslewood, 'has created considerable difficulty; and it remains doubtful whether it was an entire publication, or whether it formed a part only of the selection made from the preceding volume, and afterwards repeatedly published. From the circumstance of the signatures commencing with A, it appears to have been printed alone; but this cannot always be depended upon as conclusive. The orthography is changed, and there are several omissions from the folio edition. In this respect it has been followed in all the known editions of the selection; and it seems therefore probable that it formed only a portion of the first edition of that work, which is further confirmed from the circumstance of the word 'Fysshing' being inserted on the right of the signatures B, C, and D. It ends at D iiij.' Only a single copy of this edition is known, which is in the library of Mr. Haworth. It has escaped the notice of all our bibliographers.

It is most probable that there were many editions printed, of a work which must necessarily have been always popular, but which are now irrecoverably lost. Isaac Walton, in the middle of the seventeenth century, conferred great celebrity upon this art of 'FISHING WITH AN ANGLE,' by a small duodecimo publication, adorned with cuts very beautifully engraved upon brass or silver; and since his publication, we have had almost a regular series of similar works. The 'ne plus ultra' of Walton's text, seems to be the recent edition of Sir John Hawkins's editorial labors upon the same; put forth by Mr. Bagster of the Strand, and illustrated with a number of highly finished copper plates. The same bookseller has recently published a re-impression of Walton's original text, alone; with fac-simile plates engraved upon silver. This latter book is a more beautiful one than its parent.

97. DIUES ET PAUPER: *Fynysshed the iij daye of Decembre. The yere of our lorde god* M.CCCC.LXXXXVJ. *Emprentyd by me Wynken de worde at Westmonstre.* Deo gracias. Folio.

On the recto of the first leaf is the preceding wood cut: on the reverse, is one of St. Jerome, &c. as described in the Vitas Patrum; it being a frequent practice with our early printers to introduce the same plate into different works, whether appropriate or not. Then follows a table of contents, on nine leaves; on the back of the last leaf, the cut of Dives et Pauper as before. Facing this, the work begins of 'Holy Pouerte;' exactly the same as in Pynson's edition of 1493, of which it seems to be a mere re-impression. At the end, after Caxton's large device, there is a leaf of a cut of the mother and the infant Jesus, on one side, and of Dives et Pauper, as before, on the other side.

The work begins on signature a j, and contains z 8; all in eight leaves, or octaves, except sign. y and z which have only six leaves. After z comes ꝛ which has but five; on the last leaf of which is the colophon, and Caxton's large device: Colophon, thus: '*Here endeth a compendyouse treatyse or dyalogue of* DIUES *and* PAUPER, *That is to saye, the ryche and the poore, fructuously treatynge upon the x comaūdements, Emprynted by Wynkyn De Worde at Westmonstre, fynysshed*', &c. (as before).

This edition of a work, which appears to have been popular at the close of the 15th century, is, as far as I have had an opportunity of examining both, a reprint of Pynson's edition of 1493; but with constant variation of orthography. Pynson's edition seems to have been the only one known to Hearne.

Mr. Heber possesses the late Mr. Brand's copy of this book; at the latter part of which it is said—'Bishop Tanner had an edition of this book in octavo, and much valued it; and a friend of his had a very fair manuscript of it.' There is a perfect copy of it in the British Museum, and another in his Majesty's library. The type of this edition, like that of the preceding work, is more square and sparkling than the generality of the types used by Wynkyn de Worde.

98. Nicholas Uptonus Sarisburiensis canonicus et scriptor heraldicus: de re heraldica: Anglicè. *Westmynster.* [*Reprinted from the St. Alban's edition;* or, *rather that of Wynkyn de Worde.* 1496.] Folio.

'With the King's arms, and Caxton's mark printed in red ink.' Such is the jejune account by Ames (which has been omitted by Herbert) of a book that has probably no existence. Upton was, I believe, our first writer upon heraldry; and in the folio edition (1654) of his treatise, 'De Studio Militari Libr. iv'—which was published with two similar works—the editor, Byshe, has given rather an interesting account of his early pursuits. See Gent. Magazine, vol. lxxiii. p. 206; but more particularly the Censura Literaria, vol. iii. p. 92.

99. Cronycle of Englonde with the frute of tymes: *Newly in the yer of our Lord God* m.cccc.lxxxxvij. *enprynted at westmestre by Wynkyn de Worde.* Folio.

The Descrypcyon of Englonde: *Fynysshed & enprynted at Westmestre by me Wynden de worde, the yere of our lorde* m.cccc. *and four score and* xviij. Folio.

Herbert says that this book generally goes by the title of 'Fructus Temporum;' but it seems to be only a compilation from Caxton's, and the St. Alban's edition of the same work; except that it has been bitterly accused by Hearne of glaring deviations from the original.* The description of Britain appears to have been taken from the similar work subjoined to Caxton's edition of the Chronicles. Both pieces are thus described [in his MS. *addenda*] by Herbert; commencing with the former:

It begins on the left hand page with the table: 'Here beginneth a shorte and a breue table on these Cronycles, and ye must under-

* 'Nec tamen inficior Fructum Temporum Wynkini de Worde mire discrepari à Caxtoni Fructu Temporum, floccique etiam esse faciendum præ Caxtoni fœtu authentico,' &c. *Thomæ Caii Vind. Acad. Oxon.* vol. ii. p. 802-3.

stande that euery leef of ŷ a b c is marked in the margyne i ij and iij and so forth to v. all ŷ letters vnto the bokes ende. Whatsoeuer ye fynde shortly wryten in this table, ye shall fynde it openly in the same numbre of that lettre.' It begins on the back of signature a i; and contains six leaves. The prologue begins on another signature a i, and mentions the authors from whom this Chronicle was translated: viz. Galfridus Mūmouth, Bede, William Malmesbury, &c. as if the schoolmaster of St. Alban's, who first published this preface, had collected and translated the whole; whereas the English chronicles, as printed by Caxton, were common before printing was brought into England; and the English history of the St. Alban's book is taken verbatim from Caxton's. This preface further mentions the book being divided into seven parts: 'The vii. parte, fro the Normans continued vnto our Dayes, that is to saye, King Edwardes regnes the fourth the xxiij yere.' Notwithstanding this, the English history is brought no lower than the coronation of Edw. IV. in the year 1460. The first three leaves of sign. H in the second, and the first two of I, are marked with only H and I.

Colophon: '*Here endyth this present cronycle of Englonde with the frute of tymes: Compiled in a booke, and also enprynted by one sometyme scole mayster of saynt Albons, on whoos soule God haue mercy, And newly in the yer of our Lord God,* M.CCCC.LXXXXVII, *enprynted at Westmestre, by Wynkyn de Worde.*' On the back of the last leaf is Caxton's large cypher, to which is added 'THE DESCRYPCYON OF ENGLONDE:' 'Her foloweth a lytel treatyse, the whiche treateth of the descrypcyon of this londe, which of olde tyme was named Albyon, and after Brytayn, and now is called England, and speaketh of the noblenesse and worthnesse of the same.' Then a table of the contents introduced thus; 'Hit is so, that in many and dyuers places the comyn cronycles of Englonde ben hadde, and also now late enprynted *at Westmynstre.* And for as moche as the descrypcyon of this londe, whiche of old tyme was named Albyon, and after Brytayne, is not descryued ne comynly hadde, ne the nobleness and worthyness of the same is not knowen, Therefore I entende to sette in this book the descrypcyon of this sayd Yle of Brytayne, and commodities of the same.'

It contains a concise description of Great Britain and Ireland, which concludes thus: ‘ Here endeth the descrypcyon of Britayne, the which conteyneth Englonde, Wales and Scotlonde, and also because Jrlonde is vnder the rule of Englonde, and of olde tyme it hath so contynued; therefore J haue sette the descrypcyon of the same after the sayd Brytayne, which J haue taken out of Polycronycon. And by cause it is necessarye to all Englysshmen to knowe the propertees cōmodytees and meruaylles of them, therfore J *William Caxton*, haue them sette fyrst in enprynte according to the translacōn of Treuisa, whiche atte request of the lorde Barkley, translated the boke of Polychronicon in to Englysshe. *Fynyshed and enprynted, at Westmestre by me Wynken de worde*, &c. as before.

A copy of this scarce book (which, as Herbert p. 177, well observes—from the Bibl. Harl. vol. iii. n°. 394—has been oftener reprinted than any work of equal antiquity) is in the library of his Majesty; and another is in that of Mr. Johnes.

100. The Same: with the Same: [The Descrypcyon of Englonde, Walys, Scotland, and Irlond; speaking of the Noblesse and Worthynesse of the same.] *Fynysshed and enprynted in Flete strete in the syne of the Sonne by me Wynkyn de Worde, the yere of our lorde a* M.CCCCC. *and* ij. *mensis Mayiis* [*mense Maii.*] Folio.

A copy of this edition is in the possession of Mr. George Ellis. Another was in Dr. Wright's collection; Bibl. Wright, n° 917.

101. The Same: &c. [1515.] Folio.

Ames was ignorant of both these editions; and Herbert has given only the above superficial account of the one of 1502. I learn however, from his *MS. addenda*, that neither the first nor second editions (viz. those of 1497 and 1502) have wooden cuts; but the third and two subsequent ones contain them. Herbert (p. 153) thus describes the edition of 1515:

‘ Fructus temporum; with the description of Great Britain and

Ireland.' On the first leaf of this edition is a wood-print of the king's arms crowned, supported by a dragon and a greyhound, a portcullis on each side the arms; over the crown is a rose, with an angel on each side; that on the left holding a label with 'Hec rosa virtutis de celo missa sereno.' That on the right holding another, with 'Eternū flores regia sceptra feret.' The table begins at the back of this frontispiece. The chronicle contains fol. c.lxiii, and has Caxton's original cypher at the back. Then follows 'The Descrypcion of Englonde;' which has a kind of map in prospective for its frontispiece,* and a title over it like the former editions of 1498, and 1502. The leaves of this are not numbered, but they extend to D iii. One of the printer's tripartite devices is under the colophon on the last page.' Herbert was of opinion that this third impression was copied from one of Pynson's earlier editions.

102. The Same: &c. [Colophon to the latter work.] *Fynyshed and Imprynted at London in Fletestrete at the sygne of the sone by me Wynkyn De Worde, the yere of our lorde god* M.CCCCC. *and* XX. Folio.

Both Ames and Herbert give a very slight account of this edition; which they erroneously call a quarto. The preceding colophon was supplied from a copy in the possession of Mr. O. Rees; which wants signature a only. The date to the Chronicle is the same as the above to the 'Description of England.' The Chronicle ends on the recto of the third leaf, after sign. bb iiij, with Caxton's large device at the back; the Description, &c. ends on the reverse of sign. D iij, with the printer's large tripartite device (N°. VI.) beneath.

103. The Same, &c. [1528]. Folio.

This is only a reprint of the preceding editions; nor is it necessary here to notice Herbert's superficial, and, in part, inaccurate account of it: vide p. 177. Ames was ignorant of this last edition of the Chronicle of England, printed by Wynkyn de Worde.

* A fac-simile of this frontispiece is given in my first volume: p. ix.

104. The Hylle of Perfection; intituled in Latin Mons Perfectionis: written by Dr. John Alcock, bishop of Ely, and *emprynted at the instance of the reverend relygyous fader*, Tho. Prior, *of the hous of St. Ann, the order of the charterouse.* [23d May, 1497.] Quarto.

105. The Same: By the same: *fynished the xxii. daye of the month of May, in the year abovesayd* [1501]. Quarto.

Of these very rare books Herbert does not appear to have ever seen copies; and Ames has given a very superficial account of each; to which I regret that it is not in my power to make any addition. Pynson printed an edition of this work in the year first above specified; and as Herbert has reserved a copious account of the work, and of its excellent author, for that edition, I have followed his example, as will be seen in the ensuing pages. Meanwhile, it may not be irrelative to observe, that Warton's facetious note about the Bishop's long sermon (Hist. Engl. Poet. vol. ii. 249, note n.) had before appeared in Tanner's Bibliotheca Britannica, p. 24. edit. 1748; which latter authority seems to express some doubt of Alcock's being the author of the Mons Perfectionis: 'Scripsisse fertur', says Tanner. But the subject is more amply discussed among Pynson's books; sub anno 1497.

106. Legenda Aurea; that is to saye in Englysshe The Golde Legende. *Accomplysshe*[*d*] *& fynysshe*[*d*] *att Westmynster the viii daye of Janeuer the yere of oure lorde Thousande* CCCC.LXXXXVIII. *And in the xiii yere of the reygne of kynge Henry the vii. By me wynkyn de worde.* Folio

On inspecting vol. i. p. 193-4, the reader will observe that I have supposed Wynkyn de Worde to have put the finishing hand to

Caxton's edition of this work of 1493. The present impression appears to have been the first volume with which de Worde opened his typographical labours of 1498; and a rare and truly magnificent book it is: although most of the wood-cuts, with which it is illustrated, are of the rudest execution. When Herbert published his first volume, he had not been fortunate enough to meet with a copy of this impression; but in his Appendix, p. 1774, he inserted some account of it, which, though clear, may not be considered the most satisfactory. The greater part is as follows:

'*Here begynneth the legend named in latyn legenda aurea That is to saye in Englysshe the golden legende, ffor lyke as passeth golde in value all other metallys so this legende excelleth all other bookes.*' This title (continues Herbert) is over a cut, of God the Father crowned with a triple crown, surrounded with angels; the Virgin Mary on his right hand, and our Saviour on his left hand; contrary to the Scriptures, which assure us he is now at the right hand of God.* Beneath, is a large group of saints of various denominations. On the back, is Caxton's preface [as in vol. i. p. 186]; therefore I am of opinion this is the general title, though sometimes set between the histories extracted from the Bible, and the feasts of the church, with the lives of the saints. However, the lives and histories taken out of the Bible, in all the editions, which have come to my knowledge, since that of 1483, are printed with separate folios and signatures. In this edition they occupy 52 leaves. Then, a separate leaf, with Caxton's cypher on one side, and a folio cut divided into two parts on the other; the uppermost representing the Salutation of the Virgin Mary, the undermost, the Crucifixion of our Saviour. After this, some copies have the large cut of saints, with Caxton's preface, as above. Then an alphabetical table for the feasts of the church, and the lives of the saints, the leaves of which are numbered afresh, and have fresh signatures. These conclude with 'The lyf of saynt Erasmus,' which ends on folio ccclxxxxviii.

* Herbert's piety would not have been discomposed at this representation of the Holy Trinity, if he had considered that in the *original drawing*, our Saviour must have been designed as sitting on the right hand, as the *impression* of a plate is the *reverse* of the drawing.

'Then gave he [Erasmus] loving and thanking to almighty God, with bowing his head and kneeling. And both his hands upward to heaven, and meekly said, 'O Lord God in thine hands yield I my spirit: and this Sunday receive my soul into thy peace and rest:' and with saying these words he yielded up his ghost; which was seen with many mans eyen, shining clearer than the sun. And how that he was received of the holy angels, and was led through the heighth of heaven into the uppermost place of heaven. There he standeth with God, with all the holy company; and is there a true helper to all them that call truly to Saint Erasmus for ghostly health. Which joy and ghostly health let us pray that he for us all of our Lord God may obtain. Amen.'

'*Thus endeth the legende named in latyn legenda aurea, that is to say in englysshe the golde legende. For lyke as golde passeth all other metalles,* so this legende excelleth all other bookes.* *wher in ben conteyned all the hyghe and grete festes of oure lord. The festys of oure blessyd lady. The lyues passyōs and myracles of many other sayntes hystoryes and actes, as all alonge here afore is made mencion, whyche werke J dyde accomplysshe and fynysshe,*' as before.

Herbert afterwards saw the copy (bought by the late Mr. Pitt, of bibliographical memory) in the possession of Sir Charles Frederick; and in the interleaved copy of his own work, added the following: 'Folio ij begins on sign. A a iij. The cut of Noah, the same as is used in Caxton's large edition of 1483, represents our venerable patriarch helping the lion into the ark by his fore-paws; a fox without. Before the Advent of our Lord, there is a cut of a priest saying mass, kneeling before the altar.'

I now proceed to submit to the reader's consideration a few curious, and amusing, extracts from the contents of this extraordinary volume:

'THOMAS A BECKET.

'And anon after, Saint Thomas came to Rome on Saint Marcus day at afternoon, and when his *Catour* should have brought fish for his dinner, by cause it was fasting day, he could get none for no money, and came and told his lord Saint Thomas so. And he bade him buy such as he could get; and then he bought flesh, and made it ready for their dinner; and Saint Thomas was served with a CAPON roasted, and his *meyne* with boiled meat; and so it was that the Pope heard that he was come, and sent a Cardinal to welcome him: and he found him at his dinner eating flesh; which anon returned, and told to the Pope how

* These words in Roman are omitted in this edition.

he was not so perfect a man as he had supposed; for, contrary to the rule of the church, he eated this day flesh. The Pope would not believe him, but sent another Cardinal, who, for more *evidente*, took the leg of the capon in his *keuerchyef*, and affirmed the same. And opened his *keuerchyef* to fore the Pope, and he found the leg turned in to a fish called a CARP. And when the Pope saw it, he said they were not true men to say such things of this good Bishop. They said faithfully that it was flesh that he eat. And after this, Saint Thomas came to the Pope, and did his reverence and obedience, whom the Pope welcomed; and after certain communication, he demanded him what meat that he had eaten? and he said flesh, as ye have heard to fore; because he could find no fish, and very need compelled him thereto. Then the Pope (understood of the miracle that the capon's leg was turned into a carp) of his goodness, granted to him and to all them, of the Diocese of Canterbury, license to eat flesh ever after on Saint Marcus day, when it falleth on a flesh day, and pardon withall; which is kept and accustomed unto this day.' *Fol.* lxi. *rev.*

'Of SAINT GEORGE.

'On the morn Dacian gave his sentence that SAINT GEORGE should be drawn through all the city; and after, his head should be smitten off. Then made he his prayer to our Lord, that all they that desired any boon, might get of our Lord God in his name; and a voice came from heaven which said, that it which he had desired, was granted; and after he had made his orison, his head was smitten off: about the year of our Lord clxxxvij. When Dacian went homeward from the place where he was beheaded, toward his palace, fire fell down from Heaven upon him and *brente* him and all his servants. George of Turonense telleth, that there were some that bare certain relicks of SAINT GEORGE, and came into a certain oratory in an hospital. And on the morning when they should depart, they could not move the door, till they had left there part of the relicks. It is also found in the history of Antioch, that when the *Crysten* men went over sea to conquer Jerusalem, that one, a right fair young man, appeared to a Priest of the Host, and counselled him that he should bear with him a little of the relicks of Saint George; for he was conductor of the battle: and so he did so much, that he had some; and when it so was that they had *assyeged* Jerusalem, and durst not mount, ne go upon the walls, for the quarrels and defence of the Saracens; they saw apparently Saint George, which had white arms, with a red cross, that went up to fore them on the wall, and they followed him; and so was Jerusalem taken by his help: and between Jerusalem and Port Japhe, by a town called Ramis, in the chapel of Saint George, which is now desolate and uncovered; and therein dwell *Crysten* Greeks. And in the said chapel lyeth the body of Saint George, but not the head; and there lyen his father and mother, and his uncle; not in the chapel, but under the wall of the chapel, and the keepers will not suffer pilgrims to come therein, but if they pay two ducats. And therefore come but few therein, but offer without the chapel at an altar; and there is seven year and seven lents of pardon; and the body of Saint George lyeth in the middle of the *quere* or *chore* of the said chapel. And in his tomb is an hole that a man may put in his hand. And when a Saracen, being mad, is brought thither, and if he put his head in the hole, he shall anon be made perfectly whole

and have his wit again. This blessed and holy martyr Saint George is PATRON OF THIS ROYAME OF ENGLAND, and the cry of men of war.

'In the worship of whom is founded that noble ORDER OF GARTER; and also a noble college in the Castle of Windsor, by Kings of England. In which college is the heart of Saint George, which Sygysmond, the Emperor of *Alamagn*, brought, and gave it for a great and precious relick to King Harry the Fifth. And also the said Sygysmond was a brother of the said garter. And also there is a piece of his head. Which college is nobly endowed to the honor and worship of Almighty God, and his blessed Martyr Saint George. Then let us pray unto him, that he be special protector and defender of this Royame.' *Fol.* cxii. *rev.*'

'OF SAINT EUGENE.

'And when the Provost of the Church was dead, she was made Provost. And then in Alexandria was a noble lady and rich, which was named Melancye, whom SAINT EUGENE anointed with oil, and delivered her of a *quartayne* [fever] in the name of God; and she sent her many gifts, but Eugene would none receive of her. And the said lady supposed that Eugene had be a man, and visited her often, and beheld the greatness and beauty of her body. In such wise that she was strongly *esprysed* and *chauffed* in her love, and was greatly troubled how she might make Eugene to have ado with her. And then she feigned her to be sick, and sent anon for this brother Eugene, to come and have pity on her. And when Eugene was comen, she told to her in what manner she was taken in his love, and how she *brenned* in desiring him, and prayed her that she would lie by her, and have her to do carnally, and kissed her, and exhorted her for to do sin. And Eugene had great horror and abomination of her, and said; 'Thou art by right called MELANCYE, for it is an evil name and fulfilled of treason. Thou art said black, and dark, the daughter of darkness, friend of the Devil, light of pollution, nourishing of lechery, *anguysshous* daughter of *sempyternall* death.' And when she saw her deceived of that she coveted, she doubted that Eugene should discover her felony, and began first to cry that Eugene would there have enforced her. And then she went to Phillip the Provost, and complained, saying that 'a young man, a false Crysten, was come to me by cause of medicine, and took me, and would have enforced me by strength for to have sinned with him, if I had not be holpen by a *chamberyer* which was in my chamber.' And when the Provost heard this, he was greatly moved, and sent for a multitude of people, and made Eugene to be brought with the other servants of Jesus Christ, bounden in iron; and established a day when they should all be delivered to beasts for to be devoured. And then were they called to fore the Provost: which said to Eugene, 'say to me, thou right cursed wretch, if that your God hath taught you to do such works as for to *corrumpe* and defile the woman forcibly against her will.' And then Eugene, which had the head inclined because she would not be known, said, that our Lord taught and *enseygned* chastity entirely, and promised to them that kept it the life *perdurable*. And we may well shew that MELANCYE is false and lyeth; but it is better to us for to suffer than she should be vanquished, and punished, and that the fruit of our patience perish not. But notwithstanding, let her chamberyer be brought here tofore us, by cause she is the witness of our felony; so that the *lesynges* of her may be reproved.' And then when she was comen, she being well learned of her lady, opposed against Eugene, and

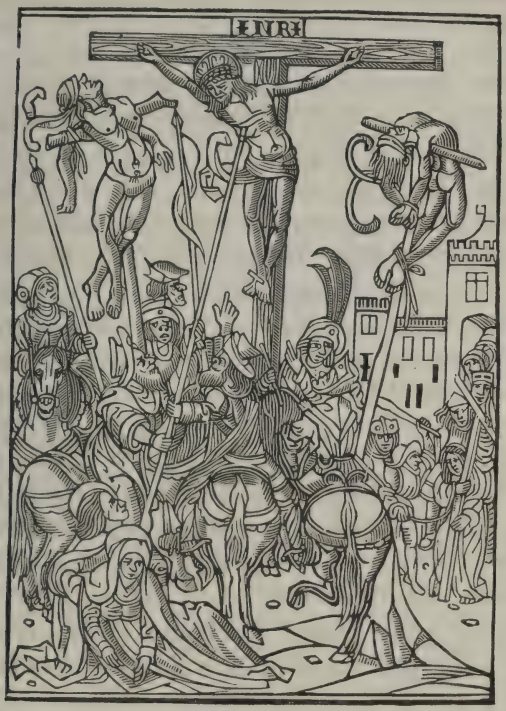
said, that he would have taken her by force, and also all the other of the same company, corrupt by the lady, witnessed that it was so. And then Eugene said, 'the time is passed of silence, and the time of speaking is now. Therefore I will not longer suffer it that this shameful creature put more blame guiltless on the servants of our Lord Jesu Christ; neither that she glorify in her malice, ne in her falseness. And by cause that truth surmounteth her *lesynges*, and that wisdom surmounteth her malice, I shall shew the truth for none *avauntaunce*, but only for the glory of our Lord Jesu Christ.'

'And then, incontinent, she took her coat, and rent it unto her girdle above: and said that she was a woman, as it appeared openly. And then said also to the Provost: 'Thou art my Father, and Claudian is mine Mother; and the twain that set with thee, Avyce and Serge, ben my brethren; and I am Eugene thy daughter, and these twain ben Prothus and Jacyncte.' And when, as her father and her mother heard that, they knew well that it was their daughter, and then he and her mother embraced her in their arms, and wept tenderly for joy; and then they clothed and arrayed Eugene with precious cloths of gold, and enhaunced her on high. And anon after this, came a fire from heaven and *brente* MELANCYE and all her *meyne*. And then Eugene converted to the faith her father and her mother, with both her brethren, and all their *meyne*: and therefore her father left his provosty, and was ordained for to be a Bishop of the Crysten people; and as he was in his orisons and prayers, he was slain of the miscreants and Paynims.' *Fol.* ccli. *rect.*

The description of a terrestrial paradise, at which SAINT BRANDON and his comrades touch in their voyage, is curious enough:

'Soon after, as God would, they saw a fair island full of flowers, herbs, and trees, whereof they thanked God of his good grace: and anon, they went on land, and when they had gone long in this, they found a full fair well, and thereby stood a fair tree full of boughs; and on every bough sat a fair bird; and they sat so thick on the tree, that *unneth* any leaf of the tree might be seen. The number of them was so great, and they sang so merrily, that it was an heavenly noise to hear; wherefore SAINT BRANDON kneeled down on his knees and wept for joy, and made his prayers devoutly to our Lord God, to know what this [these] birds meant. And then, anon; one of the birds fled from the tree to Saint Brandon; and he, with flickering of his wings, made a full merry noise like a fiddle, that him seemed he heard never so joyful a melody. And then Saint Brandon commanded the bird to tell him the cause why they sat so thick on the tree, and sang so merrily. And then the bird said, 'Sometime we were angels in heaven; but when our master Lucifer fell down in to hell for his high pride, and we fell with him for our offences; some higher and some lower, after the quality of the trespass. And by cause our trespass is but little, therefore our Lord hath set us here, out of all pain, in full great joy and mirth, after his pleasing, here to serve him on this tree, in the best manner we can. The Sunday is a day of rest from all worldly occupation; and therefore that day all we be made as white as any snow, for to praise our Lord in the best wise we may,' &c. 'And then all the birds began to sing even-song so merrily, that it was an heavenly noise to hear; and after supper, Saint Brandon and his fellows went to bed and slept well; and on the morn they arose by times, and then those birds began matins, *pryme*, and hours, and all such service as Christian men used to sing. And Saint Brandon with his fellows abode there viii weeks, till Trinity Sunday was passed.' *Fol.* cclvij. *rev.*

The colophon (see page 75), is over two wood cuts; one of which is particularly described at page 41, ante; and of the other, also noticed in vol. i. p. 195, the following is an exceedingly well-executed fac-simile:



On the recto of the ensuing leaf, there is a cut, divided into two parts, of the Salutation and Crucifixion, as described at page 74, ante. At the back, 'Tabula; *Here followeth a lytell Table, conteynynge the lyues and hystoryes shortly taken out of the Byble;* being the lives of Adam, Noah, Abraham, Isaac, Joseph; and the histories of Moses, Saul, David, Solomon, Roboas, Job, Tobit, Judith. Explicit Tabula.' There is a copy of this grand volume in the Bodleian Library; and another in the collection of my friend Mr. G. V. Neunburg.

107. The Same: Fynyshed the xv. daye of Februarye. The yere of our lorde m.ccccc & xii. the thyrde yere of the reygne of our souerayne lorde kynge Henry the eyght. *Enprynted &c. by me Wynkyn de Worde.* Folio.

The recto and reverse of the first leaf of this edition, which was wanting in Herbert's copy (p. 150), represent a cut, similar to that in Capgrave's Nova Legenda Anglie, of the saints in heaven. This edition has also the 'Hystoryes shortly taken out of the Byble,' which contain fol. liiii, and are prefixed before the 'feestes of our lorde Jhesu cryst;' beginning with 'Thaduent of our lorde,' on fol. primo, and signature aj; and contains ccccvi leaves; though numbered only cccc. It has small wooden cuts, with a colophon similar to that of Caxton's, and the preceding, edition; and which therefore need not be here repeated: 'Which worke was *Fynyshed*, &c. *and Enprynted*,' &c. as above. A copy of it is in the possession of Mr. Douce.

108. The Same: Finysshed the xxvij daye of August the yere of our lord m.ccccccxxvii. the xix yere of the regne of our souerayne lorde kynge Henry the eyght, &c. *Imprynted at London in Flete strete, at the sygne of the Sonne by Wynkyn de Worde xxvii* [*daye of*] *August* [m.]ccccc.xxvii. Folio.

The colophon is after the conclusion of the Life of St. Erasmus, on the recto of fol. ccc.lxxxiiii; '*Thus endeth the legenda, &c. which werke hath ben diligētly amended in diuers places, where as grete nede was Finysshed*,' &c. as before. On the reverse his device, N°. viii. Copies are in the possession of Mr. Douce and Mr. Heber; that of the latter was the late George Steevens's. The present is a fine book, when in clean condition, and with a full complement of margin. In Mr. Beloe's Anecdotes of Literature, &c. vol. ii. 447, there is a curious extract from this edition of 1527; which is taken from *fol.* xliv, rev. The following is worth subjoining:

'Then Joachim, the High Bishop of Jerusalem, came to Bethule with all the priests for to see JUDITH. When she came before them all, they blessed her with one voice, saying, 'Thou glory of Jerusalem, thou gladness of Israel, in the worship doing of our people, thou did manly, and thine heart is comforted by cause thou lovedst chastity, and knewest no man after the death of thy husband, and therefore the hand of God hath comforted thee, and therefore thou shalt be blessed world without end. And all the people said, *fiat, fiat*, be it done, be it done! Certainly the spoils of the Assyrians were *unneth* gathered and assembled together in xxx days of the people of Israel. But all the proper richess that were appertaining to Holofernes that could be founden that had been his, they were given to JUDITH; as well gold, silver, gems, cloaths, as all other appurtenances to household, and all was delivered to her of the people. And the folks, with women and maids, joyed in organs and harps. Then Judith sung this song unto God, saying, Begin ye in timbres (timbrels), sing ye to the Lord in cymbals *manerly*, sing to him a new psalm. Fully joy ye, and inwardly call ye his name, and so forth.' *The History of Judyth. Fol.* lii. *rev.* edit. 1527.

On the reverse of the last leaf is the printer's picturesque device, N°. VIII. A magnificent copy of this edition is in the collection of the Marquis of Stafford. The reader may consult Herbert, p. 146, for a doubtful edition of 1508: also pp. 150, 174, 1774.

109. [LA] MORTE DARTHUR: *Inprynted and chapitres of the same furbrisshed at Westmestre by Wynkyn de Worde the yere of our lorde,* M CCCC lxxxxviij. *and ended the xxvij. day of Marche, the same yere.* Folio.

It is a great pity that Herbert has not given us a more particular account of this rare book, although his copy of it was imperfect. It evidently seems, from his description of it, to be a reprint of Caxton's edition of the same work; of which the reader has before had an ample detail. (Vide vol. i. p. 241.) The 'wood-cuts' in it must be a curiosity, and were probably copied by Copland and East in their respective editions. The colophon, as specified by Herbert, is as follows: 'Here is the ende of the hoole boke of kynge Arthur, and of his noble knygtes of the rounde table. That whāne they were hoole togyder, there was euer an c. and xl. And here is the ende of the deth of Arthur. J praye you all gentylmen and gentylwymmen that rede thys boke of Arthur and hys knyghtes from the begynnynge to the endynge praye for me whyle J am a lyue, that god send me good delueraunce. And when I am deed, J pray you

all pray for my soule: for the translacion of this boke was fynysshed the ix. yere of the regne of kyng Edwarde the fourth, by syr Thomas Maleore knyght, as Jhesu helpe hym for his grete myghte, as he is the servaunt of Jhesu bothe day and nyghte. *Enprynted fyrst by William Caxton on whose soul god haue mercy And newely inprynted* &c.

I do not recollect having seen a copy of this edition of the Romance of Arthur, specified in any catalogue extant. Its rarity is undoubtedly great.*

110. Psalterium: *Impressum apud Westmonasterium per me wynandū de worde. Anno dn̄i.* M.CCCC.LXXXXIX. XX *die Maii.* Folio.

This is the first edition of the Psalter printed in this country. The work was first printed by Fust and Schoeffer in the years 1457, 1459, 1499, &c: the former of these exhibiting the earliest book which has been discovered with the date subjoined. These foreign editions have the musical [Gregorian] notes, and are printed with uncommon magnificence. The present one has no title page, beginning with a kalendar or signature A, which is contained on 12 leaves. The first psalm commences with a fresh set of signatures, extending to S; in octaves. At the end of the psalms are the hymns of the Old Testament. The colophon as above. On the last page is Caxton's small cypher or device, inclosed within four ornamental head-pieces.

Another edition was printed in 1502; Herbert, 137.

* The following supposititious edition of Bartholomæus is afterwards doubtfully mentioned by Herbert:

'Bartholomeus *de Proprietatibus Rerum.*' Translated into English. In the Harleian library. It may be queried whether this, or the edition 1494, be not the same with that generally allowed to be without date, and of which an account will be given under that denomination? since all the copies I have seen of it want a leaf at the end, containing only signature o o, 5. This query cannot satisfactorily be decided until a copy be found perfect at the end, that it may be known whether the last leaf be blank, or hath a colophon, with date, &c. If either of these copies could be compared with the others, supposed without date, that might answer the same purpose.' Herbert, vol. i. 135. *Bibl. Harl.* vol. iii. n°. 3336. It seems almost certain that Wynkyn de Worde never printed but one edition, which is without date, and will be mentioned in its proper place.

111. The Contemplacyon of Synners: *Emprentyd at Westmynster by Wynkyn de Worde the x daye of July, the yere of our lorde* M.CCCC.LXXXXIX. Quarto.

The prologue informs us, that, 'at the devout and diligent request of the right reverend father in God and Lord Richard, bishop of Durham, and lord privy seal of England, this little book, named Contemplation of Sinners, is compiled and finished. The said blessed father in God, desiring greatly all virtue to increase and vice to be exiled, hath caused this book to be enprinted, to the intent that oft reading this book may surely search, and truly know, the state of his conscience.' It is a little extraordinary that Anthony Wood, in his History and Antiquities of Colleges and Halls (edit. Gutch, p. 382, &c.) makes no mention of this literary production of Richard Fox;* nor, indeed, do Godwin (Catalogue of Bishops, edit. 1601, 4to. p. 191, 529) and his editor Richardson (De Præsulibus Angliæ, 1743, fol. p. 235, 753). The work was probably corrected by the Bishop himself, as it came from De Worde's press; and must, in every respect, be considered a great curiosity.

This, says the Harleian Catalogue, ‡ is a very scarce book, and composed in an uncommon manner. Here are seven different topics, or meditations, divided according to the seven days of the week; consisting of brief sentences, because the life of man is short; drawn out of the Scriptures, moral philosophers, fathers, and doctors of the church, all in Latin; and, that it may appear more authentic, the author's name is quoted to each sentence. Then follows a paraphrastical translation thereof, or a kind of concordance, in English verse.† Every meditation has a wood-print prefixed to it, adapted

* 'What were his actions while he sate in this see [Durham], either in relation to his government, or transactions between the clergy and gentry of his diocese, I know not; for Durham hath been so ungrateful in that respect, that she hath not endeavoured to preserve any monument or writing [except that before mentioned: alterations in the Hall, or Public Refectory, of Durham castle] in her registers or public records of acts done by this worthy prelate.' *Id.* p. 385.

† This has admitted the author into the list of poets of the 15th century, in Ritson's *Bibliographia Poetica*, p. 56. ‡ Vol. iii. 6918.

to the subject. The first, for Monday, sets forth the vanity of this wretched world. The figure, as described in the table of contents, is a globe in the sea; betokening continual peril and trouble; but to the copy in the Harleian library, it is a peasant, with a spade in one hand, and a whip in the other.* The second, for Tuesday, is the state of innocence, with the picture of Adam and Eve in paradise. The third, displays the state of deadly sin, with the figures of Death, &c. in three skeletons terrifying three gallants on horseback, and an old hermit pointing to a crucifix between them. The fourth, a remembrance of the general doom, with a print of the final punishment and reward of the departed, according to their deserts in this life. The fifth, the passion of our Saviour, with the print thereof. The sixth, hell torments, with a figure of them. The seventh, represents the joys of heaven, which, with its print, ends the week's meditations. There is also, at the beginning and end, a print of a bishop sitting, and giving a book to, or receiving it from, a priest on his knees. Colophon: *Here endeth the treatyse called the Contemplacion of synners, for every daye of the weke a singular medytacyon*, &c. as in title. This colophon is succeeded by eight Latin verses; with the printer's device N°. IV. A copy of this curious book was in the Harleian collection (Bibl. Harl. vol. iii, 6918); and in that of Mr. George Mason: Bibl. Mason, see pt. iii, n°. III. Earl Spencer and Mr. Douce each possess a copy, and another is in the Roxburgh Library. It is a very elegant and curious, as well as scarce, production of Wynkyn de Worde spress. It was reprinted, says Herbert, by Hugh Singleton in 1578.

A fac-simile of the *third* cut, above described, will be found in the account of the first edition of 'The Ordinary of Christian Men;' 1502.

* Being the same cut as the first pawn in Caxton's second edition of the Game of Chess: see my first volume, p. 44.

112. HERE BEGYNNETH a lytell treatyse or booke named JOHAN MAUDEUYLL KNYGHT born in Englonde in the towne of saynt Albone and speketh of the wayes of the holy londe towarde Jherusalem, and of marueyles of Ynde and of other dyuerse coũtrees. *Emprynted at Westmynster by Wynken de Worde.* Anno dñi M.CCCC.LXXXXIX. Octavo.

When Herbert published the first volume of his work, he had not seen a copy of this singularly rare and interesting volume. It was afterwards lent to him by 'John Chadwick, of Healey Hall, Esq.* and slightly noticed by him in his 'Corrections and Additions,' p. 1775; but in one of his memorandum books (in my possession) there is the following detailed account of it. The foregoing title is on sign. A, and folio J.

'What tyme Johan Maundeuyll departed out of Englonde. ca. C. ix.

And J Johan Maũdeuyll that went out of my coũtree, and passed the see, the yere of our lorde a M.CCC.XXXIJ. and J haue passed thrugh many londes, & yles. and coũtrees, & now am come to rest J haue compyled this boke, & do wryte it the yere of our lord M.CCC.LXVI. at XXXIIJ. yere after my departynge fro my coũtree; & for as moche as many men byleue not but that they se with theyr eyen, or y^t^ they may conceyue in theyr kyndly wytte; therefore J made my waye to Rome, in my comyng homewarde to shew my boke to the holy fader the pope, & telle hym of the meruayles y^t^ J had seen in dyuerse coũtrees; so y^t^ he with his wyse coũseyll wolde examyne it with dyuerse folke that are at Rome, for there dwelle men of all nacyons of the worlde: & a lytell tyme after whan he & his coũseyll had examyned it all thorugh, he sayd to me for certayne y^t^ all was true, for he sayd he had a booke of latyn that conteyned all that & moche more of the whiche the Mappa mũdi is made, the whiche boke J sawe, & therefore our holy fader the pope hath ratyfyed & confermed my booke in all poyntes. And J praye to all those y^t^ rede this boke that they wyll praye for me,' &c. *Here endeth the boke of Johan Maũdeuyll knyght, of the wayes towarde Jerusalem, & of the meruayles of Ynde & of other coũtrees Emprynted*, &c. as above.

This edition contains one hundred and nine chapters, exclusively of the Introduction, 'and has,' says Herbert, 'several ordinary wood

* Mr. Chadwick's original note, in my possession, is as follows: 'Mr. Chadwick lends Mandeville's Travels to Mr. Herbert with pleasure; and if he wishes to mention the name of the present owner, Mr. C. has not the least objection. *Healey-Hall*, 15th March, 1785.'

cuts.' It has also C.viij leaves, or S. in sixes. On the back of the colophon, De Worde's device, N°. 1.

It is somewhat extraordinary, that of an author* so celebrated, and of a work so intrinsically curious and interesting, so few editions should have appeared of the TRAVELS OF MAUNDEVILLE. The quarto black-letter impressions of 1670 and 1696 are most wretchedly executed. But the eighteenth century made some amends for the negligence of the preceding one. I learn from Herbert's MS. Mem. that the work was first published in it in the year 1722; of which an abridgment appeared at Newcastle upon Tyne. The edition of 1725 is well known and respected as an elegant and ably-executed volume. It was followed by another edition in 1727.

* Bale and Pits seem to be the principal biographers from whom G. Vossius and Tanner have taken their accounts of Maundeville: and as some short biographical sketch of this venerable English author cannot be uninteresting, even at the present day, I shall submit the following, which is chiefly a translation from Pits; *de illustr. Angl. script.* p. 511.

Sir John Maundeville or Monteville, was born at St. Alban's about the year 1300. From his infancy, he was carefully educated; and as he grew older, took uncommon delight in courting the society of the Muses—thinking nothing more honourable and estimable than that he should sedulously cultivate those faculties with which nature had endowed him, and apply them to uses at once solid and splendid. He began therefore to render himself accomplished in the study of the sciences, and thought that in such pursuits alone, nobility became truly illustrious. He then applied himself to philological studies, in order that he might speak and write with elegance. From *natural* philosophy he learnt to comprehend the causes and effects of things; from *moral* philosophy, he imbibed a love of virtue and a detestation of vice. He was wonderfully skilled in medical knowledge; and at first, is supposed to have turned his mind to the profession of physic. Towards the poor,' continues Pits, 'he was liberal beyond conception. But it was chiefly in pious studies, in meditations upon the divine works of Providence, and upon the Christian religion, that his time and attention were occupied. These pursuits seem to have kindled at last a sort of sacred and irresistable enthusiasm, which induced him to undertake hazardous and far distant journies, for a long series of years; in order that, in foreign parts, and chiefly in Africa and Asia, he might visit those spots which once had been hallowed by the presence of the Deity. With these resolutions he left his native country, and never returned to it till after a lapse of thirty years—so that his relatives and friends had long thought him dead. However, his passion for travelling did not abate on his return home; for he sat out the second time, on a continental expedition, and is supposed to have died at Liege in the year 1372. He wrote, with almost unparalelled industry, his Travels in three languages, Latin, French, and English.' Consult Warton's *Hist. of English Poetry*, vol. i. p. 102, note k; Henry's *History of Great Britain.*

Brown, in his Vulgar Errors, p. 22, says that Maundeville borrowed many of his relations from Ctesias the Cnidian. See a character of the work by Hearne, in Leland's Itinerary, vol. viii. p. xxiv, edit. 1770; and a quotation from it in the Universal History, vol. iv. p. 263. There are various manuscripts of it in our public libraries; but none, I believe, which is more beautiful and curious than that in the possession of the Marquis of Blandford.

113. The Same: *Enprynted in the cyte of London, in the Flete strete, at the sygne of Sonne, anno domini* M.CCCCCIII.

This edition, of nearly equal rarity with the preceding, is described by Ames and Herbert [p. 139] as containing one hundred and eight leaves, with seventy-five wooden cuts. The latter says, it has a map;* which would add somewhat to the curiosity of the volume. The colophon: '*Here endeth the book of Johan Mandeuyll knyght, of the ways towards Jerusalem, and of the maruayles of Inde, and of other countries, &c. Enprynted, &c.* (as before). A copy of it was in the possession of the late William Bayntun, Esq.

* This map is mentioned by Mr. Gough, in his learned disquisition concerning the earliest maps; *British Topography*, vol. i. p. 76; but the date of the edition, in which he tells us that Mandeville 'refers his readers to the *Mappa Mundi*,' is not mentioned by him. I find nothing in Warton's *Hist. English Poetry*, vol. i. p. 101, which alludes to this Map.

Having, in the preceding note, given a slight biographical sketch of Sir John Mandeville, I shall devote the remainder of the present one to an enumeration of the early editions of his Travels, printed abroad. His labours were first published in the Italian and French languages in the same year; viz. in 1480: in the former language at Milan, quarto; in the latter at Lyons, in folio. Consult Panzer, vol. ii. p. 39; vol. i. p. 532; Santander, vol. iii. p. 137; Boucher's *Bibliothèque des Voyages*, vol. i. p. 39. In this latter authority, mention is made only of the Italian edition of 1497; both Haym and Boucher, as well as Vogt, Bauer, and Fabricius [*Bibl. Med. et Inf. Lat.* vol. iv. p. 289] seem to have been ignorant of the first Italian edition of 1480. Boucher calls the French one, of the same date, 'fort rare; le prix n'en n'est pas connu.' *Ibid.* Other Italian editions appeared; viz. at Bologna in 1488—1497; at Venice in 1492, 1494, 1496, 7—1515—1534, 1537; at Mentz in 1492; and again at Milan in 1497. Consult the foregoing authorities; particularly Panzer's Index, vol. v. p. 299. The earliest Latin edition is supposed to be the one without date, place, or printer's name, in quarto,

114. Ortus Vocabulorum: alphabetico ordine fere omnia quæ in Catholico breviloquo Cornucopia Gemma Vocabulorum atque Medulla Grammatices* ponuntur cum perpulcris Additoribus Ascens. et vernaculæ Linguæ Anglicanæ expositionem continens. *Per virum laudabilem ciuem providum magistrum Wynandum de Worde prope celeberrimum monasterium quod Westmynstre appellatur M. D. impressum* [1500.] Quarto.

This is the first edition of a work of yet considerable importance to grammatical antiquaries, and the parent production of our popular Latin and English Dictionary by Ainsworth. Herbert borrows his account of it from Ames and the Harleian Catalogue; in which latter (vol. ii. n°. 5213, 5304) there are two copies of this first edition

printed in two columns, with signatures. Of this edition some account is given by Serna Santander vol. iii. p. 138; but a more particular one by Laire in his *Index Libror.* vol. ii. p. 13, who classes it among the books printed between the years 1480—90; and informs us that there is some account of Mandeville in the *Chronicle to the Popes* [fol. 58], printed at Rome in 1476. A second Latin edition was published in 1483 at Zwoll, according to Fabricius [*ibid.*] and Maittaire, vol. i. p. 442, the latter of whom quotes La Caille and Beughem. Panzer [vol. v. p. 300] doubts whether it be not a Dutch edition; and probably the authorities quoted by Maittaire are not sufficiently strong in corroboration of its being a Latin one.

* Of the above grammatical and lexicographical treatises, from which it would appear that our first Latin and English Dictionary was chiefly borrowed, it may be sufficient to point out to the bibliographer, that the Catholicon was first printed at Mentz in the year 1460, by Gutenberg. It is a folio volume of between seven and eight hundred pages, containing a short grammar, and a large dictionary, and was compiled by John Balbi, or John de Genoa (he being a Genoese), who composed it in the 13th century. Those who delight in the early annals of typography, will read with pleasure the elaborate account of this work by Wurdtwein, in his *Bibl. Moguntina*, p. 66—71; who has corrected the errors of Meerman, and to whom Lambinet (*Récherches*, &c. p. 147) and De la Serna (*Dict. Choisi du* xv *Siècle*. pt. ii. p. 139) are greatly indebted for their several descriptions. The sagacious note of Daunou (*Analyse &c. sur l'Origine de l'Imprimerie*, p. 20, in which the error of Laire, repeated by Panzer, concerning a supposed edition of this Catholicon, printed at Mentz in 1467, is rectified) is also well worth consulting. Maittaire, vol. i. p. 271, properly refers to Chevillier and Bayle for an account of the author. But we must not dismiss

specified. Ames adds, 'with the small cut in my plate'—but it is doubtful whether he means N°. I. or II. of the printer's devices. Probably the former—as Herbert says he had not found any specimen of the latter, till the year 1502.

115. IDEM: *Londini impressus per Wynandum de Worde.* 1508. Quarto.

Although there were two copies of this edition in the Harleian collection, (Bibl. Harl. vol. ii. n° 15169, 15170), neither Maittaire, Ames, nor Herbert, appear to have seen it. In the Catalogue of the same collection, it is erroneously called the 'first Latin and English Dictionary.'

this rare edition of his work, without mentioning that in *Mr. Edwards's Catalogue of* 1794, n°. 1292, 'a most perfect copy, splendidly bound in russia,' is marked at 63*l.* It was in most of the great collections in the last century, and is yet in almost all the libraries of our principal book-collectors. I have seen four copies of it.

Of the CORNUCOPIA, above mentioned in Wynkyn de Worde's title, I apprehend the Latin treatise of Perottus, under this name, to be expressly alluded to. [Of the Greek Cornucopia, or Hortus Adonidis, the reader may consult my *Introduction to the Classics*, vol. ii. p. 410; adding the authority of Renouard *L'Imp. des Alde*, vol. i. p. 12: which has also been omitted by Serna Santander, *Dict. Choisi, &c.* pt. iii. p. 398]. Perottus's popular work was printed several times in the fifteenth, and at the commencement of the sixteenth, century. See Panzer's *Indexes*, vol. v. p. 354; vol. xi. p. 27; but the curious Tusculum edition of 1522, in 4to, is more particularly described in the *Cat. du Prince de Soubise*, n°. 4421, than in Panzer's viiith volume, p. 333.

Of the GEMMA VOCABULORUM and MEDULLA, I have not been able, after looking into a number of the most extensive Catalogues, to trace its pedigree; but, probably, it sprung from the 'BREVILOQUUS VOCABULARIUS' of Guarinus—an edition of which, now very scarce, was published, along with other grammatical treatises, at Basil in folio, 1480. Consult *Catalogue de Santander*, vol. ii. n°. 2714, where it is called 'Edition très rare, inconnue des bibliographes.' On consulting Maittaire, vol. i. p. 728, I find an edition under the title of Gemma Vocabulorum, printed at Deventer, in the same year as the above by Wynkyn de Worde; viz. in 1500, 4to. In the note subjoined, it is called 'Elucidarius Carminum et Historiarum, seu Vocabularius Poeticus, authore Conrado de Mure, Helvetio, Tigurinæ Ecclesiæ cantore.'

116. IDEM: *Londini: impressus per wynandū de worde hac in urbe in parrochia sancte brigide (in the flete strete) ad signū solis morā trahentem. Anno &c.* M.CCCCC.XIIII. *die vero xv februarii.*

It is evident that Herbert (p. 152) had never seen a copy of this edition; for a description of which I am indebted to the well furnished library of Mr. Heber. The title is over De Worde's large tripartite device. The colophon, on the reverse of the last leaf, varies a little in the expression of the imprint; but has the date, as above, subjoined. The work begins directly on the recto of the leaf following the title, namely at sign. A ij: the prologue on the back of the title. It ends on the reverse of the third leaf after sign. LL. iij. It is printed in eights and fours: the last in six.

117. IDEM: *Impressus per Wynandum de Word hac in urbe in parochia sancte brigide (in the flete strete) ad signum Solis moram trahentem. Anno, &c. die xxviij Julii* M.CCCCC.XVj. Quarto.

After Herbert had published the last volume of his work, he happened to discover the particular account of this edition which Maittaire had incorporated in the second volume of his Annales Typographici, p. 295, note a; and he inserted, in his interleaved copy, almost the whole of this note: from which we learn, that the original and legitimate title of the work was '*Hortus Vocabulorum;*' but that the aspiration being dropt, the corruption of 'Ortus' crept in for 'Hortus.'* Herbert had not himself seen a copy of this edition, but doubted the use of the diphthong in it, which (in his MS. note) he supposed had been copied by Ames from Maittaire's description. As to what is further observed by him, concerning the earliest introduction of the diphthong character into books printed here, it is completely set aside by his own observation (in MS.), that he found

† See the note concerning the Cornucopia, or 'HORTUS ADONIDIS,' at p. 89 ante.

'Pynson using it in his 'Sermo Fratris Hieron. de Ferraria, 1509:' and in his 'Ship of Fools, of the same date.'

118. IDEM: *Impressus Londōniis. &c. Anno Incarnationis Domini* M.CCCCC.XVIIJ. XXII. *mensis Octobris.* Quarto.

The title is over his tripartite device, N°. v. The whole is printed in the black letter, without any diphthong character; but such words as begin with a diphthong, are printed with Ae, as Aer, eris: Aera. e, &c. The colophon: 'Adest studiosissimi lectores opusculi finis: quod nō minus preceptoribus vt vocabulorum significatiōes memorie cōmendent quam scholasticis: ceteris studiosis eas ignorantibus conducet: omnium enim vocabulorum significationes que in Catholicō, Breviloquio Cornucopia, Gemma vocabulorum, aut Medulla grāmatice ponuntur continet. Quum igitur summa diligentia sit collectum vigilantique studio correctū; vt maius in lucē prodiret: ipsum ā viris studiosis comparandum esse constat. *Impressum London p̄er Winādū de Worde commorantem in vico nuncupato Flete Strete intersignio solis. Anno*, &c. as above. Mr. Roger Wilbraham possesses a very fine copy of this rare edition.

119. VOCABULA MAGISTRI STĀBRIGII. M.CCCCC. Quarto.

120. IDEM: M.CCCCCI. Quarto.

121. IDEM: sua saltē editione edita MCCCCCVIJ. Quarto.

122. IDEM: MCCCCCX. Quarto.

123. IDEM: - - MCCCCCXXJ. Quarto.

124. IDEM: - - MCCCCCXXV. Quarto.

125. IDEM: - - MCCCCCXXXIJ. Quarto.

126. IDEM: *sine anni notâ*. Quarto.

These are all the editions of STANBRIDGE'S VOCABULARY which I have been able to discover, as noticed by Herbert and other bibliographers, and to be found in the libraries of my friends. Herbert does not seem to have examined any edition but that of 1525, and

the latter one printed without date.* Of the edition of 1532 he was ignorant. A copy of it is in the library of Mr. Heber, from which the reader is presented with the following specimen of this once far-famed, and yet respectable, Vocabulary. An Englishman will not be displeased with the subject selected for illustration.

De naui et eius pertinentibus.

The formest parte of the shyppe	the hynder parte of the shyppe	the saplewarde	the bottom of the shyppe
Prora nauis	**Puppis roſtrum**	**antenna**	**carina**

The takelynge	the mast	the cable	an anker	the sterne
Armamenta	**malus**	**rudens ſimul**	**anchora**	**clauus**

The hatches	the pompe	the water pompe	the hatches
Fori	**ſentina cum**	**nautea nauſea**	**tranſtra**

The sayle cloth	idem	the maste of the shyppe	to sayle	a shypman
Carbaſus	**et velum**	**nauergus**	**et nauigo**	**nauta**

Qui nauem regit	idem	i. navis
Nauicularius	**et nauclerus**	**nauigiumqz**

Ptinēs ad nauē	to rowe	qui remigat	the dockes	an ore
Naualis	**remigio**	**remus**	**naualia**	**remex**

Ptinens ad nauē	qui fregit nauem		the see	a wawe
Nauticus et	**naufragus naufragium**		**ac mare**	**fretū**

To carry over	to drywe	to cary ouer	the toll, or the custome
Trajitio	**appello**	**tranſporto**	**portarjumqz**

A fery man	a fery barge	idem	a cokbote	a bottom
Portitor	**hyppago**	**ponto**	**lynter quoqz**	**cymba**

Sign. E iij. recto.

The colophon to this edition of 1532, is as follows; ‘ *Imprynted at London by Wynkyn de Worde dwellynge in flete-strete at the sygne of the sonne agaynst the condyth. The xvij daye of August, in the yere of our lorde god* M. *v.* C. *and xxxij.* The printer's large tripartite device, N°. VI. at the back.

* See the first volume of his edition of our *Typographical Antiquities*, p. 136, 137, 146, 148, 162, 179, 170, 171, 174, 190, 216.

At p. 179, Herbert observes: ‘ Vocabulary, 1529, Quarto. Mr. Ames having marked this book as being in his own possession, it is rather strange that he did not give a more particular description of it. I know nothing of it, unless he means the Vocabula Stanbrigi, which see in 1525.’ It is most probable that Ames *did* mean the above Vocabulary; and that many more editions of such a school book were printed, which have long ago perished.

The edition of 1525 is thus described by Herbert: '*Vocabula magistri Stābrigi: saltē editīoe:*' 'On a ribbon over his wood cut of a schoolmaster and three scholars. At the back of this title page, 'Ad lectorem epistola.' Twenty leaves; wholly in black letter. xvi. daye of February,' p. 170. Mr. Heber has also a copy of this edition. The edition without date is thus described by Herbert: '*Vulgaria Stābrigi.*' The title is adorned with the cut of a scholar, as thinking, leaning on his elbow, with a Plutus [or desk] before him, charged with a large embossed book: the same as is used in the 'boke of the Shepherdes Kalender,' &c. Further, the author says: Vulgaria quedam cum suis vernaculis compilata iuxta consuetudinem ludi literarii diui Pauli.' p. 216. A copy of the edition of 1510 is in the Bodleian library; see Bibl. Bodl. vol. ii. p. 536.

Conformably with the order adopted by me, throughout the whole of the present work, I proceed to notice the other *Opuscula Grammatica* of STANBRIDGE.

127. PARUULORUM INSTITUTIO EX STANBRIGIANA COLLECTIONE. *Imprynted at London &c. The yere of our lorde* M.CCCCC.XX. *in ye moneth of Marche.* Quarto.

Twelve leaves. Sagittarius device [N°. VII.] under the colophon. Title upon a scroll, over the schoolmaster and his three boys. A fine copy of this edition is in the library of Mr. R. Wilbraham. It was unknown to Herbert.

128. IDEM: - M CCCCC.XXI. Quarto.
129. IDEM: - M.CCCCC.XXVj. Quarto.
130. IDEM: - M.CCCCC.XXVIIIj. Quarto.
131. IDEM: - M CCCCC.XXX. Quarto.
132. IDEM: - *sine anni notâ.* Quarto.

These editions of the 'PARVULORUM INSTITUTIO,' being a collection from Stanbridge's grammatical treatises, are all noticed by Herbert, with the exception of those of 1521 and 1529; which latter may probably be the ensuing one of 1530, as I have taken it from the Cata-

logue of the Bodleian Library, vol. ii. p. 536. The titles of the editions of 1521-6 are on a ribbon over a cut of the schoolmaster and three scholars. Each edition contains twelve leaves. De Worde's tripartite device [N°. v.] is at the end. Of the editions of 1521-30, Herbert does not appear to have ever examined a copy; see p. 162, 180. A copy of the impression *without date* (belonging to Mr. Heber) now lies before me; and the ensuing account may be thought to supersede what Herbert has said of the work at pp. 171, 224. The title, as before given, is over a riband, above a cut similar to the one described by Herbert: the same cut on the reverse. The work begins immediately on sign. A ij. 'What is to be done whan an englysshe is gyuen to be made in latyn. Fyrst the verbe must be loked out, and yf there be moo verbes than one in a reason, I must loke out the pryncypall verbe and aske this questyon who or what, and that word that answereth to the questyon shall be the nomynatyve case to the verbe. Except it be a verbe Impersonall the whiche wyll haue no nomynative case.'

On the recto of the last leaf but one, we have as follows:

Indignus dignus obscenus fedus acerbus
Rarus iocundus absurdus turpe salubre
Mirandus mirus pulchrum sit periculosus.

Cice. q̄q̄ hec auditu acerba sunt.
Terē. turpe dictu
Quī. multa dictu visuqz miranda.

Whan there cometh a verbe after sum es fui without a relatyve or a coniunccyon yf it be of the actyue sygnyfycacyon it shall be put in a partycyple of the fyrst futertens yf he be of the passyue synyfycacōn he shall be put in the partycyple of the latter futertens, excepte exulo, vapulo, veneo, fio,

Terētius. quidnā incepturus es.
Terē. vxor tibi ducēda est pāphyle
Te oro vt nuptie que fuerant future fiant.

On the reverse of the last leaf (sign. B vj.) is the imprint: '*Enprynted at London in the Flete strete, at the sygne of the sonne by Wynkyn de Worde:* with the triparte device, N°. v. Mr. Heber's copy of this edition is in the finest order, and printed upon paper of unusual strength and delicacy. I should add, that the edition of 1521 is exactly conformable to that without date. My friend Mr. Utterson furnished me with a copy of the former.

133. ACCIDENTIA EX STANBRIGIANA editione nuper recognita et castigata, &c. by Whittinton. 1534. Quarto.
134. IDEM : - *without date.* Quarto.
135. IDEM : - *without date.* Quarto.

The reader is referred to WHITTINTON'S '*Opuscula Grammatica*,' post: as I have never met with the original editions by Stanbridge.

136. ACCEDENCE, &c. *without date.* Quarto.

This work is also, probably, the production of Stanbridge. It will be described under the '*Anonymous Grammatical Tracts*,' post: where the whole of Herbert, p. 190, 205, and 224, will be incorporated.

137. THE ACCYDENCE of Mayster Stanbrydges owne makynge. *without date.* Quarto.

I regret that I cannot add any thing to this mere transcript of Herbert; p. 216. Concerning the author of these grammatical treatises, the reader will be pleased to consult the note below.*

* JOHN STANBRIDGE will always be held in great respect, both on account of the active part he took in establishing our early grammar schools, and for having been the master of Whittinton. According to Anthony Wood, he was a Northamptonshire man, 'educated in *Trivials*, in Wykeham's school near Winchester, admitted after two years of probation, true and perpetual fellow of New College, in the year 1481, left it five years after, and being naturally delighted in the faculty of Grammar (though then Bachelor of Arts), he was made first Usher of the Free school joining to Magdalen college (for so he occurs in the year 1488), and after the death of John Anwykyll, chief master thereof.' 'In this occupation,' says Berkenhout (*Biographia Litteraria*, p. 449,) 'he spent the remainder of his life, which extended beyond the year 1522; but the precise time of his death is not known.' See also Bale, pt. ii. p. 73.—Pits, 689, and Tanner's *Bibl. Britan.* 687; which latter authority mentions a work or two, as the composition of Stanbridge, that is not noticed by Wood. In his *Annals of the University of Oxford*, Wood mentions the author of these grammatical treatises in a very cursory manner. He does not appear to have had much acquaintance with the above productions: *Athen. Oxon.* vol. i. p. 18. Herbert refers us to Knight's *Life of Colet*, p. 121; where there is nothing said about Stanbridge, although an excellent account is given of the first establishment of our grammar schools.

138. Multorum Vocabulorum equiuocorum interpretatio magistri Johannis de Garlandia Grammatico et latini cupido permaxima necessaria. *Londonijs impressa per Wynandum de Worde hac in urbe in parrochia sancte brigide in vico anglice nūcupato (the fletestrete) sub intersignio solis aurei commorantem. Millesimo quadringentessimo nonaginta nono* [1499]. Quarto.

Conformably with the date of the first edition of this work, which is taken chiefly from the third volume of the Harleian Catalogue, n°. 5306, the present article should have preceded the 'Vocabula' of Stanbridge; but Herbert, according to the order of Ames, has noticed the 'Synonymes' of John de Garlandia, of 1500 in the present order in which the works of the same author are about to be described; and therefore his plan is here adopted: although his account of this grammarian and his works is barren in the extreme. The subjoined note * will give the reader some information concerning

* Jean de Garlande was a foreigner, and settled in England after the conquest; as he was living here in 1081. Many works, in MS. and print, owe their origin to his fruitful pen. I. A metrical composition entitled *Facetus;* upon the duties of men towards god, their neighbours, and themselves. II. A poem upon *the contempt of the world*, erroneously attributed to St. Bernard: it was printed at Lyons in 1489, 4to. and is frequently bound up with the preceding work. III. A poem entitled *Floretus*, or *Liber Floreti*, upon faith and moral duty: printed with the preceding. Panzer calls this work *Cornutus, seu Disticha hexametra moralia.* It was first printed at Zwoll in 1481, 4to. IV. *Synonyma partim et cum æquivocis*; first printed at Reutling in 1487, 4to. These were all published with the commentary of Galfridus at Paris in 1494; although the '*Verba Æquivoca*' had appeared with a commentary by another hand as early as the year 1486, sine loco. V. *Metricus de verbis deponentialibus libellus:* ib. *Composita Verborum*, first published by Gerard Leeu at Antwerp in 1486: VI. *Declaratio terminorum defectivorum*; see Panzer, vol. iv. p. 132. VII. *Dictionarium Artis Alchymiæ, cum ejusdem artis compendio*; Basil, 1560; 1571, 8vo. Both Gesner and Fabricius notice Garland chiefly for his medical and alchemical knowledge: see *Gesneri Biblioth.* p. 442, edit. 1583: *Bibl. Lat. Med. et Inf. Ætat.* vol. iii. p. 58. *Dict. Hist.* vol. iv. p. 47; edit. Caen. Panzer *Annal. Typog.* vol. v. p. 213. I have seen several elegantly printed editions of the 'Multorum Vocabulorum,' &c. printed at Antwerp, in small quarto, by Theodore Martin de Alost, with a wood-cut in the title-page, of which a fac-simile is given in the Supplement to my Bibliomania, edit. 1811.

both. The title of this first edition is supplied from that of the fourth of 1517; of which latter Herbert was ignorant.

139. IDEM: *Impressus Londoniis per winandū de worde. Anno dñi* MCCCCC.V. XIIJ *die mensis Decembris.* Quarto.

This edition has a title page of the usual cut of a schoolmaster and his three boys. At the end: Fausti poete laureati ac regii Ad sanctam eucharistam Carmen: *nine distichs.* Eiusdem de virgine christū crucifixum in gremio suo deflente Carmen: *twenty-three distichs.* Colophon: Liber equiuicorum quorūdam vocabulorum secundum ordinē alphabeti, vnacum interpretationē Anglice lingue explicit. Adiuncto carmina de sancta eucharista, et de virgine xp̄m crucifixum in gremio suo deflente. *Impressus*, &c. as above. This edition contains 60 leaves, and has the printer's tripartite device at the end. Herbert, p. 142.

140. IDEM: *Impressus*, &c M.CCCCC.X. Quarto.

This edition is slightly noticed by Herbert; p. 149.

141. IDEM: *Per eundem: Millesimo quingentesimo decimo septimo* [1517] *vii die mensis Martij.* Quarto.

It would seem, from the colophon, that an 'English Interpretation' were subjoined; but the work is wholly in Latin: ending with a hymn in praise of the Virgin Mary, on the reverse of the third leaf after sign. K K iij. The large tripartite device, N°. VI. is under the title page, as before given. A copy is in the collection of Mr. Heber.

142. SYNONIMA magistri JOHANNIS DE GARLANDIA: cum expositione magistri Galfridi anglici nuperrime correcta et *Londonijs impressa per Wyndandū de Worde &c. Anno incarnationis Dominice.* M.CCCCC. Quarto.

143. IDEM: nuperrime correcta et Londoniis impressa. *Explicit* &c. *anno Domini* M.CCCCC. V. *die xx mensis Nouembris.* Quarto.

The title of the *second* edition is under the usual cut of a school-

master, and his three scholars. The colophon: *Explicit liber synonimorum magistri Johannis de Garlandia, Una cum expositione magistri Galfridi Angli anno*, &c. as before. This second edition contains fifty leaves, and has De Worde's tripartite device at the end: see Herbert, p. 142.

144. Idem: *Per eundem Anno incarnationis Dominice.* M.CCCCC.X. die vero. xj. *mēsis Februarij.* Quarto.

A copy of this edition, with another of the 'Multorum Vocabulorum,' was in the Harleian collection. Both Ames and Herbert appear to have borrowed Palmer's meagre account of this edition of the Synonymes, in his Hist. of Printing, p. 345. It is printed in a similar stile with the foregoing; having the large tripartite device under the title page, and concluding on the reverse of the first leaf after sign. I iii. A copy is in the collection of Mr. Heber. A subsequent edition of 1514 is slightly noticed by Herbert, p. 152: indeed it is probable that many more editions were formerly printed, which have perished in consequence of the rude hands into which they must ecessarily have fallen.

145. A Lyttell treatyse in Englysshe called the exposycyon of Miserere mei Deus. translated by me P.[Paul] Bushe, Preest and Bonehomme of Edyndon. *Inprynted in the yere of our Lord* MCCCCCI. Quarto.

146. The Same: Translated by the Same; Preest & bonehomme of Edyngton the yere of [*our*] *Lord* M.CCCCC.XXV. *In verse.* Quarto.

These titles are given from Herbert, p. 137, 168: but I have great doubt of the existence of the first edition, and of the publication of the second, at the period above described: as the author* must have

* Paul Bush, the author, was rector of the monastery of All Souls in Wiltshire, A. D. 1542: Rymer, vol. xiv. 638; and was consecrated by Edward VI. first Bishop of Bristol in the same year. He fell into disgrace during the reign of Queen Mary, on account of his marriage, according to Godwyn; but 'victus carnalibus desideriis, cum concubina coha-

been a very young man in the year 1525; and a child in 1501. Herbert adds, that this second edition is dedicated 'to the ryght reuerende father in God and patron of vertue, lorde Edmunde Audley byshop of Salisbury;' and that it contains but six leaves.

147. MANIPULUS CURATORUM, &c. *Impressus in ciuitate Londō per Vvinandum de worde cōmorantē in vico vulgariter nuncupato de Flete strete. Anno dñi.* M.CCCCC.II. *Die vero xxij. mensis Aprilis.* Duodecimo.

This title (says Herbert, p. 137) is over Caxton's cypher in a border, from the bottom of which issues a sprig of flowers, the same as to the Introductorium lingue latine. It contains fol. cxxxv, including the title, besides the table at the end. It begins thus: 'Liber qui manipulus curatorum inscribitur in quo per necessaria officia eorum quibus animarum cura cōmissa est breuiter pertractantur Feliciter incipit.

'Auctoris epistola. Reuerendo in xp̄o patre ac dñō dñō Raymundo diuina prouidentia sancta sedis valētie ep̄o suorum deuotorum minimus GUIDO DE MONTE ROCHERII* cū deuota et humili recōmendatione se totū suis obsequiis mancipatu,' &c. Concluding with 'Vestrā reuerendā personā conseruet dūs: cui humiliter me recōmendo. Scriptū Caroli. Anno dnī M.CCC.XXXIII.' Then follows a prologue on the dignity of the priest's office. The work is divided

bitavit,' according to Pits; see the former's *Catalogue of English Bishops*, edit. 1601, and Richardson's edition of the same, 1743, p. 563, 4; also Pitseus *de illustr. Angliæ Scriptorib.* 1619, 4to. p. 750. This latter authority is more copious and interesting. Whatever were his moral defects (if any), Bush was universally beloved and admired for his amiable and learned qualities; and obtained the above sirname, from the suavity of his manners and the benevolence of his disposition.

* The first edition of the above work, composed by GUIDO DE MONTE Rocher, Rocherii, . . probably the one specified by Panzer, vol. iii. p. 4, and *Cat. de Crevenn.* vol. i. n°. 563, as being printed by Beggiamo, or Beyamo, and Glim, at Savilliano in Piedmont, about the year 1470. Panzer, vol. iv. p. 4, has a very slender notification of an edition of 1470, without place. The Crevenna Catalogue, as just referred to, affords many early editions of this once popular work; but consult Panzer, vol. iii, in particular.

into three parts: the first treats of the sacraments, and the administration thereof; the second, of penitence, auricular confession, and the enjoining of penance; the third, of faith, and what belongs to the information of the people. At the end of the table is this colophon: *Explicit libellus intitulatus Manipulus curatorum, pro instructione neophitorum curatorum editus a doctissimo viro dnō Guidone de monte rocherii. Impressus in ciuitate,*' &c. as before.

A copy of this edition is in the Bodleian library, and another in that of Mr. Douce.

148. IDEM: *Impressus, &c.* M.CCCCC.VJ. Duodecimo.

A manuscript note of Herbert, in his own interleaved copy, informs me that he had an edition of this date, which he only describes as being in duodecimo.

149. IDEM: *Impressus Londini per Wynandum de Worde cōmorantem in vico vulgariter nuncupato the fletestrete ad signum solis Anno Dni.* MCCCCCIX *die vero xiii, mensis februarij.* Duodecimo.†

This colophon is supplied from Lewis's MS. History of Printing, to which Herbert has referred in his interleaved copy. Lewis does not specify the size of the volume, and as Herbert (p. 147) had never seen a copy, it was most probably printed in the same size with the foregoing editions. The device, the sagittarius, N°. VII. '**Explicit libellus**', &c. exactly as in the first edition: vide supra.

150. PSALMORUM, Hymnorum, et Liber Soliloquiorum. M.CCCCC.IJ. Duodecimo.

This is all that Ames and Herbert have said of this work; which I suppose to be different from the 'Expositio Hymnorum.'

† A *third* edition of 1511 is noticed by Ames and Herbert, p. 150, but so superficially, as to render its existence doubtful.

151. The Ordynarye of Crysten Men. *Enprynted in the Cyte of London in the flete strete in the sygne of the sonne by Wynkyn de Worde, the yere of our lorde* M.cccccij. Quarto.

I find no distinct title-page (says Herbert, p. 137,) to this book; but it begins with a table of contents on signature A i, four leaves. Then follows the prologue; at the head of which is a wood-cut of a monk presenting a book to a bishop seated, with his mitre on, and his cross-bearer standing by. Underneath the said cut, 'Here foloweth a notable treatyse and full necessary to all crysten men for to knowe, and it is named the Ordinarye of Crystyanyte or of crysten men. Here foloweth the prologue.' On signature a i. Herein we are informed that this book is divided into five parts, each part distinguished by a running-title. 'The fyrst is of the sacrament of baptem, and of the xij. artycles of the fayth—The seconde is of the x. cōmāudementes of the lawe—The thyrde is of the werkes of mercy. The fourthe is of the maner hym well to confesse—The fyfth is of the paynes of helle, and of the joys of paradyse.' Also that it was 'fyrst begonne to be wrytten the xiiij daye of January the yere of our lorde M.cccc lxvij.'

The leaves are not numbered, but the book contains tt 4, in sixes. There are several forms of exorcism and conjurations, and twelve wood-prints interspersed (and perhaps a frontispiece*) different from the subsequent edition of 1506. In this edition, before the five commandments of the church, is the author presenting his book to a bishop, the same as before the prologue. At the head of the third part, a skeleton in a coffin, and two demons striving for a naked body. At the head of the fourth part, two persons at confession to a monk; the one kneeling before him seems to be a female veiled, the other kneels at his right hand, close to the chair, on whose head the priest lays his hand as giving absolution. At the head of the fifth part,

* Copies of the editions of 1502 and 1506 of this work, which were in Mr. Alchorne's, and are now in Mr. Johne's possession, are before me, while superintending the above descriptions of Herbert.

three demons dragging, &c. a naked body into hell, represented as usual by the wide gaping mouth of a huge monster. Before the joys of paradise, Jesus Christ in the clouds (with an angel on his right hand playing on a flute, another on his left playing on a fiddle) as judging four persons borne up in a sheet by two angels, in postures of adoration. At the end, this colophon: '*Here endeth the booke named the ordynarye of crysten men newely hystoryed and translated out of Frenshe into Englysshe. Enprynted,*' &c. as before.

Beneath, is Wynkyn de Worde's device, N°. 11. On the recto of the last leaf, there is the wood-cut as given at p. 79, ante; and on the reverse, there is another, of which the following is an exceedingly well executed fac-simile; it having been first introduced in the Contemplation of Sinners, A. D. 1499; vide p. 84.

152. The Same: *Enprynted in the cyte of London in the Flete strete in the sygne of ye sonne by Wynkyn de Worde ye yere of our lorde.* M.ccccc.vj. Quarto.

The title (says Herbert) cut on wood, in large square letters, is over a print representing the inside of a church in neat Gothic taste, and three persons at confession; one, a female receiving absolution. At the back of the title-page begins the table of contents: four leaves. Then, on signature A j. is the cut of the author (as supposed); a priest sitting at a reading desk of an antique form, with books. This cut has been frequently applied to other books. Beneath it: 'Here begynneth a notable treatyse and ful necessarye to all crysten men for to knowe, and it is named the Ordinary of Crystens or of crysten men.' The cuts to this edition are better executed, and all differ in design from the former edition of 1502, though they represent the same subjects; viz. a priest baptizing a child at the font, in a church. The twelve apostles with their symbols and names. Moses and Aaron, with a crowd of people at Aaron's back.

Between them, the ten commandments of the law, thus:

'One only God thou shalt loue and worship perfytely.
God in vayne thou shalt not swere by nor other lyke.
The sondays thou shalt kepe and serue God deuoutely.
Fader and moder thou shalt honor to thende that thou lyue longe
No man thou shalt sle in dede nor wyllyngly.
Lechery thou shalt not do, of body ne of consent
No mennes godes thou shalt not stele nor witholde.
Fals wytnes thou shalt not bere nor lye in ony wyse.
The werkes of the flesh thou desyre not but in maryage.
Other mens godes thou shalt not coueyt to haue unjustly.'

The pope and some priests on the right, and kings and princes on the left kneeling, with a *mund* and cross on it, and a sword lying on the pavement, and the five commaundements of the church between them, thus:

'The sondayes here thou masse and the festes of commaundement.
Of thy synnes thou the confesse at the leest one tyme of the yere.

And thy creatour thou shalt receyue at Eester humbly.
These feestes thou shalt hallowe that ben gyuen the in commaundement.
The four ymbres vigyles thou shall faste and the lente entyerly.'

A sick man in bed, looking with horror, with a label over him, 'Tego. Colligo. Condo.' And a devil with a label, 'Disito, Poto, Cibo, Re.' With the priest, the nurse, and his wife. Copied from one of the cuts in the Ars Moriendi.

Three persons at confession; the same cut as under the title. The horrors of hell represented by demons tormenting the damned in two flaming caudrons. The joys of heaven, by Jesus Christ seated on a throne, his right hand lifted up, as dictating, and holding the *mund* in his left; the virgin crowned on another at his right hand, and St. John on another at his left. They are surrounded by angels, and a group of saints before them; all with their hands closed together, as supplicants. Most of these cuts are found in one or another of the books printed by him.

The colophon: '*Here endeth the boke named the Ordynarye of crysten men, newely hystoryed and translated out of Frensshe into Englisshe,*' &c. as before. Then, on a separate leaf, his device tripartite on one side, and on the other is the same title as at the beginning, but over a different cut, representing a sick man naked in bed, supported by a large bolster, and as at the point of death, holding a lighted taper in his left hand, who is also supported by a priest at his right hand. Behind the priest is a group of persons, and a crucifix. On the hither side, and at the feet of the bed, are six demons, with these five labels: 'Spes nobis nulla. Animam amisimus. Furore consumor. Confusi sumus. Heu infame!' In a canton, over the dying man's head, are seen three angels, and a man's head, probably designed for our Saviour's. One of the angels is receiving the soul, exhibited in a human shape, as proceeding from the head of the dying man. This is also copied from the Ars Moriendi, and occurs in the 'Complaynt of the Soule.' The whole of this edition contains 218 leaves. Thus far Herbert, p. 142, 3.

I now subjoin a few specimens of this extraordinary performance; premising, that, as the colophon announces, it is a translation from

the French; and that the first edition of it, according to Laire (Index Libror. &c. vol. ii. p. 17), would appear to have been printed at Rouen, in the 'Hotel Noel de Harsy;' in folio, with wood-cuts.

'*Here he putteth the salt in to the child's mouth, asking his name and saying; Accipite sal sapiencie vt sit tibi dño ꝑpiciat*[*us*] *in vitam eternam. Amen.*

After these things above said, the Priest exorcised the salt, saying thus: I conjure thee, creature of salt; that is to say, I conjure in thee the puissance of the Devil in Hell, in the name of God Father omnipotent, and in the charity of our Lord Jesu Christ, and in the virtue of the Holy Ghost; I conjure thee from the living God, from the true God, and from the holy God; from God the which thee created unto the defence and consolation of human lineage; and command that thou flee consecrated for the profit of the people that will come unto the truth of the faith. And for so much our blessed God and Lord, we ye require that this creature of salt be made such Sacrament in the name of the Blessed Trinity that he may chase the Devil. The which salt thou wilt our blessed Lord in hallowing hallow, and in blessing bless. To the end that this medicine abide in the soul of all them that it receive in the name, and in the virtue of our Lord, that shall come for to judge the quick and the dead, and this present world shall make *brenne* by fire. Amen.'

'*Then the Priest taketh the salt so hallowed in demanding the name of the child, and it putting in his mouth saying, Take now the salt of true sapience, to the end that it may please God to give thee grace for to come to the Life Eternal. Amen.*

Here is to be noted as for the intent of things aforesaid, as for those that follow, the which in this solemnity of exorcism, or of conjuration of the Devil; some things they make in operation without all only, the which things are not in the soul materially. But they betoken things spiritual, as in putting the salt in the mouth of the child, the putting of the spittle of the Priest in his nostrils and in his ears, he making the cross with the holy oil in the breast, and between the shoulders. Also after the Baptism, he maketh the cross with the holy *creme* upon the child's head: he putteth on him afterward the white robe, the which is called the *crysome*. And of the signification of all these things shall be said every thing in his order. These other things be the which signify, and make that, that they signify, and in these things there is deed and word, as in the conjuration of the Devil, when the Priest unto him sayeth; Cursed and damned spirit, depart thenceforth with this creature, as it is also the imposition of the hand, and of other things that follow. They signify and make really indeed that, that these words signify. And it so be master Guyllyam Durant [Gulielmus Durandus] it proveth in his quart by reason and by authority. His reason is such. The blessed Holy Ghost the which may not fail or bear false witness, governeth and illumineth the Church in all things, and singularly in the solemnity and custom of the seven sacraments. Wherefore it behoveth to say that these words, and these deeds that man holdeth, and keepeth in the custom of the church, in executing these sacraments, be not made for nothing, and with[out] thinking, but really and truly make

and signify the things before said. Also unto that is the authority of Saint Austin, the which sayeth that these little children be blowed on and exorcised by the Priest, to the intent that they be put out, and delivered from the puissance of the Devil, and to the intent that they have not in their souls any letting to receive the grace of God, and to be made and consecrated the Temple of the Holy Ghost. Rest then to see, what signifyeth us the salt so nobly consecrated, and put into the child's mouth. For the first morsel of his dinner is not only too much salt, but as unto the truth it is but salt. And it is now manifested that it is not given to him for subsistence or refection corporal, but for some signification spiritual, the which signification to us is given for to understand, by the property natural of salt, that is much more greater and larger in four manners. The first is, that the salt drieth the earth in such a manner that she may not any herbs give or bring forth after the salt. The second is that it giveth savour unto the meats. And the third is, that it keepeth the meats from putrifying, and from rotting. The fourth, that it is made of the water of the sea, by the force of fire. The fifth is, that God commanded unto Moses that in all the sacrifices the which he offered, that he should put salt thereto. *Sign.* C. i. ii.'

The following is somewhat more interesting; and is no very exaggerated picture of modern dress.

Apparel.

Pride is shewed in gowns, in furs with sleeves, with side laps or plaited in cuttings, disguised of diverse fashions; some naked unto the shoulder, almost unto the paps; in doublets, in coats, in girdles, in chains, in rings, with precious stones, exceeding and not appertaining unto the state of the person, nor unto the honesty of holy Christendom. And therein he may have so great and notable excess and affection so disordinately, that it is deadly sin. *Sign.* J. ii. *rect.*

Another extract from this work, describing the 'Torments of Hell,' may be seen in my Bibliomania, p. 269. Mr. Johnes possesses a copy of each of these editions, and a copy of the second is in the library of Mr. Douce. There is a copy of a French edition, printed by Verard UPON VELLUM, in the British Museum; and another of a similar edition, upon paper, by Du Guernier, printed in the year 1502; a more particular description of which latter is inserted in the note below.*

* The title is under a wood-cut frontispiece of the Almighty, with the crucified Saviour in his lap: on the reverse, is a representation of the day of judgment. The table and prologue, as usual, follow; and at the commencement of the prologue is a large wood-cut of two men. At the commencement of the fifth part is an extraordinary representation of the mouth of Hell, upon the top of which a devil is sitting blowing a trumpet, with a flag beneath. A little further is a large wood-cut of the day of judgment. These are the only wood-cuts in the volume; which is elegantly printed in black letter.

153. Hore Beate Marie Virginis ad usum ecclesie Sarū, &c. *Impresse Londonii per me winandum de wordecommorantem in vico nūcupato de Fletestrete ad signum solis.* M.CCCCC.ii. Quarto.

This appears to be the first edition of 'Horæ' published by Wynkyn de Worde. The late Mr. Gough had a copy printed *upon vellum*, from which Herbert inserted the following minute and interesting account in one of his memorandum books; and which will no doubt be gratifying to the reader. (A similar copy is noticed by Lewis in his MS. History of Printing, p. 81.) 'This missal begins with the calendar; but this copy has only the first and the last leaf, on the back of which is a cut of the genealogy of Jesus from Jesse. The rubrics are in English: the first, 'These prayers folowyng ought for to be sayd or ye departe out of your chābre at your vprysyng.' Several others are prefixed, with the rubrics, some in Latin, others in English; but the prayers are all in Latin. Then 'Hic incipiunt hore beate marie secundum vsum Sarum. Ad matutinas. 'At the head of which the same cut of the Genealogy. There are many small cuts indented. The Horæ begin on B 3, and end on F ii. a. At G. iiii. a: 'To all them that before thys ymage of pite deuoutly say v. Pater nosters. v. aues and a credo, pytously beholdyng these armes of cristes passyon are graūted. xxxii. m. vii. hōdred and lv. yeres of pardon.' These arms are thus represented in the cut annexed: Christ standing in a tomb with his hands pierced, a cross, the spear and sponge on one side, the scourge and rod on the other: a ladder, hammer, pinchers, &c. &c. in cantons about. On sign. H 5 are two prayers in English. 'O Glorious ihesu. O mekest iesu,' &c. And, 'O the most swettest spouse of my soule crist iesu,' &c. On sign. J i. b. and J ii. are two other prayers in English; 'A prayer to the holy ghoost. O Blessyd trinitie,' &c. 'Another prayer to our lorde, 'O Lord god almighty all seynge,' &c. Before the seven penitential psalms, a cut of David and Bathsheba, in the back ground of which is his battle with Goliah. Before the Vigil mortuorum, a cut of three wild youths on horseback looking at a cross, a monk sitting

on the ground, and three ghosts in winding sheets, preaching to them, the same as in the Ordinary of a Christian Man. (vide p. 102, ante). At the end of the Dirige 'Johanes papa xii. cessit oībus dicētibus oron̄em sequentē trāseundo p̄ cymeteriū tot annos indulgentiarum quot fuerunt ibi corpora inhumata a institutione ipsius cymeterii.' Before the Commendationes animarum, is a cut of Dives and Lazarus; beneath, a prospect of Hell. Three grotesque demons tormenting a dead body in flames.

Before the psalms of the passion a cut of Christ's crucifixion between the two thieves. The same before the fifteen ooes in English, five other prayers in English follow, and seven in Latin.' 'Sequitur oratio de beato rege Henrico (sexto).'

'To euery crysten creature able to receyue pardō sayeng this antheme and colette folowing wythī the chyrche or chyrcheyarde is graunted for euery crysten creature there burȳed. xl dayes of pardon, and xiii lentes.' At the end is a table of contents, 150 leaves, besides the calendar. Colophon, '*Hore beate marie virginis ad vsum insignis ecclesie Sarū finiunt feliciter, vnacū multis sanctorū & sanctarū suffragiis, et multis aliis diuersis orationibus nouiter supadditis. Impresse Londonii,*' &c. (as before). On the back his device. Caxton's mark in white on a black ground, with Wynkyn de worde in black letters underneath, enclosed with four odd pieces.*

* The following old popish rhimes (says Herbert) are written on the margins, &c. about the said book.

'*The little Credo.*

I mett with our lady in a greene way
With a stocke and a locke I say
Shee sighed full soare for her deare sonne
Which was nayled through hande
And foote to his brayne panne
Well is the man that this creede canne
His fellowe to teache
To heauen he shall reache.

'I reade in an olde papisticall manuscript, that when it did thunder and lighten, then hold a wax candle that was consecrated in your hand, and you shall have no harme. Lykewise in the same place, I fynde that yf a house weare on fire, through an *Agnus Dei* in the fire, and presently the fire woulde goe out.

These Horæ, or canonical hours (says Herbert, p. 138), of the V. Mary, consist chiefly of the seven services celebrated each day in the

'The popish white pater noster, which I had from my learned frende and antiquarie Mr. John Scott, 1624. This was called *The spell of Edmonds Bury*.

'Peters Brother where lyest all night?
There as Chryst y yod.
What hast in thy honde? heauen keyes.
What hast in thy tother?
Broade booke leaues.
Open heauen gates,
Shutt hell yeates.
Euerie childe creepe christ ouer
White Benedictus be in this howse
Euerye night.
Within & without. This howse rounde about
St. Peter att the one doore
St. Paule att the other
St. Michael in the middle
Fyer in the flatt
Chancell-op shatt
Euerie naugers bore
An Angell before.
White pater noster. Amen.'

By this (says Herbert) is seen the darkness that the vulgar lived in.

'*White pater noster.*

'The lord is our Foster
Our ladye is our mother
And St. Peter is myne neame
Followe Followe that well streame
What hast thou in thy right hand
The sonne & the moone.
What holst thou in thy leaft hande?
Gilboone—Gilboone.
What holdest thou vnder thy belte?
Heauen keyes, heauen keyes.
Ope, ope heauen yates,
Steike steike hell yates
God and St. Beni knyght
Keepe me this night
From all ill wight
Ether within or without
Or seauen score miles round about.'

Romish church, at certain hours prescribed by the canons of that church, in commemoration of the several circumstances which occurred in our Saviour's passion at those hours; they are named

'This last *white pater noster* I hadd from my learned & most pleasant good frend Mr. John Wrenham, neare to Brandon Ferrey in Norfolke: he told me that he stole it truly from a great papist in those partes, 1637.

'To morrowe is good fryday
Weele fast whyle we may
Till we heare the knell
Of oure lords bell
Our lorde stands att his masse
With his: 12: Apostles
Fayer lady whats yonder bright?
Fayer lady whatts yonder bright?
Yonders myne owne deare sonne
Nayled to the holy roode tree
Through hande through foote
Through holy harte roote
Through the harde brayne panne
Well them that thii frydayes peale can
Say it in the morne
Seauen times forborne,
Say it at noone
Seauen times fore doome,
Say it in the euen
Seauen times forgiuen
All the day of our doome than
Wells they this Frydayes peale can.'

Sequunt' orōnes sc̄te Birgitte: dicte xv. o. MS. in the margin.

'These are the fifteen ōōs, or prayers of St. Brydget, as it is written in Rome of Sainte Johano Laterano in a table. These prayers are likewise founde in an olde boke that is called by the name of Jesus mattens, or the paradyse of the soul. I obtained them *multo conatu* from an olde doting and ignorant papistical woman in the forest of Dean in Com. Glouc. 1612.

'Vide Camdenum de Hibernia, fo. 87, in Geographia de Cōmitatu de rosida Kildarensi, from whence that most famous Merlin of Wales did bring all those most mighty and massive stones, placed upon Salisbury Playne, called now Stonēdge. Some of the stones are twenty tunne in weight. Vewe them with judgement, and tell them if thou canst, and then call me lyar, for Sir Jo. Sympall scotus, doctor Macollo and my selfe did trye 5 tymes, and still wee did disagree in nomber; hoc fact. 1622: August 18. The Irishe say it was made

Matins, Prime, Third, Sixth, Nones, Vespers, and Compline. The Prime, or first hour, according to the Jewish computation, was that which followed the rising sun; the sixth hour was always at noon. Although the title is denominated from these services, yet there were annexed several other pieces, not always the same.

154. IDEM: *Impresse* &c. *per Winandum de Worde* M.CCCCC.X. Quarto.

Hearne, in his preface to Otterbourne and Wethamsted (LIII-LV.), minutely notices this edition; a copy of which he had 'under his eye.' Among the extracts, he gives us 'Two lytell Prayers, whiche kynge Henry the sixte made,' in Latin; with some notices of slight variations, from an imperfect edition upon vellum (which he conceives to be of older date,) in the collection of Lord Oxford.

155. IDEM: *Impresse* &c M.CCCCC.XXIJ. Duodecimo.

This edition, says Herbert, p. 165, is printed in red and black ink; with the printer's name in red. Beneath is as follows:

God be in my heed
And in myn understanding
God be in myn eyen
And in my lokynge
God be in my mouth
And in my spekynge
God be in my herte
And in my thynkynge
God be at myn ende,
And my departynge.

per Chorū Gyganticū: euerie gyant brought his stone. Sic factum fuit: Henr. Fowlerus. Each of vs did think himselfe able to worke a cubicke nomber.'

It must be confessed that these extracts are both curious and interesting.

156. A FULL deuoute and gosteley Treatyse of ỹ IMYTACIŌ and FOLOWYNGE ỹ blessyd Lyfe OF OUR MERCIFULL SAUIOUR CRYST: &c. *Imprynted in london in Fletestrete at the signe of the Sonne by Wynkyn de Worde.* M.CCCCC.ij. Quarto.

Herbert has, I think, mistaken the date of the translation of this book (1502) for that of the printing. A MS. note by him, seems to infer that the late Mr. Cole had a copy of this edition; but his own account of it is inserted in the note below,* as it has no connection with a typographical description. The preceding title has been borrowed from that of the ensuing edition.

* 'This book was written originally in Latin, and here we see it ascribed to *John Gerson*, chancellor of Paris, as the author; but in latter times it has been generally attributed to *Thomas a Kempis*. Whoever was the author, it is said to have been printed more than forty times in Latin, and near sixty times been translated into most of the modern languages on account of its intrinsic merit.

'I have a French edition printed at Paris, in 1645; and the epistle to the reader concludes with this apposite motto:

'*Ce Liuret part sans Epigraphe,*
Sans procez de son vray Autheur,
Car JESVS *seul tout l' honneur,*
En est son vray Authograghe.' HERBERT, p. 139.'

Whoever reads the ingenious and ably written letter upon this subject, in the *Gentleman's Magazine*, vol. xlii. p. 559, will be fully satisfied that GERSON, and not THOMAS A KEMPIS, was the author of this popular work; which Fontenelle and Leibnitz have extolled as the most edifying piece of morality since the publication of the Gospels. The first edition of it was printed at Venice in 1483, 4to. The bibliographer will consult, with pleasure, the fifth volume of Panzer, p. 218; who, however, does not notice our early translations of it. The French first published it in the year 1490.

In a MS. marginal note, Herbert notices an edition of the above work of the date of 1504, but does not enter upon the description of it.

157. The Same: Cōpyled ī Laten by the right worshypfull Doctor Mayster Johnn Gerson: and trāslate into Englissh the yere of our Lorde M.D.II. by Mayster Wyllyā at Kynson Doctor of Diuynyte at the speciall Request and Cōmaūdement of the full excellent Pryncesse Margate Moder to our Souerayne Lorde Kynge Hēry the VII. and Countesse of Rychemount and Derby. *Emprynted* in London, &c. ī Flete-strete, at the Sygne of the Sonne.* [*Without date*] Quarto.

Above the title, as a frontispiece, (says Herbert, p. 231,) is a print of the Virgin Mary holding a dead Christ on her lap, bordered about with the instruments of the crucifixion: the same representation, but much larger, is on the other side. Here are only the three first books, contained on ninety-six leaves. The colophon: ‘*Here endeth the thyrde Booke of John Gerson, Emprynted, &c.* as before. His tripartite device, N°. VI, on the back of the last leaf.

‘Here begineth the forthe Boke of ŷ folowynge Jesu Cryst & of ŷ Cōtempnynge of the World. Jn prynted at the Cōmaūdement of ŷ most excellent Prynces Margarete: Moder vnto our Souereine Lorde Kynge Henry the VII. Coūtes of Rychemont and Derby And by the same Prynces it was translated out of Frēche in to Englysshe in Fourme & maner ensuynge the yere of Lorde our God M.D.IIII.’

The frontispiece is the same cut as that at the end of the three former books, and takes up the whole page. On the back thereof, in one compartment, are the arms of King Henry VII, and under them, in a smaller division, is a portcullis surmounted by a crown, being the arms of Margaret, Countess of Richmond, of the house of Somerset; on the side of these, the title as above-mentioned. ‘Prologus.

‘Come to me seythe our mercyfull Lorde, all that laboreth and be charged, and I shall gyue vnto you Refeccyon,’ &c. It consists of eighteen leaves, and has no cuts but what have been mentioned.

* Pynson's edition has here, ‘at the commaundement and instaūce of—Prynces Margarete,” &c. *Herbert*, p. 231.

The following specimen of this ancient translation, may not be unacceptable to the lover of old English literature.

'O how jocund and pleasant a life should it be to a soul, that had no worldly thing to do but love God continually, with all his heart, in works and words. O if we might continue in this life without bodily refection, as eating and drinking, sleeping, or any other bodily necessities; and take heed only to holy meditation and ghostly feeding and refection of our soul; then we should be much more happy than we be now, in serving and attending more for bodily things than ghostly profit. When man cometh once to that perfection, that he seeketh consolation of no creature, then beginneth he to have a spiritual *tallage* in God: and when he is content with every fortune, as well with adversity as prosperity; conforming and referring all his works to God, to serve and to obey his will. Ever remember the end of every thing that thou beginnest; and also that, time lost can not be recovered: and thou shalt never obtain virtue without labour and diligence; and when thou beginnest to be remiss in spiritual labours, then thou beginnest to wax evil.'—*Sign. D iii. rect. Book* I.

The colophon of the fourth book: '*Thus endeth the fourth Boke folowynge Jesu Cryst & the Cõtempnynge of the Worlde. Inprynted at London in Fletestrete,*' &c. as before. Underneath, is his tripartite device; N°. VI.

158. Æsopi Fabulæ metricè cum comment. *Imprinted*, &c. M.CCCCC.iij. Quarto.

It may be questioned whether a perfect copy of this book be in existence. Herbert, p. 139, briefly notices Warton's Commentary upon the Gesta Romanorum; where it is mentioned as in the note below:* to which the authority of Mr. Douce is added. From his

* 'About the year 1470, a collection of Latin fables, in six books, distinguished by the name of Esop, was published in Germany. The three first [first three] books consist of sixty anonymous elegiac fables, printed in Nevelet's collection, under the title of *Anonymi Fabulæ Æsopicæ*, and translated in 1503, by Wynkyn de Worde, with a few variations. Under each is a fable in prose, on the same subject, from *Romulus*, or the old prose *Latin Esop*, which was probably fabricated in the 12th century. The fourth book has the remaining fables of Romulus, in prose only. The fifth, containing one or two fables only, which were never called Esop's, is taken from Alphonsus, the *Gesta Romanorum*, the Calila u Damnah, and other obscure sources. The sixth and last book has seventeen fables *ex translatione Rinucii*, that is, Rinucius, who translated Planudes's Life of Esop, and sixty-nine of his fables, from Greek into Latin, in the 15th century. This collection soon afterwards was circulated in a French version, which Caxton translated into English.'—*Hist. Engl. Poetry, Dissertation*, vol. iii. p. lxxiii.

'During the middle ages (says Mr. Douce) there appeared a collection of Latin fables in

interleaved copy, and his various Memorandum books, Herbert does not appear to have ever met with this edition; nor does Warton describe it in a bibliographical manner. It was reprinted in 1514; and Herbert has a MS. memorandum of a copy of this latter edition being in the library of Mr. Wodhull.

159. The Boke of the Recuyles of the Siege of Troye, or gaderīge to gyder of ŷ hystoryes of Troye, &c. *Imprynted in London, in Fleete Streete at the sygne of the Sonne, by Wynkyn de Worde,* &c. M.ccccc.iij. Folio.

When Herbert inserted this volume, it is probable that he had not seen a copy: as his mention of it would have been more copious, had it come under his notice. His interleaved copy refers me to Lewis's MS. History of Printing (where there is merely the date of the edition) and to one of his Memorandum books; in which latter the edition is described as 'beginning with a large blooming T [see vol. i. p. cxxiv.]; having cuts, and being printed in double columns.' The above title, with the addition of—'how it [Troye] was destroyed and brent twyes by ŷ puissaunt Hercules and ŷ thyrde and generall by ŷ grekes'—is said to be 'under a cut of Troy.' A table begins on the back. Besides the table, it contains K K in sixes. '*Thus endeth,* &c. as above; device No. iv. This edition is of such extreme rarity, that I know not where to refer the reader for a copy of it.

160. Textus Alexandri cum sententiis et constructionibus. *Opus exaratum est in ciuitate London.* M.ccccc.iii. [Quarto.]

The authority of Warton* is adduced by Herbert, for the existence

hexameter verse, that has agitated the opinions of the learned to little purpose in their endeavours to ascertain the real name of the compiler or versifier: he has been called *Romulus, Accius,* and *Salo.* Nor is the time when he lived at all known. These fables are sometime called Anonymous, and have been published in various forms.'—*Illustrations of Shakspeare and Ancient Manners,* vol. ii. p. 76—341.

* Alexander de Villa Dei (says Warton), whose *Doctrinale,* or grammar in Leonine

of this Edition. Whether the historian of English Poetry ever saw a copy of it, of this date, by the present printer, is questionable. It is evident that the colophon, as above given, decides the *writing* or *copying* of the work in the year 1503; but not the printing of it in the same period. Herbert tells us that the title, as above, is accompanied 'with a cut of a master sitting in a chair, and three scholars before him.'* From a MS. memorandum by him, he thought it contained B iij, in sixes; and probably one of his devices on the last leaf. The colophon: '*Libri doctrinalis una cum expositione textus, opus exaratum,*' &c. as before.

161. The right pleasaunt and goodly hystory of the four sonnes of Aymon the which for the excellent endytyng of it and for the notable prowes and great vertues that were in them is no less plesaunt to rede then worthy to be knowen of all estates both hyghe and lowe. *Enprented the 8th day of May,* m.ccccc.iiii. Folio.

I shall here insert the whole of Herbert; reserving a more extended account of this very interesting Romance, with fac-simile, wood-cuts, and a copious extract, for my description of Copland's edition.

'On the title-page is a wooden-cut (reversed from the French book†) of four men armed, sitting on one horse, with their swords

verse, superseded Priscian about the year 1200. It was first printed at Venice in 1473; and by Wynkyn de Worde in 1503. The author was a French friar-minor, and also wrote the *Arguments of the Chapters of all the books of either Testament,* in two hundred and twelve hexameter verses.'—*Hist. Engl. Poetry,* vol. ii. p. 168, note l.

Warton is mistaken about the earliest impression of the original work of Alexander. It was first printed at Treviso in 1472, folio: Panzer, *Annal. Typog.* vol. iii. p. 32.

* See my first volume: *Prelim. Disquisition,* p. l. for a fac-simile of this cut; which is of frequent occurrence.

† Sensuyt le liure des quatre filz Aymon, duc de Dordonne cest assavoir Regnault, Alard, Guichard, et Richard avec leur cousin Maugist. Contenant 38 chapitres, dont la table sensuyt 38.—See *Cat. de la Valliere,* 4031-2. 3.

drawn; several other wooden-cuts are interspersed in the book. It was reprinted by William Copland and others.

'The compiler of the Harleian Catalogue,* in his remark on Copland's edition of this book, asserts Wynkyn de Worde himself to be the translator of it; but as it does not appear that he had seen this edition, I cannot help doubting that circumstance. He seems to ground his opinion on the extract from the prologue which he has given from Copland's edition, reprinted from this; I shall insert the whole prologue from that edition, inclosing his extract within brackets.

THE PROLOGUE.

'As the Philosopher in the fyrst booke of hys methafysyque sayth that euery man naturally desireth to know and to con newe thynges. And therefore haue the Clerkes and people of great vnderstandynge desyred and coueite to lerne sciences and to knowe vertues of thinges. Some by Philosophy, other by Poetrye, and other by Historyes and cronyckes of thynges passed. And vpō these three they haue greatly laboured in suche that thanked be God, by theyr good dylygence and laboures, they haue had greate knowledge by innumerable volumes of bookes, whiche haue be made and compyled by grete studye & payne vnto this daye. [And bycause that above all thinges the princes and lordes of hie estate and entendement desyre to see thystoryes of the ryght noble and hye vertues of the predecessours whiche ben digne, and worthy of remembraunce of perpetuall recommendacion. Therefore late at the request and commaundemente of the ryght noble and vertus Erle John Erle of Oxforde my goode synguler and especial lorde I reduced & translated out of Frenche into our maternall and Englysshe tongue the lyf of one of his predecessoures named Robert Erle of Oxforde to fore sayd with diuerse & many great myracles whyche God shewed for him as wel in his lyfe as after his death, as it is shewed all a longe in hys sayde booke. And also that my sayd Lorde desyreth to haue other Hystories of olde tyme passed of vertues chyualry reduced in lykewyse into our Engylsshe tōgue: he late sent to me a booke in Frenche conteynyng thactes and faytes of warre done and made agaynst the great Emperour and kyng of Fraunce Charlemayne by the iiii. sonnes of Aymon, otherwise named in Frenche. Les quatre fylz Aymon, whyche booke accordynge to hys request J haue endeuorde me to accomplyshe and to reduce it into our englyshe, to my great coste and charges as in the translatinge as in enprynting of the same,] hopyng & not doubtyng but that hys good grace shall rewarde me in suche wise that J shal haue cause to praye for his good and prosperus welfare, and besechynge his said noble good grace to pardon me of the rude and this simple worke For accordyng to the coppy whyche he sēt to me J haue folowed as nigh as J can, and where as any defaute shall be founde J submyt me to the correction of them that vnderstande the cronycle & hystory besechyng thē to correct it & amende there as they shall fynde faute. And J shall praye almighty God for them that so doo to rewarde them in suche wyse that after this shorte and transytorye lyfe we all may come to euerlastyng lyfe in heuen. Amen.

* Vol. iii. p. 239.

'I have not seen Wynkyn de Worde's edition, nor know any one that has; however, we are assured from Copland's colophon that it was printed by him as above expressed; but we find not a word by whom translated. Perhaps Wynkyn de Worde's own colophon might throw some light on this affair. He was a copious printer; but as there appears no account of his translating any other than the two books mentioned in this prologue, and those not amply authenticated; and as the latter part especially of the prologue is so much in the style and manner of Caxton, who was a professed translator from the French, I hope to be excused for withholding my assent to the above-mentioned assertion until we have clearer evidence for it.' Herbert, p. 140-1.

162. TERENTIUS cum Comment. Ascensii, *Venundantur Londonie, in edibus Winandi de Worde, Michael Morini et Joannis Brachii; et in edibus ipsius Ascensii Parrhisiis, anno millesimo quingentesimo quarto,* [1504] die XV. *Julii.* Folio.

This is one of the numerous editions of Terence, which were printed by a combination of printers, abroad and at home, towards the close of the fifteenth and beginning of the sixteenth century. From the colophon, it would appear to have been printed in the Ascensian office at Paris.

163. ORDINALE SACRUM, siue DIRECTORIUM SACERDOTUM quod PICA * vulgariter dicitur. *Finitū et completū est hoc presens opusculū per me Winandu de Worde in ciuitate London in signo solis commorāte in vico dicto the Flete strete, Impressus denuo Anno Dñi* M.CCCCC.IIII. *xxiij die. Februarij.* Quarto.

Herbert mentions a copy of this uncommon book, as being in the collection of his 'worthy friend (the late) Richard Gough, Esq.' and

* 'The PIE was a table, shewing the course of the service of the church in the times of darkness: it was called *The Pie*, because it was written in letters *black and red;* as the

describes it somewhat minutely in one of his memorandum books; namely, 'The Virgin and Child are over his small black-grounded device, N°. 11: the whole inclosed in a border of foliage. It contains J 4 in the second alphabet: a and b are octaves, the rest 8 and 4 alternately. The title, which is printed in red over the foregoing device, is all on the title page.'

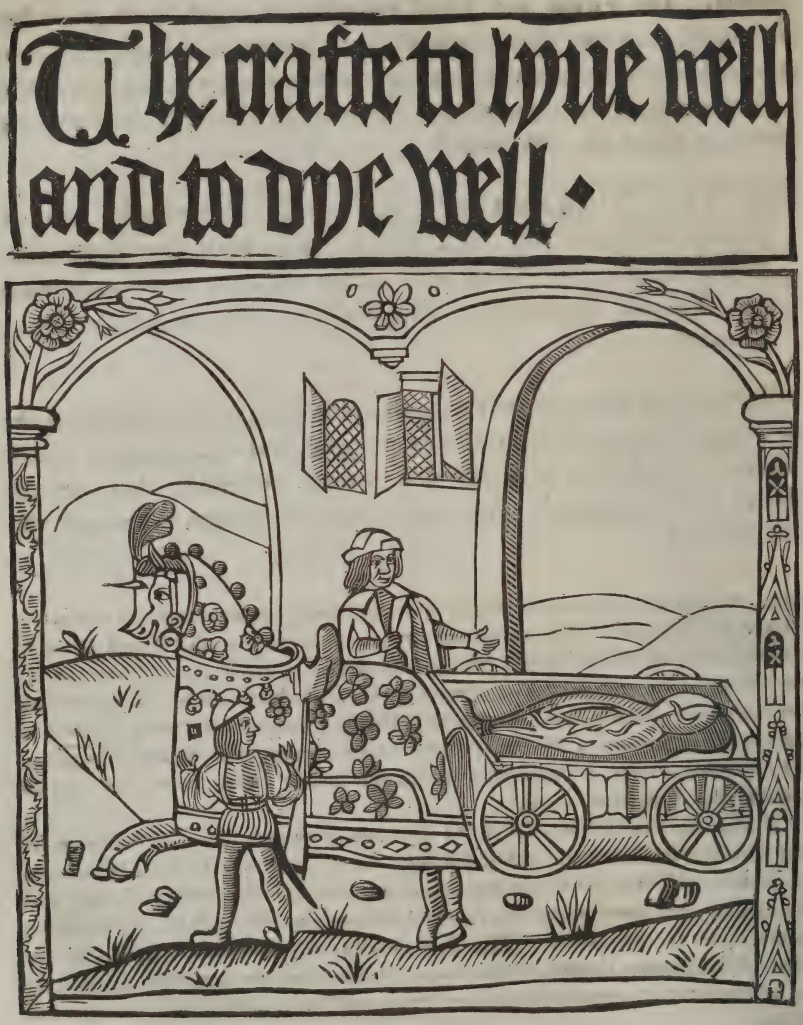
164. The Nigramansir a morall Enterlude and a pithie written by Maister Skelton laureate and plaid before the King and other estatys at Woodstoke on Palme Sunday. *Imprinted, &c.* M.CCCCC.IIII. Quarto.

Herbert has very properly expressed his obligations to Warton for his 'ingenious description of this amusing and uncommonly scarce volume:' but Ritson says that it is 'utterly incredible' that such an edition 'ever existed.' The reader will be pleased to consult the note below.*

Friars de Pica were so named from their parti-coloured raiment black and white—the plumage of a *Magpie*. 'The number and hardness of the rules of this *Pie*, and the manifold changes of the church service, were (as the preface to our liturgy well expresses it,) "the cause that, to turn the book only, was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it should be found out." In the room of this *Pie*, was substituted a calendar plain and easy to be understood: the same which is prefixed to the English Liturgy' Rowe Mores; *Of English Founders and Founderies*, p. 23.

* Warton says that William Collins the poet shewed him this piece at Chichester, not many months before his death: and he pointed it out as a very rare and valuable curiosity. This volume, with many other rare books, were dispersed upon the death of Collins; who had collected many scarce books with a view of writing 'the History of the Restoration of Learning under Leo the Tenth.'—*Hist. Engl. Poetry*, vol. ii. p. 360-1, note x. See also Ritson's *Bibliographia Poetica*, p. 106. Either Warton must have committed a gross mistake, or fabricated a 'splendid fiction'—or Ritson must be the boldest and most impudent of critics

165. The arte or crafte to lyue Well. Folio. i.



Translated out of Frensshe into Englysshe, &c. the xxi daye of Januarye, the yere of our Lord M.CCCCC.V. Folio.

The preceding is a fac-simile of the title page of this rare and curious edition; concerning the work itself, the reader may consult

my first volume, p. 279. It should, however, be observed, that, in this fac-simile, the lines formed by the bricks across the building, and a rude view of some distant houses and a castle through the arches, are omitted; in order to give the *herse* greater effect. In other respects, this cut is a faithful representation of the original.

The same cut occurs on the reverse of the first leaf, with the following verses beneath; which, considering their antiquity, may be considered rather a favourable specimen of English poetry.

O mortall man, lyfte up thyn eye
And put all vanytes out of thy mynde
For as thou seest this corse here lye
Even so shalt thou, by nature and kynde.
A mannes lyf is but a blast of wynde,
And in a thought departed and gone;
Wyf childe and godes you must leve behynde;
To daye a man, to morowe none.

Take you exāples of this carkes here.
Whereon these wormes do gnawe and fede:
No man is sure, houre daye ne yere
In this worlde to lyve, it is nat in dede.
Hyder thou camest without ony wede,
All naked and bare, save onely thy skynne;
In lyke wyse frō hēs: depte you must nede
Be you never so ryche or noble of kynne.

Now take hede, what I to ye have sayd
Remembre this lesson, and often it repete.
Let every office in thy cōseyēs be weyd
In amēdȳge thy lyfe leste y^t^ y^u^ be bete
Cryste our Saviour, often doth threte
Or that he stryke, of his habūdaūt grace.
For all poore syners, blyssed lady ētrete
Thy blyssed sone, y^t^ we may see his face.

A portrait of the author faces these verses. He is sitting before an elevated desk, with books surrounding him. The entire volume contains hardly fewer than one hundred and fifty small wood-cuts; some of which are executed in the rudest style of the age: a few are introduced from the popular edition of the Life of Christ. The cuts,

which describe certain punishments in hell, as related by Lazarus, [fol. lxxviii to lxxxv] are frightfully grotesque; and the 'fifteen tokens or signs preceding the daye of judgment,' represented by cuts, depict almost every calamity which the human imagination can conceive. Blood dropping from trees—sea monsters parleying—rivers burning—earthquakes—skeletons animated, &c. &c.

This curious volume is divided into five heads; viz. 1. The Arte or Crafte to die well. 2. The comynge of Antecryste [fol. cxxi]. 3. The fyftene Sygnes, [fol. lxxxxvii, *rev.*] 4. The grete Judgement, [fol. cviiii. *rev.*], and 5. The Joyes of Paradyse. The numbering of the folios is so irregular, that, after folio lxxxix we have fol. ci, followed by fol. cxxi: and after fol. cxxvi, there is fol. lxxxix; followed by fol. c, and fol. lxxxxvii. The first four folios of the 'Joyes of Paradyse' are not numbered.

From folio cxlix (*rev.*) I extract the following tale, which has a good deal of the air of an oriental fiction.

'And of the said Joys of paradise, we read such an example of an holy and devout religious that prayed continually unto god, that it would please him to shew him some sweetness of the joys of paradise. And so as the said holy and devout religious man was one day in oraison [orison], he heard a little bird that sung by him so sweetly, that it was marvel and it was melody to hear her. And the said religious hearing this little bird sing so sweetly and melodiously, he rose him from the place where he was for to make his oraison, and would have taken and catched the said bird by the tail; the which fled away till unto a forest—the which forest was near unto the monastery of the said religious—and set her upon a tree. And the said religious that followed her, rested him under the tree where the said bird was set, for to hearken her sweet and melodious song, that was so melodious, as it is said. And the said bird, after she had well sung, flew her way; and the said religious returned him to the monastery; and it seemed him truly that he had ne [not] been more than an hour or two under the said tree. And when he was come unto the monastery, he found the gate stopped; and found another gate made upon the other side of the said monastery, and he came for to knock at the said gate. Then the porter demanded him from whence he came—what he was—and what he would? And the said devout religious answered, 'I rode forth but late from the monastery, and I have not tarried, and I have found all changed here!' And, incontinent, the porter led him unto the abbot, and unto him told the case, how the said religious was comen unto the gate, and how he had questioned with him, and how he had told him that it was but late that he was gone forth, and that he was right soon returned; and that, notwithstanding, he knew no more any thing there. And anon, the abbot, and the most ancientest of the place, demanded the name of the abbot that was at the hour that he rode from the said monastery?—and after he had named him unto them, they looked in their

Chronicles, and they found that *he had been absent by the space of iii. C.* [*three hundred*] *and three score years'!* 'O Soul devout [immediately subjoins the author] if a man have been cccIx year without having cold, ne heat, ne hunger, ne thirst—to hear only one only angel of paradise sing,' &c.

Herbert (p. 142) informs us that this work was translated by Andrew Chertsey, as we learn from R. Copland's prologue to the Passion of our Lord Jesu Crist, translated by the said A. Chertsey, and printed, 1520. The book ends thus: 'And consequently of al the treatyse, that hath be translated out of Frenshe into Englissh, and made parfyte in our moder tonge, the xxi. day of January the yere of our Lord MCCCCCV. prayng the reders that it will please them to pray to Ihesu Cryst for the saule of the translatour, and that he will fynably conduyte and lede us in too the glory and joye of heuen. Here endeth the treatyse of the arte or crafte to liue well and to die well. With the nedyll of the fere dyuyne. Of the paynes of hell and of purgatorye, and of the joys of paradyse. Of the vii. sacramentes of the holy chirch. Of the comynge of antecryst. And of the fyftene sygnes comynge before the grete jugement generall of God. xxi January in the year MCCCCV.'

The preceding description of this first edition of the craft to live and die well, by Wynkyn de Worde, has been taken from a perfect copy of it in the possession of Mr. Cuthell, bookseller; who obtained it at the sale of Mr. Pitt's books for 20*l.*

166. THE SAME: *Enprynted at Westmynstre*, &c. M CCCCC VI. Quarto.

This edition, which contains but seven leaves, seems to be an abridgment of the preceding one. It has the printer's large tripartite device, N°. VI, and a copy of it may be seen in the public library at Cambridge, A. B. 4, 58. There is a MS. memorandum in this latter copy. Herbert adds Maunsell's Catalogue, p. 42, b.

167. THE SAME: *Without date.* Quarto.

The title is under a print similar to that at p. 102, with the cruci-

fixion (vide p. 79) at the back. The head title ‘ Here begynneth a lytell treatyse shortely compyled and called ars moriendi, that is to saye, the craft for to deye for the helthe of mannes sowle. It contains A 8. The colophon: ‘ *Here endeth a lytell treatyse called ars moriendi Enprynted at Westmynstre by Wynken de worde*, Device N°. iv. Eight leaves, including the title. In the public library at Cambridge, and in the collection of Mr. Johnes.

168. The Same: [The traytte of the art of good lyuyng and good deying.] translatyt at Paris the xiii day May, of Franch in Englysh, oon thowsand v hondreth and iii zears ; *imprentyt in Paris xxx day of the mowneth of May.* Quarto.

This curious book is described by Herbert in his ‘ General History of English Printing, p. 1530, as having wooden cuts, and being printed by Anthony Verard. A copy of it is in Emanuel college library, Cambridge.

169. Rycharde Rolle hermyte of Hampull in his contemplacyons of the drede and loue of god with other dyverse titles as it sheweth in his table. *Enprynted at London in fletestrete in ye sygne of the sonne By Wynkyn de Worde. Anno dn̄i* m.ccccc.vi. Quarto.

The title, as above given, is over a whole length figure of a hermit walking, with his staff in his right hand, and his beads pendent in his left. A glory encircles his head. This figure is gratuitously considered by Herbert as the portrait of the author. On the reverse there is one of the rudest cuts which can be imagined. The same figure is sleeping in the back ground, and around him are fiends tearing bodies out of their sepulchres, and dragging them, by a chain, into the gulph of hell. The entire wood-cut appears to have been executed in the infancy of the art of engraving. On sign. a ii begins the table, with ‘ Opus Ricardi Rolle heremyte de Hampull qui obiit

Anno christi. M.CCC.xlix.' The work begins on the recto of sign. a iii; and on the recto of sign. a iiii, we have the following specimen of the good sense of the author.

'How men sometime loved God, and how holy men sometime were visited with sweetness in the love of Almighty God.' 'I find and read of our holy fathers, in old time, that, for the love of God, they forsook the world and all worldly things; and lived in wilderness by grass and by roots. Such men were fervent in the love of God. But I trow there ben but few, or else none, that followen them now: for we find not by God's law or hest that we should love so.' &c.

At sign. e i. rect., we have a specimen of the devotional ardor of the hermit's composition.

'Also an other manner [of] prayer there is, that, whoso hath grace to come thereto, his prayer shall soon be heard if he pray reasonably. This manner of prayer is, when thou art visited by the grace of God with great compunction of heart and sweetness of devotion. Compunction [compunccyon] is a great love of thy soul springing out of thy heart with tears of thine eyen. When thou [y^{u}] bethynkest thee upon thy sins and upon the dreadful doom of God: when thou hast this compunction and these tears, then thou hast full devotion:—with such devotion busily pray for all them [tho] that have need: for what thing thou prayest in that time, so it be worship to God, thou art anon heard without any tarrying.'

It contains, as Herbert rightly observes, sign. f 4; in eights and fours alternately. Colophon, as above; after some short sentences from the Pater noster, and Deo gracias. The last leaf contains, on the recto, the cut as given at p. 79; on the reverse, the printer's large tripartite device, N°. VI. This description is taken from Mr. Johnes's, formerly Mr. Alchorne's, copy. Another copy is in the public library at Cambridge: A. B. 4, 56.

170. The Same: *Enprynted* &c. *by me Wynkyn de Worde. Without date.*

The following is from Herbert, p. 233. 'This edition consists of thirty-five leaves, and no doubt had another; probably a cut, as the edition, 1506. Begins thus:

'Opus Richardi Rolle Heremite de Hampull qui obiit anno Christi M.CCC.XLIX.' Then a kalendar, or table [as in the first edition.]

'This shorte Epystle that foloweth, is dyuyded in sondry maters, & eche mater by himselfe

in sundry Tytles, as this Kalender sheweth. And that thou mayst sone fynde what mater ye pleaseth, these Tytles ben here in the Epystle marked with diuerse Letters in maner of a Table.

A. How eche man sholde desyre to loue God.

B. How men somtyme loued God, & how holy men somtyme were vysyted with swetnesse in the loue of Almyghty God.

C. What is Drede, and how a man sholde drede God.'

And so through the alphabet, and one chapter more. 'Explicit Tabula.' At the bottom of the last page is this colophon: '*Deo Gratias. Enprynted at London in Fletestrete in the sygne of the Sonne by me*,' &c. A copy is in the public library at Cambridge: AB 4. 59.

Both these editions are very rare. The ensuing work, of which Herbert was ignorant, and as it forms an article among the lucubrations of the hermit of Hampole, I give according to the description of it by my friend Mr. Haslewood, in the Censura Literaria, vol. v. p. 43.

171. Richard Hampoole's Devoute Medytacyon in sayenge deuoutly the Psalter of our Lady, with diuers ensamples. *Emprynted at London, in Flete Strete at the signe of the Sonne, by Wynkyn de Worde*, MCCCCVIII, *the furthe daye of Februarie*. Quarto.

'This volume did not appear to have any regular title-page. The above is a correct copy of the head title (a mode occasionally found adopted by the early printers) which immediately preceded the prayers. It was printed upon vellum, in black letter, and formed an article in the catalogue of the library of the late Mr. Voigt [concerning whom, see my first volume, p. 66; first set of arabic numerals]; but, on the morning of the sale, it was not to be found. Its singular rarity renders it perhaps matchless, and in what manner can it hereafter appear without condemning the possessor?'

Those who wish to become acquainted with the further copious lucubrations of the Hermit of Hampole, may consult Warton's Hist. of Engl. Poetry; vol. i. p. 256, 265; and Ritson's Bibliographia Poetica, p. 33.

172. The Castell of Labour wher in is Rychesse, Vertue and Honour. *Enprynted at London in flete strete in the sygne of the sonne by Wynkyn de Worde. Anno dni* M.CCCCC.VI. Quarto.

The title is within a wood-cut of men over a tub: on the reverse, a man sitting before a desk. At sign. a ii ‘ Here begynneth the prologue of this present treatyse.

Ye mortall People that desyre to obtayne
Eternall Blysse by your Labour dylygent
With Mortall Ryches subdue you to payne
To rede this Treatise to the ryght Entent
&c. (containing twelve stanzas.)

‘ Thus endeth the Prologue and begynneth the Castell of Labour.

In musyng an Euenynge with me was none
An olde Prouerbe came in me subuenaũce
A naturall Foole in a House alone
Wyl make for hymself Shyft or Cheuysaũce
&c. *Thus endeth the Castell of Labour*, &c.

The whole performance is in seven-lined stanzas, and is an allegorical poem translated from the French by Alexander Barclay. There are many curious wood-cuts in it. At sign. A iiii. there is one representing allegorical figures of Necessity, Distress, Need, and Poverty, surrounding a newly married couple. On the reverse of sign. i iii: ‘ *Thus endeth the castell of labour*, &c. as above. A copy of this very scarce book, which neither Herbert nor Ritson appear to have seen, is among Bishop More's books in the public library at Cambridge.

173. The Boke named the Royall. *Enprynted at London in fletestrete at the sygne of the sonne* &c. M.CCCCC.VIJ. Quarto.*

The title (says Herbert, p. 144) is over a wood-cut of a sick man

* The Statutes which Herbert notices here, and in 1504, will be mentioned in the account of books without date. From one of his MS. memoranda, I find that he was of

in bed, with this label over his head 'Tego. Colligo. Condo.' the same as in the Ordynary of Christen Men, 1506. The volume has several other cuts used in that book. This book was reprinted from Caxton's edition, who translated and printed it. Here likewise is reprinted Mr. Caxton's epilogue [see vol. i, p. 239], only a little embellished, and instead of 'And in the second yere of the Regne of Kyng Richard the thyrd' is inserted 'in ŷ yere of thyncarnacyon of our lorde M.CCCCC. & vii. The xxii. yere of the reygne of kynge Henry the suenth.' So that a person having no other information concerning Caxton, must conclude him to have been alive in the year 1507. It contains H h, 4. The colophon: '*Here endeth the boke called the royall. Enprynted*,' &c. as above. On the back of the last leaf is his device tripartite. A copy is in the British Museum.'

This edition is followed by a supposititious one of Bartholomæus; the account of which is given in the note below.* Another edition of the 'Royal Book' was noticed by Ames; but Herbert (p. 224) considers it the same as the present one of the date of 1507.

174. The dyenge creature, *Enprynted at London in Flete-strete, at the sygne of ye Sonne by Wynkyn de Worde. Anno dñi.* M.CCCCC.VII. Quarto.

The title is cut on wood, being white letters on a black ground; and is over the print of a sick man on his death-bed; an angel before him pointing upwards to a crucifix; a demon on the ground at his bed-side; a group of friends round about. There are three labels but not supplied with words; the same subject, but much more rudely executed, is at the back of this leaf.

Head title: 'Here begynneth a lytell treatyse of the dyenge crea-

opinion (and justly) that these Statutes were printed without any colophon, or the date subjoined.

* 'Bartholomeus de proprietatibus rerum in Englyshe, Folio. For this edition I have only the authority of a catalogue of curious books collected by Mr. William Becket, surgeon, and F.R.S. late of Hatton Garden. These books were to be sold by E. Curl, and the catalogue, with Mr. Beckett's head, published by him.' Herbert, p. 145.

ture enfected with sykenes vncurable with many sorowfull complayntes.'

The work opens with the dying creature's self-condemnation. 'Alas, that ever I sinned in my life, to me is come this day the [most] dreadful tidings that ever I heard. Here hath been with me a serjeant of arms, whose name is Cruelty, from the king of all kings, lord of all lords, and judge of all judges, laying on me his mace of office; saying unto me, I arrest you and warn you to make you ready, and that ye fail not to be ready every hour when ye be called on, ye shall not wete when.' On the signature of B iiij. rev. we have: 'How the dying creature calleth after the soul again.' 'Where be ye, dear soul, that was with me but late complaining that ye must to pain for a long while or else eternally and in my default and without remedy? I have been in such dread sorrow and fear for you, that nothing could comfort me, till Faith and Hope came to me and asked me if that I were not acquainted with Charity? And I have answered them seemly, that I was never acquainted ne conversant with him, &c.' The last chapter, or section, I shall give in its genuine dress: 'The conclusyon of our ladyes supplycacyon. Now my lorde syth all the good abylytes and dysposicōns vnto grace be in this creature by your suffraunce there is no more to doo but that ye let descende your grace to the vessell so dysposed and that you vouchesaufe to suffre hym reioyse [in] your pardon and reconsyle hym to your chirche and make hym a membre therof the soner and spedlyer for this my prayer and request. I you beseche my moost dere lorde and sone, whome it hath lyked you alwaye to here gracyously and neuer suffre to departe boteles of petycyon for whiche be to you and your moost honourably and drad father with the holy goost your egall pere everlastynge joye, honour, and glory. Amen.' Colophon: *Here endeth a lytell treatyse of the dyenge creature, Enprynted,*' &c. as before. This colophon is over a wood-cut of a dying man (smaller than that under the title) in his bed. An angel is on each side of him: one points upwards, with a label above him, on which is inscribed 'sis humilis:' the other points downwards to three bodies which are

about to be devoured by demons; having this label over them: 'Superbos punio:' behind the angel there is another demon, on the ground, with a label under him—'Victus sum.' At the feet of the bed stands a priest with his attendant; the former having a crosier in his right hand, and a bell in his left. Above, in what Herbert calls a canton (or frame work—as looking through a window), are three figures; which I take to be God the Father, the Son, and the Virgin Mary. The Son has a dove, with outstretched wings, before him. On the reverse of this cut is the printer's large tripartite device, N°. VI. The copy of this uncommonly scarce book which was in Alchorne's, is now in Mr. Johnes's, collection; and has supplied the foregoing description.

Herbert, in his MS. memoranda, mentions another edition of this work, published in 1514; of which he says a copy is in the public library at Cambridge.

175. PORTIFORII ad usum Sarum iamdudum castigatissimi: volumē primū, vulgo pars hyemalis nuncupata: EJUSDEM nuperrime exactissimeque reuisi volumē secundu pars vocari solita estiualis *Parhysiis impressa expensis hōesti viri Vvynkyn de worde Bibliopole cōmorātis Londoniis. Anno dn̄i* M.CCCCC.VIJ. *xj kalendas Julij.* Duodecimo.

By the assistance of a perfect copy of this edition in the library of the late Mr. Gough, Herbert informs us that the title is over the printer's tripartite device—different from any he had seen: the centaur encountering an unicorn instead of the greyhound; having a knot under the scroll. The second volume has the following colophon: *Finit pars estiualis de sanctis Breuiarij sēdm̄ vsum insignis ecclesie Sar̄ cum Pica et ordinaria nuper recognita Parhysiis,* &c. as above. These volumes are imperfectly described in his printed work, p. 145.

176. IDEM: diligentissime accuratissimeque castigatum et iam vltimo ad vnguem positum nec minori cura formis excusum ac impressum. Pars estiualis. *Venundantur Londoniis apud edem Winandi de worde bibliopole in intersignio solis in vico vulgariter nuncupato fletestrete vel in cymiterio sāti pauli ad intersignium diue marie pietatis.* [M.CCCCC.IX.] Quarto.

The arms of England crowned and supported by angels. A rose and portcullis, each crowned. Colophon: *Finit sectorale secundum vsum Sarum* XI. *Kal. Januarii.* From Herbert, p. 147; who ranks this book among those printed in the year 1509; although no date is specified in the above imprint.

177. THE BOKE OF GOOD MANERS. *Enprynted, &c. in the yere of our lorde* M.CCCCC. *and* VII. *The x daye of December, &c.* Quarto.

'My copy, although it begins at signature A j, seems to want the title-page, and perhaps a table of contents, &c. It has neither head nor running title, catchwords, nor numbers to the leaves, but contains by signatures N 4, eights and fours alternate; but L [which, I should observe, is in the Cambridge copy] is omitted by mistake. It is completed in five books. The I. treats of virtues and their contrary vices; and is divided into seventeen chapters. The II. of the duties of the people of the church, and the clerkes and prelates, in five chapters. The III. of princes, lordes temporal, and all chivalry, in eight chapters. The IV. of the commonalty, rich and poor, old and young, &c. in eleven chapters, marked fifteen by mistake. The V. of death, in seven chapters. I should readily suppose this to be the same treatise as was translated and printed by Caxton, [see vol. i. p. 263.] if Mr. Ames had not mentioned that as contained in four books, whereas this is divided into five. The colophon: '*Here endeth and fynyshed the boke named and Jntytled good maners. Enprynted* as before, *the xxiii. yere of the reygne of our souerayne lorde kynge Hary the seuenth.*'

De Worde's tripartite device, differing from another of this kind—by having a half moon under the sun—completes the last page. The preceding from Herbert, p. 145. The copy of this rare book, in the public library in Cambridge, is defective at the beginning. It contains N. 4.

178. The Same: *Enprynted by the Same.* M.ccccc.xiiij. Quarto.

This edition is slightly noticed by Herbert, at p. 152; where the reader is referred to the preceding one of 1507.

179. The Same: *without date.* Quarto.

This edition is given on the authority of a MS. note by Herbert; which indicates his having 'a perfect copy, printed by Wynkyn de Worde, at Westminster, without date.' Device N°. II. The reader will be pleased not to confound this work with 'A little book of Good Manners for Children;' printed in the year 1532, 1534: of which in its due place.

180. Parabola alani cū cōmēto. *Impressus Londoñ per Winandum de worde in the fletestrete ī signo solis cōmorantē Anno dñi.* M.cccc.viii. *die xxiii Augusti.* Quarto.

The title, says Herbert, p. 146, is over a wood-cut of a schoolmaster on his throne, with a rod in his right hand, and three scholars sitting on a form before him. The running title, 'Liber Parabolarum Alani.' It begins with signature AA, four leaves, and ends with CC 6. Herbert's copy wanted BB. Colophon: *Liber Parabolarum Alani cum cōmento, Impressus*, as before. No monogram. A copy is in Mr. Douce's library.

181. Idem: *Impressus*, &c. M.ccccc.xvij. Quarto.

This is barely noticed by Ames and Herbert, at p. 157 of the latter. Both editions are very scarce; and many more were, in all probability, printed. An edition of 1525 is expressly stated by Herbert; the discovery of which came too late to be inserted here at length.

182. HERE begynneth THE BOKE OF KERUYNGE. *Enprynted by Wynkyn de Worde at London in the Flete strete at the sygne of the sonne. The yere of our lorde* M.CCCCC.VIII. Quarto.

Under the title is a cut representing a royal family at table: beneath the table is the king's fool; before it, a servant, in striped hose and short cloke, is bringing in a dish of meat. On the back of this title page, 'Here begynneth the boke of keruynge and sewynge, and all the feestes in the yere for the seruyce of a prynce or any other estate as ye shall fynde eche offyce the seruyce accordynge in this boke folowynge.' It begins with the 'Termes of a keruer,' as follow 'Breke that dere, lesche that brawne, rere that goose, lyste that swanne, sauce that capon, spoyle that henne, fruche that chekyn, vnbrace that malarde, vnlace that conye, dysmembre that heron, dysplaye that crane, dysfygure that pecocke, vnjoynt that bytture, vntache that curlewe, alaye that felande, wynge that partryche, wynge that quayle, mynce that plouer, thye that pygyon, border that pasty, thye that woodcocke, thye all maner small byrdes, tymbre that fyre, tyere that egge, chynne that samon, strynge that lampreye, splat that pyke, sauce that place, sauce that tenche, splaye that breme, syde that haddock, tuske that herbell, culpon that troute, fyne that cheuen, trassene that ele, traunce that sturgyon, under-traunche that purpos, tayme that crabbe, barbe that lopster.

'*Here begynneth* [*the*] *Butteler and Panter.*

'Thou shalte be Butteler and Panter all the fyrst yere, and ye muste have thre Pantry Knyves, one Knyfe to square Trenchours Loves, another to be a Chippere, the thyrde shall be sharpe to make smothe Trenchours, than chyppe your Soveraynes Brede hote and all other Brede let it be a Daye olde, Housholde Brede thre Dayes olde, Trenchour Brede foure Dayes olde, than loke your Salte be whyte and drye, the Planer made of Ivory, &c.

'For to make Ipocras.

'*Here endeth the Butteler and Panter*, Yeman of the Seller and Ewery. And here foloweth Sewynge of Flesshe.

'Here endeth the Sewynge of Flesshe. And begynneth the Kervynge of Flesshe.

'The Kerver must knowe the Kervynge and the fayre Handlynge of a Knyfe, and how ye shall feche all maner of Fowle, your Knyfe must be fayre, and your handes must be clene,

and passe not two Fyngers and a Thombe upon your Knyfe. In the myddes of your Honde set the Hafte sure unlassynge and mynsynge with two Fyngers and a Thombe,* &c.

'Take your Knyfe in your Honde and cut Brawne in the Dysshe as it lyeth, and laye it on your Soveraynes Trenchour, and see there be Mustarde. Venyson with Fourmenty is good for your Soverayne. Touche not the Venyson with your Honde, but with your Knyfe cut it, xii Draughtes with the Edge of your Knyfe, and cut it out into the Fourmenty, doo in the same wyse with Peson and Bacon, Befe, Chyne and Motton, &c.

'Here endeth the kervynge of Flesshe. And begynneth Sauces for all maner of Fowles. (P. 17.)

'*The Chaumberlayne.*

'The Chaumberlayne muste be dylygent and clenly in his Offyce, with his Hede kembed, and soo to his Soverayne that he be not recheles, and se that he have a clene Sherte, Breche, Petycote, and Doublet, &c.

['Peticote here means, as I apprehend, says Mr. Cole, a thin Waistcoat or small coat, in opposition to the Doublet or outward Coat.']

Here foloweth of the Marshall and the Ussher.

The Marshall and the Usshere muste knowe all the Estates of the Chyrche, and the hyghe Estate of a Kynge with the Blode Royall.

The Estate of a Pope† hath no Pere,
The Estate of an Emperour is nexte.
The Estate of a Kynge.
The Estate of a Cardynall.
The Estate of a Kynges Sone a Prynce.
The Estate of an Archebysshop.
The Estate of a Duke, &c.

On the third leaf, after sign. B. iii., '*Here endeth the boke of seruyce and keruynge and sewynge and all maner of offyce in his kynde vnto a prynce or ony other estate and all the feestes in the yere. Enprynted,*' &c. as before. Twelve leaves. The foregoing enlarged description

* This evinces (says Mr. Cole) that forks were not in fashion at this time. The Rev. Mr. Cole, of Milton, near Cambridge, who very kindly favoured me with this and several other extracts from bishop Moore's books, in the University Library, at Cambridge, thought he could produce an old knife and fork with only one tyne of ebony inlaid with ivory, above this date; but though this book was printed in 1508, it probably had been written long before.

From a passage in Coryat (according to Dr. Percy), it would appear that forks were not used till the reign of James I. See Mr. Douce's ingenious communication, with a plate, in the *Archæologia*, vol. xii. p. 215: and consult vol. ii. p. 172; xv, 409 of the same work.

† 'The first line, having the pope's name, is scratched out by some zealot.'—Cole's MS.

of this very curious and uncommon volume,* has been supplied by Mr. Cole's addenda, and such observations as I made myself while inspecting it among Bishop More's books in the public Library at Cambridge, A. B. 4.58.

183. The Same: *Enprynted, &c.* M.CCCCC.xiii. Quarto.

Below the title is a wood-cut representation of a table with cloth and knives upon it: below, a fool is playing his tricks on the floor. It treats 1. Of the termes of carving. 2. Of the Butler and Panter. 3. The names of wines. 4. To make Ipocras. 5. Of sewing flesh, with the service. 6. Of carving of flesh, with the service. 7. Sauces for all manner of foules. 8. The feasts and service from Easter to Whitsontide. 9. Carving of all manner of foules and the terms. 10. The feast from Penticost to Midsommer. 11. The feast from St. John Baptist to Michaelmas. 12. From the feast of St. Michael to Christmas. 13. The sewing of fish. 14. The carving of fish. 15. Sauces for all fish. 16. Of the chamberlain. 17. Of the marshall and the usher.' At the end of which chapter it is said, 'Here ends the book of Carving.' After this follows, '18. How to make good Marchpane. 19. Another way. 20. To make Ipocras. 21. Another receipt for the same.' Herbert, p. 151. Colophon: *Here endeth the boke of seruyce & keruyng and sewynge & all maner of offyce in his kynde vnto a prynce or ony other estate & all the feestes in the yere. Enprynted by Wynkyn de Worde at London in Flete strete at the sygne of the sonne. The yere of our lorde god.* MCCCCCxiij. Device N°. II. Marked signatures extend only to B iij.

This edition, also of twelve leaves, is a reprint of the preceding, and a copy of it is in the British Museum.

184. The Floure of the Commaundementes of God &c. *Enprynted by Wynken de Worde* MCCCCCIX Folio.

* This edition is noticed by Dr. Pegge, in his '*Forme of Cury*,' p. xxi. where the history of ancient Cookery is very learnedly and amusingly illustrated: also by the same author in his *Anonymiana*, p. 219, with a few explanations of the preceding terms.

185. The Same: *Enprynted* &c MCCCCCX. Folio.

186. The Same: *Enprynted* &c *The xiij yere of ye regne of* &c *Henry ye eyght of y^t^ name. Fynysshed ye yere of our lorde* M.CCCCC.XXj. *the viij daye of October.* Folio.

The *first* of these editions is noticed by Herbert (p. 147,) only upon the authority of the Harleian Catalogue, vol. iii. n°. 1548. The *second* is said by him (p. 149,) to have Caxton's cypher at the end. Mr. Alchorne assured him that 'he had seen an edition of this book with Caxton's original cypher at the end, instead of the waggon and arms:' MS. Mem.; but a qu. of 1510 is subjoined. The *third* is thus copiously described by him, at p. 163-4. 'Jhesus. The floure of the commaundementes of god with many examples and auctorytees extracte and drawē as well of holy scryptures as other doctours and good auncyente faders, the whiche is moche vtyle and profytable vnto all people.'

'This title is over a wood-print of Moses and Aaron supporting 'The x. commaundentes of the lawe,' which differ from those in Thordinary of Crysten Men, 1506, in that each command is there expressed in one line, but here in two. Under this is another cut of the Pope sitting on a throne, a bishop and a friar on one side, 'The fyue commaundementes of the churche;' and on the other, a group of laity, emperor, king, &c. all on their knees as supplicants before him. This the same as in the forementioned book, and some others. At the back of this title-page is a large cut of the crucifixion, with the Virgin on one side, and St. John on the other. On signature A ii, is 'The prologue of the translatour,' in nine octave stanzas; but no mention of his name, only that the book was translated out of French; then follows a copious table. It is printed in double columns, with cuts; the leaves are numbered to fol. ccxi, which should be cclxii, as it contains by signatures Xx 6, in sixes. At the end of the comment on the commandments, at fol. cxxvii begins, 'The exemplayre,' having at the head thereof the cut of Christ in his kingdom of glory, as to Thordynary of Cristen Men, 1506. The conclusion: 'By these

examples of this boke a man may knowe by experyence ŷ it is ylle taken vnto synners dysobeyssaũtes vnto god, & ŷ it is well taken vnto the obedyentes. And therfore thou the whiche art in this worlde lyuynge myrre thyselfe in ŷ example of thy neyghbour & knowe thou ŷ it shall take ŷ in lyke wyse as it is done vnto him yf thou dysobey vnto god.' &c. But these examples, like the narrations in the Liber Festivalis, contain some of the most incredible and ridiculous stories that can well be imagined; and of which the Papists themselves must certainly be now ashamed. The best that can be said of many of them is, that they are cunningly devised fables. Had the commandments of God in general and severally been illustrated, as they might, by examples well authenticated, such a book would doubtless have been productive of much good. The examples taken from the Bible, are comparatively but few, and most of them from the apocryphal books: they are chiefly taken from the Legends, the Lives of the Fathers, the Dialogues of St. Gregory, the Promptuary, the Hony of Bees: some of them on no better authority than 'it is wryten' or 'men fynde by wrytynge in some bokes.' The colophon: '*Here endeth the boke intytuled yᵉ floure of yᵉ cōmaũdementes of god with many examples & auctorytes extracte as well of yᵉ holy scriptures as other doctours and good auncyent faders the whiche is moche profytable and vtyle vnto all people, lately translated out of Frēsshe in to Englysshe Enprynted*, as before. Then, to complete the column, is added his picturesque device, which he chiefly used the remainder of his days, either by itself, or enlarged with other pieces. The only intimation we have of the translator is enigmatically represented on the back of the last leaf by a covered waggon, having ChERTSEY on the tilt, over which is a coat armour, baron and femme; the first argent, an otter rampant sable, having a fish in his mouth proper, impaled with sable, three eagles displayed argent; but no stress can be laid on the colours in these arms, as the printer had no other, except red, that he could print in, and the method of expressing colours in engravings, was not then known. Guillim* mentions a coat like the first on a glass window in New-Inn hall. We are more expressly

* Edit. 1724; p. 212, 256.

assured that the translator was Andrew Chertsey, by Rob. Copland's prologue to the Passion of our Lord Jesu Cryst, printed the year before, as above.'

This work is a translation from the French, in which latter language many editions of it were published in the early part of the 17th century. Mr. Johnes and Mr. Douce each possess a copy of the edition of 1521.

187. THE SEUEN PENYTENCYALL PSALMES of Dauyd, the kynge and prophete &c. by Johan fyssher doctoure of dyuynyte and bysshop of Rochester &c. *Enprynted &c. Jn the yere of our lorde* M.CCCCC.viij. *ye xvj day of ye moneth of Juyn* [23*d* of Henry VII.] Quarto.

Herbert (p. 146) observes that his copy wanted the title-page, but that it had the portcullis supported by a dragon and greyhound. I question whether this—with the words beneath, beginning This Treatyse, &c. as given in the account of the ensuing edition (which words are printed in larger characters)—be not all the title-page which it ever had. The colophon; '*Here endeth the exposycyon of the vii psalmes. Enprynted at London*, &c. as above. *The xxiii. yere of the reygne of our souerayne lorde kynge Hēry the seuenth.*' His device tripartite N°. VI. on the last page. There are no running titles, and the leaves are not numbered, but the Latin title of the psalm on a ribbon is at the head of each sermon. Before the first sermon, 'Domine ne in furore,' is indented a small wood-print of David and Bathsheba, and within the first letter F is inclosed a portcullis and therein differs from the edition, 1509. The signatures are all double small letters, eights and fours alternately to & &, which contains six leaves.

There is a beautiful copy of this first edition, PRINTED UPON VELLUM, in the public library at Cambridge. AB 5. 30.

188. THE SAME: *Enprynted*, &c. M.CCCCC.ix. Quarto.

At the bottom of the portcullis, supported by a dragon and grey-

hound, with 'Dieu et Mon Droit' at top, are the following words, or title, (before alluded to) printed in a large type.

'This treatyse concernynge the fruytful saynges of Dauyd the kynge and prophete in the seuen penetencyall psalmes. Deuyded in seuen sermons was made and compyled by the ryght reuerende fader in God Johan Fysher doctoure of dyuynyte and bysshop of Rochester at the exortacion and sterynge of the most excellent prynces Margarete coũtesse of Rychemoũt and Derby, and moder to our souerayne lorde kynge Henry the VII.'

The prologue, at the back, informs us that the right reverend father caused these sermons to be printed for 'the better to trace the way of eternal salvation, at the high commandment and gracious exhortation of his said good and singular lady,' the afore-mentioned Lady Margaret. I subjoin a specimen of the pious author's composition:

Ille Ignis grauior est quam quicquid homo pati potest in hac vita. The fire of purgatory is more grievous than any pain man may suffer in this life. Alas, we wretched sinners, what hard saying is this! Be there not some grievous pains in this life? Those that be vexed with the stone, stranguary, and the flux, feel they not marvellous great pains when they cannot keep themselves from wailing, and crying out for sorrow? What shall I say of the which suffer pain in the head, tooth-ache, and aching of bones, do they not suffer great pains? And also martyrs—of whom many were slain, some boiled, another sawed a two, an other torn with wild beasts, an other roasted on the fire, an other put into scalding hot pitch and rozin—did they not suffer bitter pain? Notwithstanding, to be punished in the fire of purgatory is far more grievous pain than all these we have rehearsed. What marvel is it then, if the fear of so great and painful fire trouble us sinners! Wherefore it followeth Et ne in ira tua corripias me. Blessed Lord, saith David, correct me not in the fire of purgatory! So let us call unto our blessed Lady, praying her to be mean for us, that her son, our judge, not only punish us not in the pains of hell, which be everlasting, but also that he correct us not in the pains pains of purgatory, which have an end. The third trouble that we suffer, riseth and is caused of the wounds inflict and being in our body for the sin of our first parents. For when Adam was set in Paradise, a place of great pleasure volupty and rest, Almighty God threat him, saying, whatsoever time he tasted of the forboden tree, he should be wounded.'—Sign. ee. vj.

The colophon is as follows: '*Here endeth the exposycyon of the vij psalmes. Enprynted at London in the fletestrete at the sygne of the sonne by Wynkyn de Worde prynter vnto the moost excellent pryncesse my lady the kynges graũdame. In the yere of our lorde god.* M.CCCCC.

and ix. the xij. daye of the moneth of Juyn.' His device, N°. VI., on the back. It ends on sign. z z. vj. rev. A copy is in the possession of my friend Mr. Neunburg.

189. THE SAME: *Enprynted, &c.* M.CCCCC.XXV. Quarto.

Herbert, p. 171, notices a copy of this edition ' in the collection of Mr. William White, of Crickhowell, in Brecknockshire, who had greatly assisted him with the loan of books for his work.'

190. THE SAME: *Enprynted* &c. In the yere of our lorde god M.CCCCC.XXIX. the xiij day of the moneth of August. Quarto.

There is no necessity to repeat what Herbert (p. 180) has said of this edition; as a copy of it, formerly Mr. Alchorne's, and now Mr. Johnes's, is before me; and I find it exactly conformable to the edition of 1509, with the exception only of a few trifling literal variations in the colophon. It ends on z vi with the device N°. VI. on the back.

Conformably with the plan which I have adopted, in this new edition of our Typographical Antiquities, of bringing under one point of view, all the impressions of the various works of an author—immediately after the first impression of any one of them is noticed—I proceed to describe the remaining productions of this pious and learned prelate, as they were printed by Wynkyn de Worde. We will continue with

191. THE SERMON OF JOHN FISHER THE BYSSHOP OF ROCHESTER made again ye pernicious doctryn of MARTIN LUTHER &c. *Imprynted by Wynkyn de Worde. Without date.* Quarto.

What follows, is from Herbert, p. 219:

' The sermon of John Fisher the bysshop of Rochester, made again ŷ pernicious doctryn of Martin luther w^t^in ŷ octaues of ŷ

ascēnsyō by ŷ assygnemēt of ŷ moost reuerēd fader ī god ŷ lord Thomas Cardynal of yorke & Legate ex latere from our holy father ŷ pope.' This title is within the same cut as used to his two funeral sermons, for K. Henry VII. and afterwards for the princess Margaret his mother, placed in that part where their corps were laid. This copy contains 22 leaves; Mr. Ames mentions 56 pages; and as his orthography differs greatly from mine, it is very likely there were two editions of the book, at least. At the end, '*Jmprynted by Wynkyn de Worde.*' only; and his picturesque device No. VIII. enlarged with ornamental pieces, on the last page, which, perhaps, may be what Mr. Ames calls a fine cut at the end.'

192. THIS SERMON folowynge was compyled & said &c. by JOHN BYSSHOP OF ROCHESTER, the body beynge present of the moost famouse kynge Henry the VII. &c. *Enprynted* &c. *the fyrst yere of the reygne of our souerayne lorde kynge Henry the viii.* Quarto.

The following is from Herbert, p. 148: 'This sermon folowynge was compyled & sayd in the Cathedrall chyrche of saynt Poule within ŷ cyte of London by the ryght reuerende fader in god John bysshop of Rochester, the body beynge present of the moost famouse prynce kynge Henry the VII. the x. day of Maye, the yere of our lorde god M.CCCCC.IX. Whiche sermon was enprynted at the specyall request of ŷ ryght exellent pryncesse Margarete moder vnto the sayd noble prynce and Countesse of Rychemonde and Derby.' Under a cut of the Bishop with his mitre on, preaching over the corpse to a person standing before him robed, and a group of persons behind. At the back of this title-page is the portcullis crowned, and supported by a dragon and a greyhound. At the end: *Thus endeth this notable sermon. Enprinted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde prynter vnto the moost excellent pryncesse my lady the kynges graundame*, &c. as above. It contains twelve leaves. On the last page is the printer's tripartite device,' N°. VI.

These early tracts, relating to the characters of deceased monarchs

and persons of eminence, are now very scarce and valuable. The following is better known to the typographical antiquary.

193. A MORNYNGE REMEMBRAŪCE had at the moneth mynde of the noble PRINCESS MARGARETE countesse of Rychemonde & Darbye &c. *Enprynted at London* &c. *Without date.* Quarto.

'Here after foloweth a mornynge remembraūce had at the moneth mynde of the noble pryncess Margarete countesse of Rychemonde & Darbye* moder vnto kynge Henry the VII. & grandame to oure souerayne lorde that nowe is, vppon whose soule almyghty god haue mercy.' This title is over a cut of a bishop with his mitre on, preaching to the nobility with their beads in their hands. The same block as was used to the sermon for K. Hen. VII; only that part where the corps lay is altered in this. The running title in some parts only mentions its being 'compyled by ŷ reuerent fader in god John Fysher bysshop of Rochestre.' Colophon: '*Thus endeth this lamentable mornynge. Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde*, &c. Then his tripartite device, N°. v. completes the last page. Contains B 6. or 12 leaves. Herbert, p. 219.

There are copies of this work (which by no means ranks among

* 'The hystory of kynge Blanchardine &c., printed by Caxton, was dedicated to this princess by the title of 'Duchesse of Somerte;' but this must be a mere compliment of Mr. Caxton's, as I don't recollect her being called so any where else.

She was the sole daughter of John Beaufort, created duke of Somerset, 21 Hen. VI. He was the 2d son of John earl of Somerset, who was the eldest son of John of Ghant, (4th son of K. Edw. III.) by Catherine Winforde his 3d wife, who had been his concubine, but their children were legitimated by parliment.

This honour of Duchess of Somerset seems to have been granted to descend only by male issue, seeing Lady Margaret never assumed the title, and Edmund, her father's younger brother, had a special charter of creation to that honour, dated ult. Martii, 26 Hen. VI. (1448). Her title, countess of Richmond, she derived from her first husband, Edmund of Haddam, son of Owen Teuther by Katherine, daughter to Charles VI. K. of France, by whom she had our Hen. VII.

Her title of Countess of Derby came by her third and last husband, Thomas lord Stanley, earl of Derby. See Dugdale's Baronage, Tome II. p. 122; and Tome III. p. 237.'

HERBERT, p. 219.

our scarcest black-letter volumes) printed UPON VELLUM. It was reprinted by the learned Thomas Baker in 1708, 8vo. 'with a valuable biographical preface,' &c. says Mr. Park.*

194. THE vij SHEDYNGES of the blode of Ihesu cryste. *Enprynted* &c. M.CCCCC.IX. Quarto.

The title is over a cut of the crucifixion; and the volume contains B, in fours. This is all that Herbert (Additions, p. 1775) has said of this very rare little tract.

195. THE P[AR]LYAMENT OF DEUYLLES. *Enprynted by Wynkyn de Worde, Prynter unto the moost excellent Pryncesse my Lady the Kynges Moder the yere of our Lorde* M.CCCCC.IX. Quarto.

Under the title there is a cut of a man on his death bed, and devils offering him crowns: above, are the representations of the first two persons of the Trinity. It begins thus:

As Mary was grette with Gabryell
And had conceyued and borne a Chylde
All the Deuylles of the Erthe, of ŷ Ayre & of Hell
Helde theyr Parlyament of that Mayde mylde.

The volume contains but eight leaves. *Thus endeth the Parlyament of Deuylles. Enprynted*, &c. as above. From Mr. Cole's communication to Herbert, in MS., from a copy in the public library at Cambridge, A. B. 4, 58.

* *Royal and Noble Authors;* edit. 1806, vol. i. 231; where an extract from the above work will be found, as well as a copious account of its pious and royal author. BISHOP FISHER was the bosom friend of Sir Thomas More, and saw, from the window of his prison, that great man mount the scaffold to an execution, which he himself was speedily after doomed to suffer. Exclusively of the above works of Fisher, the reader will find his memorable speech to the House of Lords, on his impeachment, in Collier's *Ecclesiast. Hist.* vol. ii, 87; and his opinion of Henry the Eighth's marriage with Anne Boleyne, in a Latin letter to T. Wolsey, in the same work, vol. ii, p. 4. 'Collection of Records.'

196. NYCHODEMUS GOSPELL. *Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde, Prynter unto the moost excellent Pryncesse my Lady the Kynges Moder In the yere of our Lorde God* M.CCCCC.IX *the xxiij Daye of Marche.* Quarto.

The title is in large white letters upon a black ground, over a wood-cut of the descent from the cross. Under the cut, the printer's device N°. v. The Prologue is as follows:

'It befell in the xix yere of the Seygnyore of Tiburye Cesarye Emperour of Rome. And in the Seygnourye of Herode that was the sone of Herode, whiche was Kynge of Galyce, the VIII Kalendes of Apryll, whiche is the XXV Daye of Marche, the IIII yere of the Sone of Velome, whiche was Counseyller of Rome. And Olympius had been afore two Hondred yere and two. This tyme Joseph and Annas were Lordes above all Justyces, Mayres, and Jewes. Nychodemus whiche was a worthy Prynce dyde wryte this blessyd Story in Hebrewe. And Theodosius the Emperour dyde it translate out of Hebrewe into Latyn. And Bysshop Turpyn dyde translate it out of Latyn into Frensshe. And hereafter ensueth this blessyd Storye.

'Thus endeth the Prologue. And here begynneth the Gospell of Nychodemus.' (Sign. A ii.) 'Annas and Cayphas, Symeon, Datan, Gamaliel, Judas, Levy, Neptalim, Alysaunder, Darius, and many other Jewes came to Pylate, and accused our Lorde Jhesu Cryste in many thynges,' &c.

There are nine wooden cuts, says Mr. Cole, in this short tract of 23 leaves, including the title page. Over the first is written,

'How Pylates wyfe sente a Messenger to delyver Jesu.'

'How Nychodemus spake to Pylate for Jhesu.' and other Titles of Chapters.

'How certayne Jewes shewed to Pylate the Myracles that Cryst had done.

'How Pylate cōmaunded the Jewes that no Vylaynes sholde put Jhesu Cryste to his Passyon but Knyghtes.

'How Centurio tolde Pylate of the Wondes that was at Crystes Passyon, and the same Pylate tolde the Jewes thereof, and of the precyous cloth that our Lorde was buryed in.'

(Here a leaf is wanting.)

'How the Jewes conspyred evyll ayenst Nychodemus and Joseph, and of many other Maruaylles.

'How one of the Knyghtes that kepte the Sepulcre of our Lorde came and tolde the Maysters of the Lawe how our Lorde was gone in to Galylee.

'How the Jewes chose VIII men that were Josephs Frendes to desyre hym to come to them.

'How the Jewes wente to seke too deed men that were rysen from Dethe to Lyfe in Barmathye.

'How our Lorde ledde all his Holy Sayntes into the Joyes of Paradyse, & of the thre men that they mette.

'How Nychodemus and Joseph tolde to Pylate all that these two had sayd, and how Pylate treated with the Prynces of the Lawe.'

Thus endeth Nychodemus Gospell. Enprynted, &c. as before. On the reverse of the last leaf, the printer's device N°. VI. By means of Mr. Cole's MS. account (sent to Herbert) of this very rare edition, from a copy in the public library at Cambridge, A. B. 4. 58, as well as from a personal examination of it, I have been enabled to give this comparatively copious description; it being slenderly noticed by Herbert, p. 149.

197. The Same: *Enprynted* &c. M.CCCCC.XI. Quarto.

Thus described by Ames, and copied by Herbert; p. 150.

'Printed in a ribbon, over a wooden cut, with a prologue and curious wooden cuts. The prologue says, 'Nichodemus which was a worthy prynce dydde wryte thys blessyd storye in Hebrewe. And Theodosius the emperour dyde it translate out of Hebrew into Latin. And bysshoppe Turpyn dyde translate it out of Latyn into Frenshe.' A copy of this edition was in Woodhouse's collection, n°. 632.

198. The Same: *Enprynted* &c. M.CCCCC.XII. Quarto.

Although no mention is made, in the Bodleian Catalogue, of this edition, yet Herbert (Appendix, vol. iii. p. 1776) says there is a copy of it in the Bodleian Library: and in his interleaved copy, he refers to a letter written by J. P. July 1789, upon the subject.

199. The Same: *Enprynted* &c. M.CCCCC.XVIII. Quarto.

Ames's brief description of this edition is copied by Herbert; namely: 'It begins Annas, Caiphas, Symeon, &c.'

200. The Same: *Enprynted* &c. M.CCCCCXXXII. *the xij daye of Apryle.* Quarto.

This edition appears to be the only one which Herbert ever saw. His account of it, which may be compared with that of the first

edition, is as follows. 'The title is over a wood-cut of Christ risen from the dead, robed and holding a crosier, with a broad pendant in his left hand, his right pointing to heaven; behind him is the tomb open, and the guards sleeping behind it; one in the fore-ground, on whose knee Christ sets his left foot, holding his hand before his eyes, as just waking, astonished, and dazzled with the effulgence of his person. On the back of the title-page is the prologue:

'It befell in the nynteth yere of the seygnyorye of Tybarye cesary Emperoure of Rome. And in the seygnyorye of Herode that was the son of Herode, whiche was kynge of Galyce, the viij. kalendes of Apryll, the whiche is the xxv. daye of Marche, the. iiij. yere of the sone of Velom whiche was counseyller of Rome. And Olimpius had been afore two hondred yere and two. This tyme Joseph and Annas were lordes aboue all Justices Mayres Jewes, Nychodemus whiche was a worthy prynce dyd wryte thys blessyd story in Ebrewe. And Theodosius the Emperour dyd it translate out of hebrewe in to latyn. And bysshoppe Turpyn dydde translate it out of latyn in to frensche. And here after ensueth this blessyd story.'

It has several cuts, and contains F 6; the former signatures all quartos. Colophon: '*Thus endeth Nychodem[us]' gospell. Enprynted*, &c. as above, *the xij of Apryle.*' His device N°. VI. on the back of the last leaf. See Herbert; p. 184.

201. The Conuersyon of Swerers, &c. *Enprynted*, &c. M.CCCCC.IX. Quarto.

Herbert has borrowed Ames's description of this very scarce piece of typography; nor has the industry of Ritson enabled me to refer to any other edition of it: see the Bibliographia Poetica, p. 59. The account of Ames is as follows: 'The conuersyon of swerers, made and compyled by Stephen Hawys, grome of the chambre of our souerigne lord kyng Henry VII.' At the end,——— '*Prynter vnto the moost excellent prynses my lady the kynges graundame the yere of our Lord a* M.CCCCC.IX. *the first yere of the reigne of our souerayne lord kyng Henry the* VIII.' It is in English octave stanzas, with Latin lemmata. One sheet.

202. Expositio Sequentiarum, &c. *Impressa, &c. per Wynandum de Worde.* M.CCCCC.IX. Quarto.

203. Idem: *Impressa, &c. Anno Dñi Millesimo quingentesimo duo decimo* [1512] *Die vero decima mensis Januarij.* Quarto.

204. Idem: *Impressa, &c.* M.CCCCC.XIV. Quarto.

The *first* edition (according to Herbert, p. 148) has a preface by Jodocus Badius Ascensius, keeper of the Academy of Paris, addressed to the youth of Great Britain: from an edition of 1502: the colophon of which is given by Gough in his British Topography, vol. ii. p. 328. The *second* is described as 'Expositio Sequentiarum totius anni sed'm vsum Sarum;' and as being 'generally found together' with the 'Expositio Hymnorum.' The printer's device N°. VI. at the back. The *third* edition is thus described by Herbert: Expositio sequentiarum seu prosarum secundum vsum Sarum in Ecclesia Anglicana per totum annum cantandarum diligenterque correctarum &c. 8 Julij.' This is taken from the colophon of the preceding edition, as before referred to. We shall presently see that Ascensius printed the 'Expositio Hymnorum.'

205. Expositio Hymnorum, &c. *Impressa Anno Dñi Millesimo quingentesimo duo decimo* [1512]. *Die vero octavo Maij.* Quarto.

The *Exposition of the Hymns* was a gloss, or parsing; reducing them to the meanest capacities, 'which,' says Gough,* 'was but too necessary.' The *Sequences*, or *Prosæ*, whose exposition follows that of the Hymns, were sentences or songs of praise sung at mass. According to this definition, the '*Expositio Hymnorum*' should have preceded the '*Expositio Sententiarum;*' but as Herbert had noticed the latter work first, in his chronological arrangement, I have followed his plan. The present edition is described by him, 'Expositio

* *British Topography;* vol. ii. p. 323.

hymnorum totivs anni secundū usum Sarū : diligentissme recognitorū multis elucidationibus aucta ;' and as having the device N°. II.

206. IDEM : *Impressa Londini—Anno Domini millesimo quingentesimo decimo quinto* [1515] *quarta decima die mensis Junii.* Quarto.

Herbert's corrected (MS.) account is as follows : ' Expositio hymnorū totius anni secūdum vsum Sarū diligentissime recognitorum multis elucidationibus aucta. Jmpressa Londini——in parrochia Sancte Brigide' &c. Colophon : ' Habes lector explanationes hymnorum secundum vsum (vt dicunt) Sarum diligenter castigatas & auctas. Jmpressas London, &c. as above. Contains liiij folios including title. It would appear to have ' The Sequences' also; 8. Junii.

207. IDEM : *Impressa*, &c. *Anno domini millesimo quingentesimo decimo septimo* [1517]. Quarto.

What follows is from Herbert, p. 156. ' Expositio hymnorum totius anni secundum vsum Sarum diligentissime recognitorum multis elucidationibus aucta.' Over his tripartite device. Fifty-three leaves and a table ; ends, ' Habes lector explanationes hymnorum sed'm vsum (vt dicunt) Sarum diligenter castigatas et auctas Jmpressas M.CCCCC.XVII. Laus Deo.' With it, ' Expositio sequentiarum seu prosarum secūdum vsum Sarum in ecclesia Anglicana per totū annum cantandarum diligenterq; correctarū & perquam familiariter expositarum : cum argutioribus vocabulorum interpretationibus finis. Londōn per wynandū de worde īpressarii—Anno domini Millesimo quingentesimo decimo septimo. Sequitur tabula sequentiarum.' At the end of which are these lines [taken from Ascensius's edition of 1502 ; substituting ' Wynando' and ' de Worde,' for ' Boudino' and ' Joanni.'] Ad lectorem.

Splendidum pulchri specimen libelli.
Lector inspectans : animos fauentes.
Sume Wynando merito reponens.
Era de Worde.

On the last leaf, his device N°. VI. By a MS. note annexed 'This was ŷ schoole booke of Robᵗ. Burton, sonne of James Burton, com. Leic. of Lindley. Wil'm Burton sonne & heire of Rafe Burton, sonne & heire of ŷ sayd Rob't Burton.' Fifty-four leaves.'

Whoever will take the pains of carefully inspecting Gough's British Topography, art. 'WILTSHIRE,' will find an ample account of these editions, printed abroad and at home, for the use of Salisbury cathedral. It is most probable that Badius Ascensius printed a great number for Wynkyn de Worde.

208. THE ROTE OR MYRROUR OF CONSOLACYON AND COMFORTE. M.CCCCC.IX. Quarto.

209. THE SAME: M.CCCCC.XI. Quarto.

Ames has not mentioned either of these editions; and they are so superficially noticed by Herbert, as to create a doubt whether he ever saw copies of them.

210. THE SAME. *Imprynted, &c.* M.CCCCC.XXX, *the xxiij daye of Marche.* Quarto.

The following is Herbert's description of a copy of this edition, which was in his own collection: 'The rote or myrrour of consolacyon and cōforte.' This title in a ribbon over a wood-cut of a sick man in bed; on the hither side is an angel arguing his case with him; three demons sprawling on the ground; there are four labels, but each of them blank. On the further side of the bed are seen Moses and Aaron, Christ and the Virgin Mary, with the room full of saints behind them. The treatise begins at the back of the title-page. The leaves are not numbered, but it contains K 6; sixes and fours alternately, except A and B, both sixes. The colophon: '*Thus endeth the Rote or myrrour of consolacyon and comforte, Lately imprynted and amended in many places where ony faute was, &c.*' as above. Beneath is his threefold device.' P. 181.

211. LONGE PARUULA: *Enprynted at London in fletestrete at the sygne of the Sonne by Wynkyn de Worde prynter unto my lady the kynges graundame. Anno. dñi.* MCCCCCIX. Quarto.

This very curious and rare tract of eight leaves, which was unknown to Ames and Herbert, commences thus (on the reverse of the title-page—which has the first two words, as above, upon a scroll—over the schoolmaster and his eight boys). 'What shalt thou do whan thou hast an englysshe to make in latyn? I shal reherse myn englysshe ones, twyes, or thryes, and loke out my pryncypal & aske ŷ questyon, who, or what,' &c. At the bottom of the reverse of eighth leaf, we have '*Thus endeth the longe paruula or englysshe rules. Enprynted, &c.*' exactly as above. In the collection of Mr. Heber.

212. PERUULA. *Without date or imprint.* Quarto.

As this work appears to be the same as the preceding, it is inserted in the present order. The title, 'Peruula,' in small letters, is placed at top of the recto of the first leaf: the same word is a running title to the whole work, which consists of only six leaves; having de Worde's device N°. I. on the recto of the last leaf. It begins on the reverse of the first leaf, exactly as given in the account of the first edition. A copy of this rare grammatical tract is in the library of Mr. Douce; having the subjoined* well-known verses, written in an ancient hand, beneath the printer's device. This tract is imperfectly described in Herbert; p. 195.

* His being was in hir alone
And he not being she was none
In ioye thei ioyed in greife thei greiued
In loue thei loved in lyfe thei liued
On was the hand on was the sworde
That did his lyfe hir lyfe Afforde
As all ye rest so nowe the stone
That tombes the too is in —— one

As this differs somewhat from the usually received reading, it is here given.

213. The Fyftene Joyes of Maryage. *Enprynted in London in Fletestrete at ye syngne of the sonne by me Wynken de Worde The yere of our lorde* M.CCCCC. *and ix.* Quarto.

This is the first, and, as far as I can discover, the only edition of this once popular work, which was printed by Wynkyn de Worde. It was unknown to Herbert; and for the ensuing description of it I am indebted to the well-furnished library of Mr. Heber. The title is on a scroll over a wood-cut of a marriage ceremony. On the reverse, a cut of men, women, and children. It opens thus:

Somer passed, and wynter well begone
The dayes shorte, the darke nyghtes longe
Have taken season, and bryghtnes of the sonne
Is lytell sene, and small byrdes songe
Seldom is herde, in feldes or wodes ronge
All strength and vertue of trees and herbes sote
Dyscendynge be, from croppe into the rote.

And every creature by course of kynde
For socoure draweth to that countre and place
Where for a tyme, they may purchace and fynde
Conforte and rest, abydynge after grace
That clere Appolo with bryghtnes of his face
Wyll sende, whan lusty ver shall come to towne
And gyve the grounde, of grene a goodly gowne.

And Flora goddesse bothe of whyte and grene
Her mantell large over all the erthe shall sprede
Shewynge her selfe apparayled like a quene
As well in feldes wodes as in mede
Havynge so ryche a croune upon her hede
The whiche of floures shall be so fayre and bryght
That all the worlde shall take thereof a lyght.

This small curious volume of poetry, exclusively of the title-page and fly leaf at the end, contains 141 leaves. Each ‘Joy of Matrimony’ is introduced with an appropriate wood-cut, sufficiently rude. Colophon: ‘*Thus endeth the xv. Joyes of maryage. Enprynted* &c. as above. It ends on the reverse of the second leaf after sign. M iij.

The terminating fly leaf contains the same act of the marriage ceremony as in the title page; on the reverse, Wynkyn de Worde's device, N°. VI.

The original of this work is a French composition, of which numerous editions were printed abroad at the commencement of the sixteenth century; and one, as late as the year 1734, 12mo. at the Hague. Barbier, in his Dict. Anon. et Pseudon. vol. ii, 241, notices the work as 'a very ancient one.'

214. LIBELLUS SOPHISTARUM ad vsum Cantabrigiensis *Londōis peruigila cura impressus.* [M.CCCCC.X] Quarto.

215. IDEM. MCCCCCXXV. Quarto.

216. IDEM. *Sine anni nota.* Quarto.

The first edition of these grammatical treatises is expressly mentioned by Wood, and Fuller;* although neither Ames nor Herbert appear to have minutely examined a copy of either.

217. KYNGE APPOLYN OF THYRE. *Enprynted* &c. *by Wynkyn de Worde In the yere of our lorde M. d. and x. the xx.viii. daye of the moneth of February* &c. Quarto.

Herbert (p. 149) has contented himself with copying only an extract, supplied by Warton,† concerning this very rare and curious performance; which shall be presently given. Warton has given an enlarged and amusing account of it, from a copy in his own pos-

* Wood says that the book was not printed at Cambridge, which would have been the case, had the art of printing been exercised there; but at London by Wynkyn de Worde in 1510. See his *Hist. et Antiquitat.* &c. lib. i. p. 228; col. 1. Fuller says; 'thus I find a book of Robert Alynton's, called Sophistica Principia, printed at London by Wynand de Word 'ad usum Cantabrigiensem, A. D. 1510;' see his *Hist. of the University of Cambridge*, p. 58.

† *Hist. Engl. Poetry*, vol. III, p. lxiii. In vol. II, p. 31, note w, Warton mentions having a copy of this edition.

session; which is probably the one now in the Roxburgh collection. Neither Farmer nor Stevens possessed this edition. The Romance forms the 153rd chapter of an edition of the Gesta Romanorum, printed in 1488; and is considered by Mr. Douce * 'the probable original' of Shakspeare's play of Pericles. Herbert's account is as follows: the orthography being modernised.

'My worshipful master, Wynken de Worde, having a little book of an ancient history of a king, sometime reigning in the country of Thyre, called Apollyon, concerning his malfortunes and perilous adventures right *espouuentables*, briefly compiled and piteous for to hear; the which book, I Robert Copland have me applied for to translate out of the French language into our maternal English tongue, at the exhortation of my foresaid master, according directly to mine author, gladly following the trace of my master Caxton, beginning with small stories and pamphlets, and so to other.' See more of this favourite old Romance, said to have existed before the year 1190, in Mr. Warton's dissertation on the Gesta Romanorum. The colophon is strictly as follows: '*Thus endeth the moost pytefull hystory of the noble Appolyn somtyme kynge of Thyre, newly translated out of Frensshe into Englysshe. And enprynted in the famous cyte of London in the Fletestrete at the sygne of the sonne by Wynkyn de Worde. In the yere of our lorde M. d. and x. the xx.viii. daye of the moneth of February. The fyrst yere of the reygne of the moost excellent and noble prynce our ryght naturall and redoubted soverayne lorde kynge Henry the* VIII.' 4to. The translator is Robert Copland.

218. The Court of Sapience. *Enprynted* &c. M.CCCCC.X. Quarto.

The title, says Herbert (p. 149) is in a ribbon over the cut of Jesus Christ in his kingdom of glory, as was used in Thordynary of Crysten

* *Illustrations of Shakspeare and of Ancient Manners;* vol. ii. p. 135. See the subsequent pages, where an error of Warton about a Latin translation is temperately corrected. But the curious reader will not fail to consult the Prolegomena of Tyrwhitt and Steevens, prefixed to the play of Pericles, in the edition of Shakspeare, 1803; vol. xxi.

Men, in 1506. This is the same book as printed by Caxton, under the title of 'The werk of Sapience,' [see my first vol. p. 325] where you will find the proheme at large, and which begins here at the back of the title-page. It is divided into two books, the same kind of verse as the proheme. There is another proheme before the second book, addressed to Minerva, in three stanzas. The colophon: *Here endeth the court of sapience Enprynted* ——' At the bottom of the page is his device, N°. II.

It is probable that Wynkyn de Worde reprinted this once popular work; although no reimpression of the present edition has as yet, I believe, come to our knowledge.

219. The Justyces of Peas *Enprynted at Londō in fletestrete at the sygne of the sonne by Wynkyn de Worde In the yere of our lorde god* M.CCCCC.X. Quarto.

The title is on a scroll over a cut of the king, sitting on a throne, as if speaking to the judges, who stand before him in their habits. Colophon: '*Thus endeth the boke of Justyces of peas. Enprynted* &c. as above. It contains fifty-six leaves. On the back, the printer's device N°. v. Herbert, vol. iii, p. 1775.

220. The Same: *Enprynted* &c. M.CCCCC.XV. Quarto.

Beneath the title, as described in the preceding edition, it is as follows:

'The boke of Justyces of peas, the charge, with all the processe of the cessyons, warrantes, supersedias, and all that longeth to ony iustyce to make endytementis of haute treson, petyte treson, felonies, appelles, trespas vpon statutes, trespas contra regis pacem Nocumentis, with dyuers thyngs more as it appereth in the Calender of the same boke.' This curious book contains 54 leaves not numbered, and ends '*Thus endeth the boke of justices of peas. Enprynted at London in the Flete-strete*, &c. as above. With the king's arms supported by two angels, and on the outside one of his own marks; the book is part English, part Latin.' Herbert, p. 152.

A similar edition of the work was printed, in the same year, by R. Copland; see Herbert; vol. i. p. 346.

221. PROMPTUARIŪ PARUULORUM clericorū quod apud nos Medulla grammatice appellatur Scolasticis q̄ maxime necessariū. *Impressū Londinijs per wynandū de worde, hac ī urbe in parochia sancte Brigide (in the flete strete) ad signū solis cōmoratē. Impressum Londonijs per egregium Wynandum de Worde,* &c. M.CCCCC.X. *die vero xvij mēsis Januarij.* Quarto.

This is the first edition, by Wynkyn de Worde, of a work of great popularity in the early part of the sixteenth century. The earliest impression of it was by Pynson in 1499, of which Hearne has taken notice in his Glossary to Peter Langtoft's Chronicles, vol. ii. p. 624. From the present edition the reader is presented with the following specimen; premising, that Herbert has slightly noticed this impression in his Appendix, vol. iii, p. 1775; and that the work was intended, as the commencement of the account of the third edition of it specifies, as a companion to the 'ORTUS VOCABULORUM' in Latin and English: see p. 88. ante

Aceth, for trespass	*Satisfactio.*	Alyaundly	*Extranee.*
Achue, or being ware	*Precaveus.*	Alyaundnesse	*Extraneitas.*
Acombred, for cold	*Enervatus.*	Alderbest	*Optimus.*
Acombred	*Vexatus.*	Alderkar	*Alnetum.*
Acombrynge, or a combrement	*Vexatio.*	Alder lest	*Minimus.*
		Alder moostes	*Maximus.*
Affadyll, herb	*Affadyllus.*	Alegyaunce, of diseases	*Aleviatio.*
Aferde	*Territus.*	Allegaunce, of actors	*Allegatio.*
Aferd, or trouble	*Turbatus.*	Algates	*Omnino penitus.*
Agayn or ayen	*Iterum.*	Alysander, herb or stammarche	*Macedonie.*
Aglet	*Acus.*		
Agrotened, with mete or drynke	*Ingurgitatus.*	Alkynkynge herbe	*Morella.*
		Almary, or almery	*Armarium Almariolum.*
Agrotenyng	*Ingurgitatio.*		
Aker of the see flowing	*Impetus.*	Almary of mete kepinge	*Cubitum.*
Alyand	*Extraneus.*	Almesse, or elmesse	*Elemosyna.*

Alpebyrde	*Ficedula.*
Alur, or Alurys of a Steeple	*Canalis.*
Anysot, or a fole	*Stolidus Baburrus. Insons.*
Aneled or eneled	*Inunctus.*
Anelynge or enelynge	*Inunctio.*
Anethis	*Vix.*
Anon, or as fast	*Statim Confestim.*
Antym	*Antiphona.*
Apechinge	*Appellatio.*
Apechoure	*Appellator.*
Aperement	*Pejoracio Deterioratio.*
Appleyarde	*Pomerium.*
Applemous dishmete	*Pomacium.*
Arage, herbe	*Artiplex.*
Arceter, or he that lerneth art	*Arcista.*
Arenge or arowe	*Seriatim.*
Areest or reestyd, as flesh	*Rancidus.*
Arestnesse of flesshe	*Rancor.*
Arowne	*Remote. deppe seorsum adv.*
Arowe or ferdfull	*Timidus.*
Astrut or strowyngly	*Turgide.*
Atter filthe	*Sanies.*
Attercop	*Aranea.*
Atrete	*Tractatum adv.*
Aturne	*Suffuctus.*
Awne of corne	*Arista.*
Avener	*Abbatis.*
Awfyn of the cheker	*Alphinus.*
Awgrym	*Algarismus.*
Awke or angry	*Contrarius.*
Awke or wrong	*Sinister.*
Awkely or wrawly	*Perverse contrarie bilose.*
Awmener or amner	*Elemosinator.*
Awmbry or awmrey	*Elemosinarium.*
Awyndyrne	*Aldena yporgorgium.*
Auncerred	*Antiquutus.*
Aunter or happe	*Fortuna.*
Aunterous or doubtfull	*Fortunalis Fortuitus.*
Aunterously	*Forte Fortasse Fortassis.*
Abrochen, or atamen, vessels with drynke	*Attamio Depleo.*
Achetyn	*Consistor.*
Achewen or fle	*Vito, as avi, re.*
Acloyen	*Acclavo.*
Agryggyn	*Aggravo, as, avi, re.*
Allegyn or soft peynes	*Allevio.*
Annyntyshȳ or ennyntyshȳ	*Exinannio, anis, ivi, ire.*
Acquyten or yelden	*Reddo.*
Artyn or constreyne	*Arto, tas avi, are.*
Asoylen of defaultes or synnes	*Absolvo.*
Astoyn or brosyn werkes, or other like	*Quatio.*
Astoryn or instoryn with nedfull thynges.	*Instauro.*
Astretchyn or arechyn	*Attingo.*

The title is over De Worde's device, N°. VI. The prologue on the reverse, is the same as that in Pynson's edition of 1499. The work begins on the recto of signature A ii. and ends on the recto of the 70th leaf. 'Ad laudem et honorem,' as in Pynson's; then, *Impressum Londonijs per egregium* (as above). *In parrochia sancte Brigide in vico anglice nuncupato (the fletestrete) sub intersignio solis aurei commoran-*

tem. Anno incarnationis Dominice. M. CCCCC.X. *die vero*, &c. as before. The address to the reader is the same as that which is subjoined to the edition of 1516, infra.

A beautiful copy is in the collection of Mr. Roger Wilbraham.

222. IDEM: *Impressum* &c. M CCCCC.XIJ. Quarto.

Herbert has only borrowed the superficial account of this impression, as inserted by Ames, p. 92.

223. IDEM: *Impressum Londoniis per wynādū de worde hac in vrbe in parochia sancte Brigide (in the flete-strete) ad signū solis cōmorātē. Anno dñi* M.CCCCC.XVI. *die vero. v. mēsis Septē.* Quarto.

This edition is thus described by Herbert, p. 154; from a copy of it in his own possession.

'Promptuarium paruulorū clericorum: quod apud nos Medulla grammatice appellatur. Scholasticis quam maxime necessariū. *Impressum*,' &c. as above. The title over his tripartite device. On the back of the title-page, 'Incipit prologus in libellum qui dicitur prōptuarium,' the same as to the 'Promptorius puerorum,' printed by Pynson, 1499; where it will be given complete. At the end is this note '*Ad lectorem.* And yf ye can not fynde a latē worde, or englysshe worde accordynge to your purpose in thys present boke so shall ye take ortus vocabulorum, the whyche is more redyer to fynden a latyn worde after the A B C. and englysshe therof folowynge for thys boke is thus ordened for to fynde a laten after ony maner of worde in englysshe for them that wyl lerne to wryte or speke latyn, and be cause that no man or chylde shall hereafter haue any dyffyculte more to serche for one latyn or englysshe worde, therfore we haue ordened this lybell in smal volum for to bynde with ORTUS VOCABULORŪ moost necessary for chyldren.' Then the colophon: *Ad laudem et honorem omnipotentis dei et intemerate genetricis eius finit excellentissimum opus scholasticis anglie quam maxime necessarium. quod*

merito medulla grammatices apud nos, vel paruulorū promptuariū nuncupatur. Impressum, &c. as before.

A copy of this edition is in the library of Mr. Douce.

224. IDEM: *Impressum* &c. M.CCCCC.XX.VIII. Quarto.

Herbert has been indebted to Ames for the bare title of this edition, as noticed by the latter at page 98.

225. HERE BEGYNNETH A LYTEL TREATYSE OF THE BYRTH AND PROPHECYE OF MARLYN. *Enprynted in London in Flete Strete, at the sygne of the Sonne, by Wynkyn de Worde: the yere of our Lorde,* a MCCCCC and X. Quarto.

The public are indebted to Mr. Park, for the following satisfactory account of this curious production, which was inserted by him in the Censura Literaria, vol. v. p. 248.

'The title is a labelled one, and beneath it there is a neat woodcut of Marlyn, Uter, and Pendragon. The volume contains 44 leaves, and about 32 lines in a page. This printed edition of the romance of Merlin was unknown to Herbert; neither is it adverted to by Dr. Percy in his Essay on our metrical romances, nor by Mr. Ellis in his abstract of the romance itself, both of whom only speak of manuscript copies. From those copies this tale appears to differ in many respects, particularly in its curtailment of some incidents, and enlargement of others. The diction of the poem (as was commonly the case, even in coëval transcripts) varies also considerably, from the MSS. that have been preserved; as will be shewn by citing a few passages which run parallel to those Specimens exhibited by Mr. Ellis.

'The first leaf of the printed relique I quote from, is a little mutilated, which has rendered four of the lines imperfect; but notwithstanding this defect, I am led to introduce the exordium, because it presents a diversity of metre from the rest of the work, which is in

short couplets; and also because it differs so widely from those introductory lines which have been printed by Dr. Percy and Mr. Walter Scott,* from the Percy and Auchinleck MSS.†

'The following passage is cited, for the opportunity it gives of comparison with Mr. Ellis's extract, in his Metrical Romances, vol. i. pp. 197-8. It displays the same mock-denial with which Richard the Third refused the crown, according to Shakspeare and Rapin:

'Tho ‡ answered Syr Vortyger,
As a lorde of grete power,
'Why bidde ye me such a thinge?
I was never your kynge!
Ne never yet here beforne
Was I to you sworne
To helpe you at your nede:
And, therfore, so God me spede!
Go home to your kynge,
And pray hym, upon all thynge,
That he you help of your fone,§
For helpe of me gete ye none!'
Tho a bolde baron answerde—
'Syr our kynge is but a cowarde!

* See *Reliques of English Poetry*, vol. iii. xxxix. and Introduction to *Sir Tristrem*, p. cxix.

† 'Cryste on crosse his blode y[t] ble[
And lyfe for lyfe he layd to w[
As it was his wyll;
Graunt them grace of myrthes r[
Joye and blysse in all theyr l[
That me herkeneth tyll.

I shall you tell solace and game,
Frendes, felawes, sythe all in same,
And herken of grete nobly;
Sounde and sauffe than mote ye be;
And all that herkeneth unto me,
What I shall you say.

I shall you tell here afore
How Merlyn was goten and bore
And of his dedes also,
And of other mervaylles many mo.'

‡ Then. § Foes.

For whan he seeth swerdes drawe,
He weneth * anone for to be slawe :†
He dooth us no more good,
But fleeth away as he were wood.‡
Haddest thou be amonge us all,
Than had us not that shame befall:
All that we lost in that saute,§
In hym was all the defaute,
And all the losse of our baner.'
'I trowe well, sayd Vortyger;
Certes, he sayd, it was grete dole
To make a kynge so grete a fole!
Had ye made a man your kynge,
He wolde you helpe in all thynge;
As certaynly syker || ye be,
Helpe gete ye none of me.
But and your kynge were dede, I plyght
I wolde you helpe with all my myght.'

Another passage differs thus remarkably from Mr. Ellis's text. See his Specimens, p. 201.

'Kynge Angys,¶ veramente,
Hadde a doughter fayre and gente,
That was a hethen Sarasyn,**
And Vortyger, for love of hym,
Toke her anone to his wyfe,
And was *accorded* all his lyfe:
Soone he wedded her there,
And menged †† theyr blode bothe in fere. ‡‡
So that the cure of Englonde
Was loste in the fendes honde.'

The printed copy contains but a small portion of the *second part* of this romance, as conveyed in the elegant narrative of Mr. Ellis from a transcript of the Auchinleck MS. communicated by Mr. Scott; and what it does contain, deviates greatly from the written text, as may be seen by comparing the extract in Cens. Lit. vol. v. 251, with its counterpart in vol. i. p. 234 of the Romance Specimens: where it is much compressed.

* Thinketh. † slain. ‡ frantic. § assault. || Sure.
¶ i. e. Hengist. ** *alias* Saxon. †† mingled. ‡‡ in fellowship.

The colophon is as follows: *Here endeth a lytell treatyse of Marlyn, whiche prophesyed of many fortunes or happes here in Englande. Enprynted in London in Flete strete, at the sygne of the Sonne, by Wynkyn de Worde: the yere of our Lorde, a MCCCCC and X.* [44 leaves.] It will be seen from Mr. Ellis's prose continuation, that the second part of Merlin embraces a new series of events, from the union of Uther with the beautiful Igerna, which gave birth to the heroic Arthur.

226. The Noble Hystory of the most excellent and myghty Prynce and hygh renowned knyght Kynge Ponthus of Galyce and of lytell Brytayne. *Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde. In the yere of our lorde god.* M.CCCCC.XI. Quarto.

Herbert has copied only the bare title-page account, given by Ames, of this very uncommon and interesting volume; never having himself seen it. The copy which was in Dr. Chauncy's collection* is now in that of Mr. Douce; and the reader is presented with the following amusing extracts from the same.

'*How Sydoyne knew the Pilgrim Ponthus by a ring that she had given him, or* [ere] *he went for to dwell in England.*

'At the solemn feast of this marriage of the king of Bourgoyne and of Sydoyne, at after meat, the bride should give them drink [with] her own hands: such was the custom there, so Ponthus went and set him down as for one of the poor men. Great was the wedding and great was the feast. Ponthus eat but little, but looked upon his lady, the which was right simple and all for wept: for Guenelet had affirmed all over that Ponthus was in Ireland, and she *wende* verily that it had be so. After meat, when the tables were take[n] up, they led the bride unto her chamber for to change her array, and her attire, for to go unto the scaffold for to see the justs. And as they went to her chamber, there was a *tresaunce* where as the thirteen poor men were. And there were two gentlewomen; that one had a great pot of silver full of wine, that other held a cup of gold. Sydoyne took the cup and gave every man drink; and Ponthus was the last, and he took the cup and drank, and let fall in the cup a ring of gold with a diamond, the which that she had given him, as ye have heard before. When he had drunken he said unto her privily, "Madam, drink the little *remenaunt* for the love of Ponthus." And when she heard the name of Ponthus, her heart leapt in her breast; and so she drank *the remenaūt:* and as she drank, she apperceived and knew the ring: so she was all entered in to joy, and wist never what to think. Then she called

* *Bibl. Chaunciana*, n°. 598.

Clyos, her gentlewoman, and bade her in council that she should bring the much poor man into her wardrobe, and the other poor people, wende that she would have given him something or some great gift for the love of God: for they knew her for a good woman and right charitable. And when she was in her wardrobe, there was none but she, Clyos, and the poor man. Then Sydoyne spake first and said unto him, "sweet friend and love, who took you the ring that I found in the cup? I pray you tell me, and hide it not from me." "Wot ye not," quod he, "to whom ye took it to?" "Yes;" said she, "is he dead or alive, tell me?" "Truly," said he, "he is on live." She joined her hands together, and thanked God, and said, "Lord I thank thee of thy grace." "O Madam, *wende* ye that he were dead?" "Yea truly," said she, "for Guenelet had so affirmed it over all." "Madam," said he, "if ye saw him, what would ye say?" "What should I say," said she, "never erst befell me so great joy as I should have!" When he heard all this, he *for dyde* no more his speech, and took a cloth and rubbed his visage, and anon she knew him—"Ah," said she, "ye be Ponthus: the thing in the world that I most love next God and my father, and ye be right welcome." Then she had great joy and *halsed* him. "Ah Madam," said he, "I have great joy that ye be so well and richly married." And he said it for to essay her; "and my sweet love," said she, "speak never thereof; for I shall never have other than you, if it please you for to have me; for I swear to you both with mouth and with heart: and so the latter deed standeth for nought, for the first oath must be holden."—*Sign.* L. vj. *rev.*

'*How Ponthus came to the Justs, and justed at a venture with the King of Burgoyne, and overthrew him so that he died.*

'So he went his way halting as he had been a lame beggar, and came to his man that abode him, and lept upon horseback, and came to the wood where as he had left his fellowship: and when they saw him in such plight they knew him not, and some there were that would have taken him for a spy, but he began to laugh and said, "I am Ponthus," quod he to them, and then every man knew him; so there was game enough. "Sir," said the Earl of Glocester, "almost we had do[ne] you shame: how be ye thus disguised?" "Fair Lords," quod he, "I did it for a cause I would not ben known." Then ordained he that every man should arm them for to come to the justs, and that they should come by twenty, [and] by thirty to the scaffold, and that none should just but by his commandment: and he told them of the marriage, and of the great feast that was there. So Ponthus arrayed him, and forty knights, all in a suit of the best, and of the notablest of all his fellowship. And he told them all his matter that he had to do. So they came to just in the ranges, and the Britons and the Bourgoynyons were sore amarvelled what they were that were so nobly arrayed and that so well justed. And Sydoyne was come before to the scaffolds, with ladies and gentlewomen, and Polydes led her by the bridle; and therefore was Guenelet right wrath that Polydes had taken it from him, saying unto him that she had so commanded him. And she had told him afore that he should see Ponthus, his cousin german; wherefore Polydes had so great joy that no heart might think it; and then she told it to all his fellows, save only Guenelet, wherefore they were all as joyous as they might be: and it is not for to ask if Sydoyne had all worldly joy in her heart. So she saw Ponthus coming;

the which was more seemlier than any other knight and more goodlier; and he justed from rank to rank, and beat down knights and horses, and brake spears, and did marvels in arms. Sydoyne bowed down to Polydes, and told him, "See ye yonder knight, armed in purple and azure, with a white lady, that holdeth a lion enchained, and over the lion ben letters of gold, that saith—"God help the forty fellows"—and they ben all in suit of him, save only they have no letters of gold? "Truly, he with the letters of gold is Ponthus, your cousin german; and all the other ben of his fellowship." So Polydes held him with Sydoyne, like as she had commanded him. The king of Bourgoyne came into the field upon a great jennet of Spain; and he was richly armed, and with him forty knights in a suit, and every man his spear in his hand: so they began to *renne* and just. And when Ponthus saw them, he dressed him toward them, and began to overthrow both horse and man; so that every man was abashed for to meet with him. The king of Brytayne that was on the scaffolds, with the ladies and the old knights, asked who was that goodly knight that had the lady in his shield, and holdeth a lion enchained with letters of gold, and hath so many knights in a suit? Every body said that they wist never; save that he hitteth none but that he overthroweth. So he overthrow and beateth down knights and horses; and what deeds of arms that he doth he is a strong adversary. Truly, [quod] *the Lady of Dueyl* which was right wise, and a fair lady, I saw never no knight erst that could so well ride an horse: nor none that resembled so much Ponthus, on whose soul God have mercy. Then said the king to Sydoyne, "Fair daughter, I would not that he should meet with your husband; for I am *aferde* that he should hurt him, for his strokes ben over hard." "My lord," said she, "if he be wise he shall keep him from him, for yonder knight is too hard." They had much talking of Ponthus, and of his knighthood, but all they were in great thought for to wete what he was. It tarried not long after, that Ponthus, of aventure, encountered with the king of Bourgoyne; so he saw him right nobly and richly arrayed and armed, and he thought well that it was the king, or some great lord of Bourgoyne. Then he smote his horse with his spurs, and hit him in the midst of the shield, and his spear was great and strong; so he took him as he which had enough of strength and hardiness, and in especial to do deeds of arms before his lady, that of so long time he had not seen her: so the stroke was so great that he bare the king over the cropper of his horse, that he lost the bridle of gold, and that other was young and strong, and bare him backward, and fell in to a great pit full of stones; and Ponthus *wende* for to have leapt over, but they fell all in so sore, the king underneath all, that he was dead and his horse dead. The Bourgoynyons were all heavy and sorry for their lord, and every man cried, the new wedded king is dead. Ponthus heard it, the which recked but little of it, and no more did Sydoyne. Ponthus alighted off his horse, and all his fellows, and went up unto the scaffolds, and did off his helm, and anon every body knew him. He came to Sydoyne and took her by the had, and said—"Madam, ye must be my prisoner; save ye shall have good prison." She waxed red and had great joy in her heart, and answered again, "if I owe to be your prisoner, I must needs suffer it." *Sign.* L viij. *rev.* M i. ii.

'*How the king Ponthus slew Guenelet in playne* [*full*] *supper.*

'Then the Squire told him how that Guenelet had served him, from point to point. And when king Ponthus heard this he blessed him, and was amarvelled that ever he thought to

do such treason. Now, said the squire, they shall be anon at supper; so it shall be hard to come in. I shall tell you, said king Ponthus, how we shall do: we shall disguise us at yonder village, and we shall go in dancing with pipes and tabors, and we shall bear presents, saying that we ben fellows which have great joy of the marriage; and by that mean we shall come in with the dances. In good faith, said the squire, it is well said, and so it was done. King Ponthus and his fellows disguised them in gowns of the good men's of the suburbs, and they went dancing into the court. So it was nigh the sun going down; and [the] men let them enter in to the hall well disguised. Some had hats of straw, and of green boughs; and some had hoods stuffed with hay; some were halting, and some were crook-backed; every man made after his own guise. Guenelet had great joy, and said "Ye see well how the common people have great joy of our wedding; here be fair disports that they make us; but he knew not of the [*am*] *busshement* whereby he was soon angered. And when king Ponthus and his fellowship had danced twice or thrice about the hall, and had behold the *hyghe deys*, and saw Guenelet that made great joy and great feast of the dances, and waited at the table, king Ponthus came thyderwarde and cast away his disguising, so that every man knew him, and said to Guenelet—"A traitor, false and untrue, how durst thou think so great treason against me and the king, and his daughter, which have nourished thee and done thee so much good? a simple guerdon has thou yielded them again therefore: but now thou shalt have thy payment." Guenelet beheld him, the which was all lost, and wist not what to answer; for he thought he had been dead. King Ponthus drew a little sword right sharp and smote him, so that he clave his head and the body to the navel; and after he cut off his head, in sign of a traitor, in two pieces; and made him to be drawn out, and commanded that he should be borne to the gallows. When the king and his daughter saw the king Ponthus, they leapt from the table, and came running their arms abroad, and *halsed* him and kissed him.'—*Sign.* P vj. *rect.*

Mr. Douce's copy, from which these extracts are taken, wants the title-page; but it begins on sign. A. iij. '*How Broadas sone to the Soudan toke Croyne and slewe the kynge Tyber.*' It concludes on the reverse of sign. Q. viij: '*Here endeth,*' &c. as above. Device N°. VI. There are many rude cuts throughout the volume; some of them having been repeated in the romance of Oliver of Castile. No other edition of this work, printed by W. de Worde, is known; nor does the Crevenna or Gaignat collection furnish us with a single copy of a foreign edition. Two only are noticed in the Catalogue of the Duke de la Valliere's books; vol. ii. n°s. 4060-4061. The *Bibliothèque Françoise* of La Croix du Maine and Du Verdier does not, in its copious list of Romances, vol. ii. vi, make mention of the 'renowned Knight, King Ponthus of Galicia.'

227. The Demaūdes Joyous. *Enprynted at London in Fletestrete at the Sygne of the Sonne by me Wynkyn de Word. In the yere of our Lorde a* M.CCCCC. *and* XI. Quarto.

Ames copied Palmer's meagre account of this very rare book, and Herbert copied Ames, with the addition of 'Questions and Answers.' Mr. Cole's manuscript account of it, as sent to Herbert after the publication of his first volume, is now before me; and is as follows.

The title is in a scroll: below it, there is a cut of two men conversing; one with his hat off: the other is habited in a gown, instructing him. The tract contains only four leaves, and begins in this manner. '*Demaunde.* Who bare ŷ best burden that ever was borne? *Resp.* That bare the asse, whan our Lady fled with our Lorde into Egypte. *Demaunde.* Where became ŷ Asse that our Lady rode upon? *Resp.* Adams Moder dede ete her. *Demaunde.* Who was Adams Moder? *Resp.* The Erthe, &c. *Thus endeth ye Demaundes joyous. Enprynted,' &c.* as above. On the reverse; the printer's device N°. v. Mr. Cole adds: 'It is a book for the vulgar, and full of jokes and humour of the time.'

228. The thre Kynges of Coleyne. *Imprynted* &c. M.CCCCC.XI. Quarto.

In his interleaved copy (as well as in his Appendix, vol. iii. p. 1775) Herbert notices an edition of this date among Bishop More's books in the public library at Cambridge; formerly marked D 5, 8; but now A B. 4, 58, or 59. This first edition contains F 4; and has the printer's device N°. v.

229. The Same: *Imprynted at London in fletestrete at the sygne of ye sonne by Wynkyn de Worde The yere of our lorde god* M.CCCCC. *and* XXVI. Quarto.

The title is over a cut within a compartment, of the offering of the three kings to the infant Christ in the lap of his mother; better

executed than the generality of them. The prologue begins on the reverse of the cut.

The explanation of this cut, or the account of their offerings, is sufficiently curious:

'But when they found our Lord Jesu Christ laid in that crib, and in poor clothes, and the star had give so great light in all the place where Christ was, that it seemed as if they had stand in a furnace of fire: they were so sore afered, that of all those rich jewels and ornaments that they brought with them, they took nothing out of their coffers but that [which] came next their hands, as it was the will of our Lord. And MELCHIOR [*one of these kings*] took out of his treasury a round apple of gold, as much as a man might hold in his hand, and xxx gilt *pens* [pence], and that he offered to God. BALTHAZAR, king of Godolye and of Saba, took out of his treasure incense, as it came next to his hand; and he offered that to God. JASPAR, as it came to his hand, offered myrrh to God with weeping tears. So these three Kings were so *aferde* and so devout in their offering, that of all the words our Lady said at that time they took but little consideration. Save only to every king, as they offered to God, she bowed down with her head and said, '*Deo gratias*,' that is to say, 'Thankings be to God.' C iiij. recto.

In imitation of Homer's genealogical account of king Agamemnon's sceptre, we are favoured with the following one of King Melchior's 'apple and xxx pens.'

'The apple of gold that Melchior offered with the xxx pence was sometime king Alexander's, the great conqueror. And he did make that same apple of small pieces of gold that he gathered of the tribute of all the world, and that he bare alway in his hand. And this apple was left in Ind, when he was coming from Paradise with many other rich jewels.' *Ibid.*

What follows, is taken from Herbert's account of this edition, p. 172-3: premising that, from an accurate examination of this account, made by Mr. Heber, with his own copy of the date of 1526, it appears clearly to be one and the same edition.

'I have a copy wanting the title leaf, and latter end; so that I cannot say to which of these editions it belongs; or whether to any other. It has the conclusion of a preface on signature A ij, which therefore must have been begun at the back of the title-page. This conclusion is remarkable.

'Also in the Jews books is a great question of Job, whom God with his own mouth commendeth, of whom the Jews took but little heed or none, for he was a panim and none Hebrew. Furthermore they say, that Job was before Moses law, and that time he dwelled in Mesopotamia. Notwithstanding the scripture saith he was of the land of Hus in Siria,

and dwelled in a town that now is called Sabod, that is from Damask a day's journey, where his sepulchre is seen unto this day. And beside that same town saint Paul was cast down in the field, and there recovered again by Christ Jhesu. Also the Jews keep right nought of the prophecies of Balaam, ne of his words, but in their books set him at nought, of which it were long to tell.'

'My copy contains E 6, eights and fours [wanting sheet F, or four leaves]; so that it does not seem to want more than two leaves at the end, and one of them probably the printer's device. It continues the history, or romance, of the depositing the bodies of the three kings at Colein, or Cologn. 'And thus endeth ỹ translacyō of these thre kynges Melchior Balthazar and Jaspar.'

The author then proceeds to finish the account of some customs in use among the Christians in Preter Johan's country, which he here calls Inde.

'Now to speak of the usages in Inde, that we have begun before, as well of christians as heretics and schismatics, each of them both religious and seculars, fasting on Christmas day unto it be night; and each man spreadeth his table, and setteth on it as much meat and drink as may suffice for his living, from Christmas day till the xij day. And so of that that is set on the board, they eat and drink with their wives, children, and meny, with all joy and mirth that they can in that time. Also they light a candle or a lamp, and that shall burn both night and day, from Christmas night, until the xij night, beside the same board. And in the vigil of the Epiphany at night, every friend goeth to other's house, and when he cometh to the door he saith (Bona dies,) that is to say, good day. For if he said (Bona nox) that is to say, good night, then would he accuse him tofore the justice of the law as he had done to him a great trespass. And so they wake all that night, and go from house to house, and eat, drink, and dance, and bear candles alight in their hands, in tokening that the star appeared when Christ was born, and led these three kings in those days to Bethlem, and there was no night in this time, but it was all one day to them.'

On the recto of the first leaf, at sign. F iii, is the colophon: '*And thus we make an ende of this moost excellente treatysy of those three gloryous kynges whose bodyes rest in the Cyte of Coleyne. Imprynted,*' &c. as before. On the reverse, his large tripartite device N°. VI. Thirty-four leaves.

230. The Same: *Imprynted* &c. M.CCCCC.XXX. Quarto.

A copy of this edition, which was unknown to Herbert, is in Mr. Heber's library. Before the colophon, we have this curious

notification. 'This was brought unto me in englysshe of an olde translacyon rugh and rude, and requyred to amende it. I thought lesse labour to wryte newe the whole. I beseche you take all unto the best and praye for the olde wretched brother of Syon Rycharde Whytforde.' Whitford's name is introduced in a somewhat similar manner, just before the colophon of the Martyrology of 1526: vide post: sub eodem anno.

231. The Same: *Emprynted at Westmester by Wynkyn de Worde. Without date.* Quarto.

'This moost excellent treatise of the three kynges of Coleyne. And thus we make an ende of this moost excellent treatyse of those thre gloryous kynges, whoos corps reste in the cyte of Coleyne. *Emprynted*, &c. as before. In the Bodleian Library, 'and in Dr. Hunter's collection, now at Glasgow.' From Herbert's interleaved copy, and corrected account, p. 213. Printer's device N°. iv.

232. Grammatica Nicolai Perotti cum Texta Jodoci Badii Ascensii. Impressus Londonii sub intersignio Solis commorantem. *Anno nostre Salutis* M.CCCCC.xij. *die vero mensis Nouembris decima quinta.* Quarto.

Herbert (p. 150) describes this book, from a copy in the collection of the Rev. Dr. Lort, as having 96 leaves, and an Index added. I make no doubt of there having been several editions of Perottus's grammatical works printed by Wynkyn de Worde.

233. Hystory of Hilyas Knight of the Swanne. *Imprynted* &c. M.CCCCC.xii. Quarto.

It is a great pity that Ames, from whom Herbert and myself give this mere title-page account of so uncommon a work, had not informed us in whose possession a copy of it was to be found. Ames describes it only as having 'figures' and being printed 'on parch-

ment.' (I presume he meant vellum.) He has been copious in his account of Copland's reimpression of it, from which Herbert has taken the whole of his own description, at page 363. The collections of Pearson, Farmer, and Steevens, do not supply a copy of Wynkyn de Worde's edition; which may rank among the scarcest English books in existence.

234. Bucolica Virgilii cum commento familiari. [m.ccccc.xii] Quarto.

Herbert has only copied the account of Ames, which is as follows: 'At the end, 'Ad iuuenes huius Maroniani operis commendatio.' Die vero viii Aprilis.'

235. Idem: *Impressa per wynandum de worde* &c. *Anno dñi.* m.ccccc.xiiij. *Die vero xxii.* Quarto.

The title is within a scroll over a wood-cut of a schoolmaster and three scholars, of which a fac-simile is given at p. l. of my first volume. The first page of the text [sign. A ij] exhibits five verses of the first Bucolic, with a construction of the poetry, in grammatical order beneath, followed by a dull comment. It ends with the 10th Bucolic. ('Ite domum saturæ venit Hesperus ite capellæ.') At the end of the comment is

Ad iuuenes hujus Maroniani operis commendatio.
Nunc licet ipse Maro gracili moduletur avena
Et pecus et silvas, pratasque leta sonet
Hic tamen altisona tandem resonante camena
Troiam cum danays arma virumque canet.
Sed quanquam arma strepant rabido comitata furore
Plus pecus et silve pratasque leta placent.
Ingratus ne sis iuvenis: quin pectore toto
Actori grates qui tibi pressit agas.

At the end: *Publii Maronis bucolica carmina utcūque exposita. Impressa per wynandum de worde Londoniis cōmorātē in vico anglice*

nūcupato (the flete strete) in signo solis. Anno &c. as before. Thirty-six leaves exclusively of the title-page, with his large tripartite device N°. VI; which is on a separate leaf at the end.

It seems that neither Ames nor Herbert had examined a copy of this edition.

236. IDEM: *Impressa* &c. M.CCCCC.XVI. Quarto.

According to Palmer's superficial History of Printing, p. 346, this would appear to be the second edition of the work; and that it was published on the 4th of December. Herbert, p. 154, has not been able to add any thing to Palmer's slight notification of it.

237. IDEM. *In ædibus Winandi de Worde. Londin.* M.CCCCC.XXXIII, *Septima Junii.* Quarto.

Maittaire, vol ii. 790, has rather a more particular account of this edition than Ames or Herbert. The word 'Τελος' is at the end. Brüggemann * has contented himself with references to Herbert in his description of these early publications of Virgil in our own country.

238. LIBER CATHONIS cum Comment. *Impress. per Wynandum de Worde* M.CCCCC.XII. Quarto.

From the catalogue of Dr. Chauncy's books, n°. 583, I am enabled to give the preceding; which is a somewhat more particular account of this work than that which appears in Ames and Herbert.

* *View of the English Editions, Translations, and Illustrations of the Ancient Greek and Latin Authors*; 1797, 8vo. p. 536.

239. Idem. *Impressus Lōdōn per wynandu de worde* &c. *Anno dñi Millesimo quingentesimo decimo quarto* [1514] *die vero vicessima mensis Decembris.* Quarto.

The title is executed in the same manner as that prefixed to the Bucolics of Virgil; and has an impression of the same cut at the back of it. The dull verses of which the work is composed, is accompanied with an equally dull commentary; as copious, in comparison with the text, as any of the present foreign commentaries upon the Classics. It terminates on the reverse of the 34th leaf: '*Liber Cathonis finit feliciter Impressus Lōdōn per wynandū de worde cōmorantem in vico anglice nūcupato* (*the flete strete*) *in signo solis. Anno*, &c. as above. Neither Ames nor Herbert appear to have seen a copy of this edition. The reader will be pleased to examine my first volume, pp. 195, 202, for a copious account of the parent text, as printed by Caxton.

240. Catho pro Pueris. *Impressum est hoc opusculum Londoniis* &c [m.ccccc.xiii.] Quarto.

This edition has six leaves, and begins thus: 'Precepta ad bene beateque vivendum emendata perdiligenter.' It ends: Laus Deo. *Impressum*, &c. (as above) '*diligenti cura atque industria anno virginei partis.*' [m.ccccc.xiii.] See Ames, p. 92; from whom Herbert has borrowed his account.

241. The Judycyall of Vryns &c. (Anonymous) m.ccccc.xii. Folio.

It is not in my power to add any thing to Herbert's account of this edition of a work, which was the most popular of medicinal ones at the commencement of the sixteenth century. 'This book (says Herbert) I find inserted in a catalogue of the books of Mr. William Beckett, surgeon, F. R. S. late of Hatton Garden. The

date is there printed 1412; an evident mistake, as I suppose, for 1512.'

'I have an edition of this book, but wanting the last leaf, am not quite certain who was the printer; and having some italic type, cannot allow it so early a date. The English type seems to be the same as W. de Worde used to The Pilgrymage of Perfecyon, in 1531, but more worn. The Italic type is the same as the Tulleyes Offices, in 1533; and which was used also by John Byddell, who succeeded him in his house and business, to Tullius de Senectute: and therefore upon the whole, must ascribe my book to him, until I shall be better informed; under whose account it will be more particularly described.' p. 151.

Herbert gives a very particular account of a similar work, at p. 1757; which he thinks was printed either by Rastell or beyond sea.

242 The Long Accydence. m.ccccc.xiii. Quarto.

Herbert, in his interleaved copy, refers to Lewis's MS. History of Printing for an account of this work; but, on examining the passage referred to, I find it relates to the 'Long Grammar' published at Tavistock; for which John Bagford 'would have stuck at no price.'* Both Ames and Herbert borrow Palmer's meagre description of this edition of the Accedence, by W. de Worde; who, it must be recollected, did print one 'in Caxton's House: of which latter, a copy, in the possession of Mr. Douce,' is now before me, consisting of thirteen leaves.

243. Roberti Whyttyntoni lychfeldiensis Editio &c. *Impressa per Wynandū de Worde in vico vulgariter nūcupato (the Fletestrete) ad signū solis cōmorantem. Anno post virgineū partū xiii supra sesquimillesimū.* [1513] *duodecimo die mensis Augustij.* Quarto.

As the present is the first grammatical work of Whitinton, noticed in chronological order by Herbert, it is here inserted in due

* See the second edition of my '*Bibliomania*;' p. 435.

course ; to which will be subjoined (in conformity with my plan of bringing under one point of view all the works of an author) the several grammatical treatises of the same fertile and indefatigable writer, which are known to have been printed by Wynkyn de Worde. My friend Mr. Heber has supplied me, from his inexhaustible collection of grammatical books, with many copies of the ensuing treatises ; which I have endeavoured to arrange more methodically than has been done by Herbert ; subjoining, occasionally, such specimens of the different works as may impress the reader with correct notions concerning them. This task has been attended with more trouble and difficulty than I have experienced during the investigation of any works printed in the early annals of our press. Thus much only by way of preliminary supplication to soothe the fastidiousness of bibliographical criticism. We will now enter upon the dry and complex undertaking.

The title of this edition (says Herbert) is on a ribbon over his tripartite device ; and under it begins a list of the contents of the book, which is continued on the back of this leaf, under the head of ‘ Secunda pars grammatices.’ By which it appears that the tract annexed, with a fresh set of signatures, and entitled ‘ Whittyntoni Editio cū interpretamēto Frācisci Nigri diomedes de accentu in pedestri oratione potius quam soluta obseruādo,’ belongs to it ; the former part treating only ‘ De sillabarum quantitate,’ and has no colophon. At the end of the latter, ‘ Explicit whyttintoni editio, nuper *impressa London.* &c. as above.

244. Ejusdem : cū interpretamēto frācisci nigri Diomedes de Accentu in pedestri oratione potius q̄ soluta obseruanda. *Explicit Whitintoni Laureati Editio nuperrime recognita : diligenterque nostre salutis anno,* M.CCCCC.XIX. *impressa Lōdini per winandū de worde. Kal Nouē.* Quarto.

The title of this re-impression of the preceding work is printed, like those published by Treveris, in three lines, at the top of the

leaf of sign. A i. The colophon, as above given, is on the reverse of sign. C viij. The small tripartite device N°. v. is beneath. This edition appears to have escaped Herbert. The illustrations are taken almost entirely from Horace. The work is devoted to an analysis of the various kinds of Latin verse, beginning with rules concerning 'accent,' thus :

Accentus tonus est per quē fit syllaba quebis
Cognita : quādo acui debet, vel qñ gravari.
Accentus triplex : fit acutus, vel gravis, inde
Est circūflexus : qui nunc fit rarus in vsu.
Syllaba cum tendit sursum est accentus acutus
Est grauis accentus sed syllaba pressa deorsum.
Fit circūflexus grauis in prima : sed in altum
Attollit mediam, postrema grauis reciditque.

Then follows the prose annotation. On sign. A iii, rect. we have the opinion of Ælius Anthonius Nebrissensis, concerning Greek and Hebrew accents, against that of the grammarian Alexander. Mr. Heber has a beautiful copy of this uncommon book. It is usually appended to the work entitled 'De Syllabarum Quantitate.'

245. Ejusdem : Liber secundus de noīm declinatione. *Impressus*, &c. m.ccccc.xvi. Quarto.

On the authority of Ames, p. 93, this is made the first edition of the Declension of Nouns. 'Whyttyntoni editio secunda.——Finis Explicit Whityntoni editio de declinatione nominum tam Latinorum quam Grecorum patronymicorum et Barbarorum. Impressa 2ndo Aug.' Herbert, in a MS. note, refers to the Harleian Catalogue, vol. iii, n°. 5309 for this edition : but it is there so vaguely described as to render its existence doubtful.

246. EJUSDEM: Idem Opus. *Impress.* &c. M.CCCCC.XVII. Quarto.

Mr. R. Wilbraham's perfect copy of this edition, unknown to Herbert, enables me to add the following:

" Editio roberti Whittintoni lichfeldiensis grammatices magistri et prothouatis Anglie in florent. Oxon. Acad. laureat. Declinationes noīm tā latinorū q̄ grecorū patronymicorū et barbarorū, &c. &c. *Impressa per wynandum de Worde, &c.* M.CCCCC.XVII.

Fourteen leaves. Small tripartite under the title, and large one on the reverse of the last leaf.

247. EJUSDEM: Idem Opus. *Impress.* &c. M.CCCCC.XIX. Quarto.

The following is a more particular description of this edition; which was unknown to Herbert. ' Editio Roberti Whitintoni lichfeldiēsis grāmatices magistri, &c. Declinationes noīm tā latinorū q̄ grecorū patronymicorū et barbarorū e Prisciano Sipōtino Sulpitio et Ascensio amussatim collecte, &c. *Impressa Londini per Wynandūd e worde in vico (flete-strete) nūcupato: sub Solis intersignio commorantē. Anno dn̄i.* M.CCCCC.XIX. Quarto. The title, here abridged, is over the device of the Sagittarius, N°. VII. The work ends on the recto of B. vj. In the possession of Mr. Heber.

248. EJUSDEM: Idem Opus. M.CCCCC.XXV. Quarto.

Herbert has correctly given the following enlarged title-page account of this edition, which I take to be the same as that of 1524, slightly noticed by Ames: " Grammatice Whitintoniane Liber secūdus de noīm declinatiōe. Declinationes nominum tam latinorū quam grecorum patronymicorum & barbarorum e Prisciano, Sipontino, Sulpitio & Ascensio amussatim collectæ, cum commentariolo interlinari & dictionum interpretatiūculis. In quibus numero se digerēdis adeo seruatur mediarū syllabarum productio & abbreuiatio vt studiose eas legenti & quantitatē & accentum mediarum syllabarum in nominibus saltem cognoscere: vel parua preceptoris dilucidatione

haud erit difficile. Humiliabit calumniatorem." This title, wholly in Roman letter, is inclosd with pieces, the same as to enlarge his picturesque device. Fourteen leaves; the text only in Roman letter. At the end, '*Londoni in edibus VVinandi de VVorde. Anno virginei partus, vicesimo quinto supra sesquimillesimum.*' No mention of the month and day. His picturesque device enlarged, on the last page.' Mr. Heber has two copies of this edition.

249. EJUSDEM: Idem Opus. M.CCCCC.XXVII. Quarto.

As Herbert had given the preceding full account, he did not deem it necessary to copy the whole of Ames, p. 98, concerning this edition of 1527; which contains fourteen leaves.

250. EJUSDEM: Idem Opus. M.CCCCC.XXIX.

Ames and Herbert are correct in calling this edition a reprint of the preceding. The colophon, on the recto of signature C iiij, is as follows: *Londini in edibus Winandi de Worde. Anno virginei partus vigesimo nono supra sesquimillesimum.*' A specimen of the work is subjoined:

De ntō singulari prime declinationis.

Anchiſe et Aeneris filius. Capis filius qui fingit elegantia carmina
as ut Eneas. es, ut Anchiſes a, ut poeta am, ꝺt Abraham.

Rectus as, es, a; simul am dat flexio prima.

Aeneæ Aeneæ
ut huius huic
muſæ muſæ

De gtō et dtō singularibus et ntō et vc̄tō pluralībū

Ae dat diphthongum genitiuus sicque datiuus
hi poete o poete
Singularis, sic pluralis primus quoque quintus
familie et aulai pro aulae
ꝺt huius huic
familias pictai pro pictæ
Olim rectus in a, genito dedit as simul ai
ꝺt hic Judas. huius Jude. vel Juda
Ex Judas Juda aut Judæ dat pagina sacra
ꝺt hic Adam. huius Adam. huic Adam etc
Barbara in am propria aut a recto non variantur.

251. Roberti Whittintoni lichfeldiensis grammatices magistri pthouatis anglie in florentissima Oxoniensi achademia lavreati Lucubrationes. *Finitur Opusculum. Impressum*, &c. M.CCCCC.XVII. Quarto.

This title has been made conformable to that of the second edition of 1519, as I conceive Ames (from whom Herbert has taken his account) to be somewhat incorrect, in his description of this first edition of Whitinton's Lucubrations.

252. Ejusdem: Idem Opus. *Impressum Londoñ p̄ me Wynandū de worde: in vico vulgariter (ye fletestrete) appellato cōmorantem Anno post virgineū partū xix. supra millesimū quingentesimū: nono Kal. februarij* [1519]. Quarto.

This edition is more elegantly printed, with a larger Gothic letter, than the subsequent ones of 1527 and 1529. The colophon as above, is on sign. E iiij rect. Large tripartite device N°. VI. at the back. Twenty-nine leaves. A beautiful copy of it is in Mr. Heber's possession, and another in that of Mr. R. Wilbraham.

253. Ejusdem: Idem Opus. mense Augusto M.CCCCC. XXIII. Quarto.

Thus described by Ames, p. 26, and from him copied by Herbert, p. 165.

254. Ejusdem: Idem Opus. *Impressum*, &c. M.CCCCC. XXVII. Quarto.

As this edition has been literally reprinted in the subsequent one of 1529, we may insert, in the account of the latter, the whole of what Herbert has written at p. 175; except what here follows. 'It contains E 4, eights and fours alternately. 'Mense Febru ario.' His best device, so as to complete the last page. A. Wood mentions

this as five different tracts, and printed in 1514, quarto; but as he does not name the printer, I know not to whose account to place them.'

255. EJUSDEM: Idem Opus. *Londini in edibus VVinnndi [VVinandi] de VVorde, anno domini* M.CCCCC. XXIX. *mense Martio.* Quarto.

The following is Herbert's transcription or re-impression of the title page, which is printed entirely in the roman letter, and which will give the reader some idea of the nature of the work.

' Roberti Whitintoni Lichfeldiensis lucubrationes.

	Appellatiuorum	Heroum
' De synonimis	Deorum	Heroinarum
	Dearum	Locorum
	Deorum	Reptilium
	Dearum	Auium
	Heroum	Jnsectorum
' De epithetis	Heroinarum	Arborum
	Clarorū virorū	Fructicum
	Aīaliū quadrupedū	Herbarum
		Florum
	Chronographicarum	
	Topographicarum rerum.	
	Bellicarum	

' De variandi formulis tam pedestris quam soluto sermone.

' Experientiæ de virtutis immortalitate.

' De veterum Romanorum magistratibus.

" Eiusdem VVhitin. Carmē dicolon tetrastrophon.

Ponat Rhinoceros tetrica cornua
Ponat viperea intoxica Zoilus
Nec damnet Criticus cornificus pium
Quæ vates dat opusculum.
Natus Nicomachi non sine maxima
Dixit laude sua quæq; scientia
A nullo poterit conuicio affici
Præterquam illius inscio
Assit Quintilius iustus hic arbiter
Mecenasq; suas afferat huc manus
Si vatem studeat carpere Zoilus
Dignū supplicium ferat.

'Eiusdem VVhitintoni distichon.
Expecto a doctis tutamina iusta laborum.
Inuidulis odium, præmia digna deo.'

This title, wholly in Roman letter, and without any compartment, is on signature A j. At the back thereof, "Rob. VVhitintonus Lichfeldiensis grammatices magister, in florentissima Oxoniensi academia laureatus Lectoribus salutem dicit." The epistle itself is in a small black letter, as indeed is the greater part of the book, especially the former part. It seems (says Herbert) as if he had not a Roman type small enough for his purpose.'

I subjoin a few specimens of the Synonymes; miscellaneously taken.

To arraye or	*To backbyte*	*The goute*
to dyght	Detraho	Arthesis
Orno	Detracto	Arthetica passio
Vestio	Obtrecto	Morbus articularis
Amicio	Maledico	Chiragra
Induo	Carpo	Podagra
Como	&c. &c. &c.	
Colo		
		To be wode
An alyen or	*To playe the*	Seuio
outlandysshe	*brothell*	Furio
Alienigena	Scortari	Insanio
Peregrinus	Prostitui	Excandesco
Aduena	Fornicari	Bacchor
Alienus	Merere	
Exterus	Stuprari	*Wodnesse or*
Externus	Adulterari	*Madnesse*
Barbarus	Cohire	Insania
Extraneus	Concumbere	Sevitiæ
	Rem habere	Furor
	&c. &c.	&c. &c.

This edition concludes on the reverse of sign. E iiij. No device is subjoined to the colophon. Mr. Heber possesses three copies of this curious work.

256. Roberti Whitintoni lichfeldiensis protouatis Anglie in florentissimo Oxoniensi academia laureati Opusculū de concinnitate grāmatices et cōstructione recognitū *anno dñi xix supra sesquimillesimum.* [1519]. Quarto.

Ames, p. 94, notices an edition of 1518; but I question, from the elegant manner in which the present one is printed, whether his account be not erroneous, and this the first edition. The above title, which was wanting in Herbert's copy, is over the device of the Sagittarius, N°. vii. On the recto of sign. A. ii. is a dedicatory epistle 'Celeberrimo viro summaque observatione colendo magistro Stanbrigo artiū magistro dignissimo whitintonus salutem.' 'This dedication (says Herbert) and the book itself is much the same with what he afterwards published under the title of 'Syntaxis,' which see in 1527. This is wholly in black letter, and contains twenty-four leaves, without title or device. At the end of the work, instead of the sentences from Seneca and Cicero, as in the Syntaxis, this has the following dialogue between the author and his book.

'Autor ad libellum.
'Chare libelle mane: ternā tricterida flaccus
Expectare iubet: chare libelle mane.

'Libellus ad autorem.
'Nono quid si elephas parit anno, unoque leena
Mercedem retinēs si peragatur opus.

'Autor.
'Zoilus at acuens dentem in te sepe caninam
Arreptus furijs millia tela parat.

'Libellus.
'Ledat si indignos mouet (aiūt) forte anagiron
At mulsa inuidia: zoilus equus erit.

'Autor.
'Chare libelle vale: portus habituree secundos
Nauigio angusto ditia dona vehis.

'Libellus.
'Viue valeque parens: super astris sit tua merces
Funera postqz ΘΕΟΙς ΦΙΛΟΣ ΑΘΑΝΑΤΟ.'

This [fac-simile of the original] is the first Greek (continues Herbert) I have met with of this printer's, and was evidently cut in wood.

The colophon: "*Explicit Roberti whitintoni editio de cōcinnitate grāmatices et constructione: impressa Londoñ per wynandū de worde in eo vico q̄ dicitur vulgariter (flete strete) cōmorātē: sub Solis intersignio. Anno dñi.* M.ccccc.xix. *Jdibus Junij.*"

A beautiful copy of this curious volume is in the library of Mr. Heber. Another edition of the work, of the date of 1521, is slightly noticed by Ames, p. 95; and in a similar manner by Herbert, p. 162.

257. Opusculū Roberti Whittintoni in florētissima Oxoniensi Achademia Laureati. *Impress. Londini per me Wyndandi de Worde anno post virgineū partū* M.ccccc.xix. *decimo vero Kalēdas Maij.* [1519]. Quarto.

This is the general title (over a wood-cut of the royal arms, supported by angels) of a small volume of interesting specimens of the scholastic attainments of Whitinton; containing, 1: a Latin panegyrical poem in hexameter and pentameter verses to Henry VIII, beginning thus;

Aurea Saturni redeunt nunc sæcula fausta
Henrici octavi tempore pacifici.
Octavum numerum quis non miretur et optet?
Fatatum henrico munere celigenum.
Jusserat octavo numero fabricator Olympi
Volvere fatidicis mistica multa deis.
Orbibus octenis complexa harmonia cœli
Octeno motu complexa cuncta vigent.

2: A similar poem to Cardinal Wolsey. 3: A poem to the same Cardinal, in hexameter verse, 'on the difficulty ofa just administration of the laws,' follows with an Appendix (rev. of sign. B iii), and a short set of hexameter and pentameter verses. 4: A prose dissertation, addressed to the same, in praise of the four Cardinal Virtues. 5: Some hexameter and pentameter verses to Charles Brandon, Duke of Suffolk. 6: An elegant set of verses to Sir Thomas More, written in an unusual metre for those days, beginning thus:

Sin quid musa paras? carmine stridulo
Silvarum latebris assolita asperis
Morum tune canas? non minus agnitum
Re quam nomine splendidum
Ut quem Bistoniis hic Rhodopæius
Incultor fidibus, quem tulit aut Chios
Vates Meonia personitet chely:
Lesbous quoque barbito. &c.

It continues for ten stanzas longer; none of which have found their way into any collection of More's works.

The poem concludes with the following punning 'hexastichon:'

Morum te vocitant quam agendo nil tibi præceps
At cum matura cuncta agis ipse mora
Disceret ut mores orbem peregravit ulisses
At Mori Eutopia plus docet ipsa domi.
Pyramus et Tysbe in morū conversi ob amorem
Curtureo morus nomen amore capit.

7: Verses to the poet 'Skelton of Louvain.' These hexameter and pentameter verses are, many of them, exceedingly beautiful; but the question is, how Skelton came to be designated as 'of Louvain'? It is clear, from the bottom of the 4th page of this poem, that Skelton of Oxford was alluded to. The fifth page of the poem is full of extravagant compliments, but elegantly expressed: for instance; Skelton's poetry

Pulchrior est multo puniceisque rosis:
Undâ limpidior: parioque politior albo:
Splendidior vitro: candidiorque nive:
Mitior Alcinois pomis: fragrantior ipso
Thureque panthæo: gratior et violis.

Whitinton concludes thus:

Sat cecinisse tuum sit mi Skelton tibi laudi
Hæc Whittintonum: culte poeta vale.

Skelton is afterwards called

Anglorum vatum gloria.

Another short set of similar verses on the same concludes the volume. *Explicīt Roberti Whitintoni Oxonie Protoūatis Epigrammata: una cū quibusdā Panegyricis Impressa Lōdini,* &c. as before, On the reverse his large tripartite device N°. vi. It ends on the

reverse of the 4th leaf after sign. C iiii. This volume, which is very elegantly printed, is superficially noticed by Herbert; p. 158. Consult Hearne's preface to Camdeni Annales, p. LV. A beautiful copy of it is in Mr. Heber's collection.

258. ROBERTI WHITINTONI Lauricomi Lichfeldiensis DE SYLLIBARŪ QUANTITATIBUS Opusculū recognitū *Anno dñi xix.* [1519] *supra sesquimillesimum.* Quarto.

A glance at N°. VII. of the foregoing devices, will supply Herbert's elaborate description of this title-page: the above words being printed over it. Under the device begins a table of the contents, which is concluded on the following page. To this is annexed 'Whitintoni editio cū interpretamento Francisci nigri' &c. as in 1513. Colophon: '*Explicit Whitintoni Laureati Editio nuperrime recognita diligenterq; nostre salutis anno* M.CCCCC.XIX. *impressa Lōdini per winādū de worde. kal' Nouē.*' Then his tripartite device, with the half-moon, N°. V.

This is the first edition of the work under description, and is printed uniformly throughout in a large handsome Gothic letter. Mr. Heber possesses a beautiful copy of it.

259. EJUSDEM: Idem Opus. *Impress.* &c. M.CCCCC.XXI. Quarto.

Herbert, p. 162, copies only the barren notice of Ames, p. 95; which renders it doubtful under what class of Whitinton's grammatical treatises the present should be arranged.

260. EJUSDEM: Idem Opus. *Lōdini in ædibus VVinandi de VVorden vicesimo quarto supra sesquimillesimum nostræ salutis anno* [1524] Quarto

The following is Herbert's copious and correct account of the contents of this volume: 'Roberti Whitintoni L. Secunda grammaticæ pars de syllabarū quantitate, accētu & varijs metrorū generibus

nuperime recēsita, limatius polita adiectis cōplusculis, & nōnullis Calcographorum elimatis erratis.' Thus far is in Roman letter, with its concomitant improvements; to which is added, in a smaller type, and black letter, the whole contents; ' De syllaba, & eius quātitate. De prima. media. & vltima syllabis cognoscēdis, cū cōmento & interpretamēto interlineari. De accentu s'm Diomedē grāmaticū. De accentu apud recentiores magis obseruato. De impedimētis accētus. De accētu grecarū dictionū in ia, & abusione multorū. Nebrissensis de accētu grecarū & hebraicarū dictionū cōtra Alexandrū. De arte punctuandi. De cōmate. colo. periodo. & parenthesi. De metro et eius accidentibus. De pedibus metrorū simplicibus. duplicibus & heteroplicibus. De censura. ordine mensura. De positione. figura. & appellatione metri. De carmine. heroico hexametro. De varia eiusdē positione. De vitio carminis heroici. De decoro carminis heroici. De elegiaco pentametro. De vitijs et decoro eiusdem. De licentia poetica. De licentia innouandarū syllabarū. dictionū et orationū. De cōmutatione vocabulorū per omnes partes. De oīgnē metrorū quo vsus est Horatius lyricus. De noībus metrorū et eorū inuētoribus. De hymnis quibus vtit' ecclesia & eorū cōpositione & scansione. De comedia & tragedia. De poetis comicis. De comedie & tragedie differētia. De metris quibus comici et tragici scripserunt. De modulatione comediarū Terentij." This circumstantial title is inclosed in a compartment formed of four pieces, the head and tail-pieces having Caxton's cypher in the middle; with which he usually incloses his new picturesque device. This is the same book as was published in 1513, having only ' Roberti Whyttyntoni lychfeldiensis editio,' for its title; and this table is the same as began on that title-page, and filled the back thereof. The first part of this book, treating of the two first articles only, contains M 6, fours and sixes; the latter part A 4, B 6, C 6. The text of the whole in Roman letter, the comment in black letter, both the same size as in the title-page.' Colophon, as above.

Mr. Heber is in possession of a copy of this edition.

261. EJUSDEM: Idem Opus. *Londini in aedibus Winādi de Worde vicesimo octauo supra sesquimillesimum nostrae salutis anno* [1528.] Quarto.

This edition, like the preceding, ends on the reverse of sign. C vj; and appears to be an exact reimpression of it; except that the types are occasionally altered. It is very superficially noticed by Herbert, after Ames, p. 98.

262. EJUSDEM: Idem Opus
263. EJUSDEM: Idem Opus } *Without Date.* Quarto.

These editions, which appear to have escaped Herbert, are printed with the work of Franciscus Niger 'De Accentu,' [see page 173, N°. 244]. As the copies of them, in Mr. Heber's possession, are defective at the end of the *latter* treatise, I can here only remark that, in the former treatise 'De Syllab. Quant.' the conclusion of one of them is in large roman capitals; and of another, in small roman type: both on sign. M vj. rev.

264. VULGARIA ROBERTI WHITINTONI Lichfeldiensis Laureati et de institutione grāmaticulorū opusculū libello suo de cōcinnitate grāmatices accommodatū et in quattuor partes digestum. *Londini in edibus Winandi de Worde vicesimo supra sesquimillesimū nostre salutis anno.* [1520]. Quarto.

This is the earliest edition (unknown to Ames and Herbert) which I have met with of the present work. It concludes, with the above colophon, on the recto of the fourth leaf after signature H iiij, in eights. A copy of it is in the choice library of Mr. Roger Wilbraham.

265. Ejusdem: IdemOpus. *Impressum*, &c M.CCCCC.XXI. Quarto.

This edition is briefly noticed by Ames, at p. 95. The ensuing one is rather amply described by Herbert.

266. Ejusdem: Idem Opus. *Londini in edibus Winandi de Worde xxiiij. supra sesquimillesimum nostre salutis anno* [1524]. Quarto.

The title of this edition, in respect to the nature of the work, being exactly the same as that of the preceding one, it remains only to subjoin the following description of the latter part of it by Herbert, p. 166.

Eiusdem distichon.

'Quid frustra Inachidos quæris vestigia lustris?
Non quæsita, viden? se ne reperta tulit?

'HVMILIABIT CALVMNIAtorem.' This title, inclosed like the foregoing article, is also in Roman letter; as likewise 'Epistola ad lectorem,' which begins on the back of the title-page; the rest of the book in black letter wholly. 'Prima pars de concordantiolis —Secunda pars de constructione noīm—Tertia pars de cōstructione verborū—Quarta pars de constructione impersonalium verborum.' At the end 'TELOS.' Then an index, siue epilogus, for each part referring to the folio, of which it contains xliiij, besides the title and index; fol. j. being at the back of the second leaf; 48 leaves in the whole. The colophon, as above. At the back of the last leaf his picturesque device enlarged with head, tail, and side pieces; Caxton's cypher in the top and bottom. I have an edition of this book printed by P. Treveris without date; a direct copy.'

Thus far Herbert. There are numerous editions, or reimpressions, of the grammatical works of Whitinton, printed by Treveris. The reader will consult one of the editions of 'De Heteroclitis Nominibus;' post. A copy of this present edition is in Mr. Heber's collection.

267. EJUSDEM : Idem Opus. *Impressum*, &c. M.CCCCC. XXV. Quarto.

Ames, p. 97, has given this title (which has already been submitted to the reader) in detail ; and adds that the volume contains ‘ forty-four leaves and an index.’ This has been omitted by Herbert, p. 168.

268. EJUSDEM : Idem Opus. *Londini in edibus Winandi de Worde xxvij. supra sesquimillesimum nostre salutis anno* [1527]. Quarto.

It would seem that Herbert, p. 174, had never examined a copy of this edition ; as he only transcribes the slight notification of it by Ames, p. 98. From Mr. Heber's copy of it, now before me, I observe that it concludes on the recto of sign. H. vij—at the termination of the index, printed in double columns—and that it has the printer's device N°. VIII, with an ornamental border, as usual, on the reverse.

269. EJUSDEM : Idem Opus. *Londini in edibus Winandi de Worde xxxiij. supra sesquimillesimum nostre salutis anno.* [1533]. Quarto.

Herbert, p. 188, rightly observes that in the title page—and thereby differing from the preceding editions—the word ‘ Laureati’ is omitted ; and instead of ‘ Humiliabit Calumniatorem,’ it is printed ‘ Cum priuilegio.’ In other respects it is a faithful reprint of the preceding edition, and concludes on the recto of M 4, containing four leaves to every signature. The ornamental device, as before, is at the back of the last leaf.

We will now peruse a short specimen of this once popular, and extremely useful, grammatical publication. And first let us see how wisely our grammarian concludes his introductory epistle to the reader.

Quantus in pueris educandis est eorum error, luce clarius perspicitur. Multiplici enim lectione et sese et discipulos delassant: per longas et cœcas imitationis ambages (tanquam

Herculani nodi involucra) misellos deducunt discipulos. Umbraticum latini sermonis usum, per immensos labores hinc inde vagantes: vulgo quæritare cogunt Grammatices artem parvi curantes. dummodo late qui splendeat unus, et alter assuitur pannus. At quorsum isthæc? ni ut indoctulis et credilis parentibus persuadeant, fucatam puerorum eruditionem. De iis probe cecinit Satyricus ad populum Phaleras. Quod si eorum discipulos de ipsis grammaticæ rudimentis examines, vel anginam patiuntur, vel hallucinantis in morem suam balbutiunt ignorantiam. Postremo (ut paucis absolvam) vos adhortor, candidi lectores, ut, maiorum more (probatissimorum quidem) præceptiunculis grammaticulos imbuatis. Neque dubium, quin ad fertiliorem frugem quam sola imitatione cæcucienti facillime sint emersuri,' &c.

Here follows a specimen of the work: fol. ii.

Prima pars de concordantiolis

The relatyue of ſubſtaunce ſhall accorde with his antecedent, in gendre, nombre, and perſone, as apereth here folowynge by rule etc.

Antea cedenti debet quadrare relatum
Subſtantis genere ſic perſona numeroque

Example

That teacher ſetteth the carte before the horſe that preferreth imitacyon before preceptes

Prepoſterus eſt ille preceptor, qui imitationem preceptis anteponit.

Precepte

The relatyue of accydence ſhall accorde with the ſubſtantyue that cometh after hym, in caſe, gendre, and nombre, as apereth hereafter.

Cum ſubſtantiuo iungi comitante relatum
Vult contingentis genere et caſu numeroque

Example.

Chyldren brought up onely by imitacyon wādre blondrynge as a blynde man without his ſtaffe or guyde

Pueris ſola imitatione educati errant tenebroſi, qualis cecus ſine baculo aut duce

Tendre wyttes with ſuche derke ambage be made as dull as a betell

Ingeniola his cecis ambagibus redduntur obtuſa, qualis eſt piſtillus

A ſcholer by ſuche tryflyng hath as moche loſſe in one daye, as he getteth profyte in foure dayes

Tyrūculus his nugis die iacturā facit, quotuplū fructū quatriduo vix queritat

His eyen be clere as cryſtall, yet he ſeeth nothynge

Oculi eius ſunt lucidi, qualis criſtallus, ceci tamen

His lyppes be as wanne as leade

Labella ſunt liuida, quale eſt plumbum.

The foregoing account is taken from a copy in Mr. Heber's poſſeſſion.

270. Grammatices Primæ Partis Liber primus Roberti V. V. L. L. nuperrime recognitus. De nominum generibus, &c. *Ex typis VVinandi VVordensis vigesimo primo verbi incarnati supra sesquimillesimum anno. Calēdis Februarijs* [1521.] Quarto.

The title of this edition, which is earlier than any noticed by Herbert, is wholly in the roman letter, within the usual wood-cut border, and W. C. enclosed in small capitals within the same: it is followed by some complimentary verses to Henry the viii. The volume contains only fourteen leaves.

271. Ejusdem: Idem Opus. *Londini in edibus winandi de worde. Anno dñi.* m.ccccc.xxij. Quarto.

The following is from Herbert, p. 164. 'Opusculum Roberti Whitintoni Lichfeldiensis Oxonie laureati affabre recognitum—De nominum generibvs—De verborum preteritis et supinis—De formatione preteritorum et supinorum. verborum passiuorum. deponentium. et communium—De verbis defectiuis—De verbis que in prima persona sunt confusa—De ijs que confusum habent preteritum—De verbis syncopam admittentibus—De crementis verborū & medie syllabe quātitate in omnibus verbis.' This title over his tripartite device, with the half moon. Contains sixteen leaves. Colophon (as above). Wholly in black letter.

272. Ejusdem: Idem Opus. *Ex typis VVinandi de VVorde vicesimo quinto verbi incarnati supra sesquimillesimum anno. Octauo Kal. Maii.* [1525]. Quarto.

The complimentary strains to Henry viii. on the reverse of the title-page, are as follow:

Cæsarei specimen Lauri, decor vne triumphi
Phœbea vt lampas: septrigerumque nitor.
Ecce tuus vates dat opus tibi iure sacrandum
Sub duce te Laurus militet vsque cliens.
Nec criticos metuet Momos: nec Rhinocerontes
Celsis dum titulis sit redimita tuis

Beneath, is Whitinton's address to the reader; at the close of which he alludes to the typographical errors of former editions, and regrets that his necessary 'aulica negotia' should prevent him from attending to the correction of the press. It is dated the xiith of May, 1525, 'ex officina winandi.' This edition, which seems to have escaped Herbert, contains fourteen leaves; including the last, which has the ornamental device N°. VIII. surrounded with elaborate borders, one on each side of it. A fair copy of it is in Mr. Heber's library.

273. EJUSDEM: Idem Opus. *Ex typis VVinandi de VVorde vicesimo sexto verbi incarnati supra sesquimillesimum, anno tertio Kalendas Septembris* [1526]. Quarto.

I do not observe that Herbert has noticed this edition. It is a reprint of the preceding; containing the same address to the reader, with the same date. Fourteen leaves. The roman type, interspersed with the Gothic, is very barbarously printed. A copy is in Mr. Heber's collection.

274. EJUSDEM: Idem Opus. *Ex typis VVinandi VVordēsis vigesimo octauo verbi incarnati supra sesquimillesimum anno* [1528], *Pridie Kalendas Julias.* Quarto.

The following is from Herbert, p. 177:

Grammatices Primæ partis Liber primus Roberti Whitintoni. Li. L. nuperime recognitus. De nominum generibus.

'Ad florētissimū inuictissimūq; principē Henricvm octauum Regem Anglie & Frāciæ, &c. Roberti Whitintoni supplicatio.

Sanguine troiugenum claro de stemmate princeps
Henrice, angelici gloria prima soli.
Ecce tuā infestat pupem fera dira Britānā,
Gramaticen vatis dilaceratq; tui.
Consule diue pie studio, rex magne labori.
Edgarus vt fias, ora retunde lyci.
'Hvmiliabit Calvmniatorem.'

This title wholly in roman letter, is inclosed with ornamental pieces. At the back of the title-page is a dedication to the king, in an hexastichon, in roman letter. An address to his readers, in a small black letter; after which is another hexastichon 'in Zoilum,' in Roman letter. It contains fourteen leaves; the text in Roman, the comment in black letter. Colophon, as above. On the last leaf is his least device, inclosed like the title.'

275. EJUSDEM: Idem Opus. *Ex typis VVinandi VVordensis, vigesimo nono verbi incarnati supra sesquimillesimum anno. Pridie Kalendas Junias.* [1529.] Quarto.

It is unnecessary to insert the verses printed by Herbert, p. 179, as they are only a copy of those before given at N°. 272, ante. This edition, of which a copy is in the library of Mr. Heber, contains fourteen leaves; the large ornamental device forming the last.

276. EJUSDEM: Idem Opus. *Ex typis VVinandi di VVordensis, trigesimo tertio verbi incarnati supra sesquimillesimam anno, die vero mensis Augusti vj.* [1533] Quarto.

The following is from Herbert, p. 186: 'Roberti Whitintoni Lichfeldiensis, poætæ laureati æditio recentior, primæ partis grammatices liber secundus, de nominum generibus.' His supplication to Henry VIII. the same as to the former editions; but now is added 'Cum privilegio.' His dedication, &c. on A ij. Contains D 4, or sixteen leaves. The comment only in black letter. The colophon, as before. His picturesque device enlarged on the last leaf.'

277. EJUSDEM: Idem Opus. *Impressum Londoñ ad signū Solis aurei cōmorantē. (Without date.)* Quarto.

I am not able to add any thing to Herbert's account of this edi-

tion, which he has placed among the books printed by Wynkyn de Worde without date, p. 225.

'Whitintoni editio secunda. Opusculum affabre recognitum et ad vnguem elimatum. De noīm generibus,' &c. as in 1522. Underneath is his device with the half moon. The whole in black letter; contains sixteen leaves. At the end, 'Finit Opusculū Affabre. *Impressum*, as above.

278. De Heteroclytis Nominibus. *Impressa Londini per wynādū de worde Solis sub intersignio: eo in vico quē dicunt (fletestrete) commorantē Anno dn̄i.* M.CCCCC.XIX. *Septimo idus Julij.* Quarto.

Immediately under the above first three words, in the title-page, we have: 'Editio Roberti Whitintoni lichfeldiēsis ptouatis Anglie in florētissima Oxoniensi achademia laureati: de heteroclytis nominibus et gradibus cōparationis.

Tetrastichon eiusdē ad lectorem.

Protheos vt possis varios dinoscere vultus
Tyresie sexus amblguosque senis.
Salmacidos ne vndis coeant heteroclyta mixta
Hoc whittintoni voluito lector opus.

Distichon eiusdem in Zoilum.

Cornua rhinoceros, dentē ni Zoile ponas
Sanguinolenta feret tela hecatebeletes.

This edition, which was unknown to Herbert, appears to be the first impression of the work. It is wholly in Latin, and printed throughout in the Gothic type; containing ten leaves. On the reverse of the last, B. iiij, we have the colophon: '*Explicit whitintoni Oxoñ. laureati de heteroclitis nominibus et cōparationis gradibus editio. Impressa*, &c. as above. His small tripartite device, N°. v, is beneath the colophon. A fair copy of this edition is in Mr. Heber's library, and another is in that of Mr. R. Wilbraham. The former seems to have lost the wood-cut beneath.

279. EJUSDEM: Idem Opus. *Londini apud winandū de worde sub solis intersignio ī vico (fletestrete) appellato Anno* M.CCCCC.XXI. Quarto.

The full title of this edition (which had escaped Herbert when he printed his first volume, but which is noticed by him in a marginal memorandum) is similar to that of the preceding edition. Beneath, is the following wood-cut:

The colophon is as above given. It contains ten leaves. A copy is in the library of Mr. Heber.

280. EJUSDEM: Idem Opus. *Londini in ædibus VVinandi de VVorde, sub solis intersignio. Anno dñi.* M.CCCCC.XXIIJ. *Idibus Februarijs.* Quarto.

There is no occasion to repeat the verses printed by Herbert, as they are an exact re-impression of those of the edition of 1519. The following is subjoined from him 'De heteroclitis Nominibus Grammaticæ VVhitintonianæ Liber tertius de nominum heteroclitis.'

'This title is in a compartment composed of four pieces, two of which were afterwards used by Pet. Treveris to an edition of this book, without date. The title and text of this book are in Roman letter.* With it are introduced also these new types, æ, e [with a

* Herbert adds, 'the first I have observed printed by him;' but he retracted this observation: vide p. 90, N°. 117, ante.

comma under], ct, and the comma. I do not find here the semicolon, except in q; the contraction for que. The colon had been used with the black letter some time before. Contains eight leaves. Has running titles, but no catch-words. Colophon, as above.' Herbert's copy of this edition is in Mr. Heber's possession.

281. EJUSDEM: Idem Opus. *Impress.* &c. M.CCCCC. XXIIIJ. Quarto.

The following, which is copied by Herbert, is taken from Ames, p. 96; 'De heteroclitis Nominibus. Grammaticæ Whitintonianæ liber tertius de nominum heteroclitis —— 19 Decemb. Eight leaves.'

282. EJUSDEM: Idem Opus. *Londini, apud prælum humanissimi viri VVinquin de VVorde sub solari indicio nuper ad purum restituit Idem Valesius, a natu virgineo* M.D.XXVI. *ad idus Julij.*

The colophon is preceded by this metrical address of Valesius 'In Zoilos:'

Desine laudatam Vatis lacerare poesim.
Cui minus es, modica q̄ stimulatus ape
Antiquas renouat, cōmuni stēmate lauros,
Cornua seu tibi sunt fronte gerenda duo.
Hic placet: hic nullo periturus noīe, ceruos
Ignipedes longis postq; diebus erit.

This edition, which is slightly described by Herbert, after Ames, p. 97, contains ten leaves; and is printed, like the three preceding ones, in Roman and Gothic types. A very neat copy of it is in Mr. Heber's library.

283. EJUSDEM: Idem Opus. *Londini apud prælum,* &c. [exactly like the preceding] M.D.XXVII. Quarto.

See Ames, p. 98; from whom Herbert has literally copied his account.

284. Ejusdem: Idem Opus. *Impress.* &c. 20 *Maii.* M.D. XXIX. Quarto.

This edition is slightly described by Ames, p. 99; and appears to be exactly similar to the impression of 1523; see N°. 280, ante.

285. Ejusdem Idem Opus. *Anno ab incarnatione domini* M.D.XXXIII. Cum priuilegio. Quarto.

The whole of what follows is from Herbert, p. 186: 'De Heteroclitis Nominibus, Whittintoni æditio recentior, et limatior, cum vocabulorū interpretatione.' The rest as in 1523; to which is here added on the title page, 'Anno ab incarnatione domini M.D.XXXIII. Cum priuilegio. On the back of the title page are the following Latin verses, [which are printed in Ames, p. 102,] complaining of Peter Treveris printing his grammars in a bad manner and spoiling them; but now, by the industry of Wynken de Worde, restored to their full beauty. Thus:

'VVhittintonus ad lectorem.
Quod toties laceros vultus mi candide lector
Grāmatices nostræ saucia membra vides,
Id ter per peruersi fæcit versutia Petri
Treuers, inuiso cum paraphraste suo,
Anguicomæ catulos dicas hos esse megæræ
Dum mea peruertunt versat et ipsa facem,
Versutulas mentes furijs et pectora versat
Tisiphone, ijs rabiem Cerberamq; mouet
Mens agitatur inops mola ceu versatilis vsq
Et mouet vt vertant ter male versa mea
Faucibus at tandem monstrorū erepta ferinis
Grammatica in gremium se dedit ipsa meum
Pieridum manibus medicata, et Apollinis arte
Iam redit incolumis, grata, venusta satis
Quæ nostra est pietas in pubem iure Britannam
Grammaticæ nostræ lector amice fame,
VVinandi nostri prælo, quæ excusa probati
Et nostra lima tersa recente sunt
Ac ter peruersi Treuers per adultera præla
Causa explode tuo lector amice lare.'

'I hope (continues Herbert) to be excused giving these verses exactly as printed, with their rust and defects, that being my professed design throughout the whole of this work. Sometimes indeed I have passed by (as an error more likely to be committed, and therefore more excusable) the turning a letter the wrong way, as I have done twice in these verses, that the reader might not be embarrassed too much.

'I have an edition of this book printed by P. Treveris, without date, which appears to have been copied, without any material difference, from W. de Worde's edition of 1523. Only in three or four places he has put the head-titles into the margin; but by that means he has been enabled to print his edition on the same number of leaves, in a larger type. So that although I have not met with the account of any other edition, yet surely there must have been one, to occasion such invective language. However W. de Worde has not supported his character, by suffering these verses especially to come forth in so incorrect a manner, whereby he must have given Treveris cause to triumph over both him and the author.

'This edition is enlarged from 8 to 20 leaves, since the year 1523. The text in roman, the comment in black letter. 'Cum priuilegio.' The author seems to hint at this in his verse 'Faucibus at tandem monstrorum erepta ferinis.' By the colophon we learn that it was not merely in ædibus, but '*Impressum per me VVinandum de VVorde, Anno ab incarnatione domini* M.D.XXXIII,' no month or day. On the last leaf is his picturesque device enlarged.'

286. EJUSDEM: Idem Opus. *Londini impressa per wynandum de worde in vico anglice nūcupato (the flete strete) ad signū solis commorantem explicit.* [*Sine anni nota.*] Quarto.

Herbert, in one of his memorandum books, has given a more particular account of this edition than what appears at p. 225, of his work. The verses in the title page are the same as those in the edition of 1519. It contains ten leaves; A six, and B four. Colo-

phon: *Editio whittintoni lichfeldiensis de heteroclitis nomnibus et gradibus comparationis Londini,* &c as above.

287. Constructiones [Roberti Whitintoni]. mdxxiv. Quarto.

Herbert has classed this book among the grammatical treatises printed by Wynkyn de Worde in the year 1524; but he considers it to be the same work as *De Concin. Gram.* (vide p. 185) or the 'Syntaxis,' 'which is an improvement thereof,' p. 167.

288. Verborū Præterita et Supina *Londini in ædibus Winādi de Worde. xxiiii. supra sesquimillesimū nostræ redēptiōis anno. Ad cal. Septemb.* [1524]. Quarto.

The first edition of this work, according to Whitinton's address to the reader in one of the subsequent ones, would appear to have been published about the year 152$\frac{9}{1}$. The present 'Grammaticæ prima pars Roberti Whitintoni L. L. nuperrime recensita. Liber quintus. De verborum præteritis et supinis cū cōmento nec non interlineari dictionum interpretatione'—is mentioned by Ames, p. 96; and from him copied by Herbert, p. 167.

289. Ejusdem: Idem Opus. *Lōdoni in ædib. Winādi de Worde xxv supra sesquimillesimum nostræ redemptionis anno* [1525]. Quarto.

This edition, which was unknown to Ames and Herbert, ends on the reverse of sign. D vi. A copy of it is in the library of Mr. Heber. Like all the editions of this work, it is printed in the Roman and Gothic type; and has the verses which are extracted in the description of the ensuing edition of 1526.

290. Ejusdem: Idem Opus. *Lōdini in ædibus Winādi de Worde xxvj supra sesquimillesimū nostre redēptionis. Ad idus septēbres.** [1526]. Quarto.

The following is from Herbert; with the exception of the first four verses, which are only a repetition of what has been before extracted by me.

'*Eiusdem Rob. VVhitintoni Tetrastichon.*
Auctius exit opus. facit hoc mihi Zoilus acer
Arbiter. is credit nil sine teste mihi.
Imprudens peragit quod nolit. namq; nocendo
Prosit. quod capio conciliatq; mihi.
'Hvmiliabit cal vmniatorem.
'*Ioannes Belloymayus Valesius Lectori. S.*
Quid me serus amor vatū? q'd carmīa terrēt?
Sanare hæc potui metrici dāna manu.
In te palladios adduximus æthere vates
Munera sint rebus lector amice tuis.'

This title is inclosed in pieces, with Caxton's cypher in the middle of the head and tail pieces. At the back of the title-page, 'Rob. Whitintonus L. L. Candidis Lectoribus Sal.' which he concludes with 'Vale ex VVinandi officina. ix. calendas Ianuarias. Anno nostre redemptionis supra sesquichiliadem xx.' This epistle with the title-page wholly in roman letter. The text in roman, the comment in black letter. Contains D 6, fours and sixes alternately. Colophon as above.

291. Ejusdem: Idem Opus *Lōdini in ædibus Winādi de Worde. xxix. supra sesquimillesimū nostræ redēptiōis anno* [1529]. *Ad Cal. Septemb.* Quarto.

A copy of this edition, which is briefly described by Herbert, and which is only a reprint of the preceding ones, is in Mr. Heber's possession. It ends on the reverse of sign. D vj. Twenty leaves.

* Herbert says, I. Radcliffe had a copy of this edition with 'Tertio Kalendis Septembris' subscribed, p. 172

292. EJUSDEM: Idem Opus. *In ædibus* &c. MDXXXIII. Quarto.

The same as the preceding editions: but the verses of Bellomay are here omitted, and 'Cum priuilegio' added. It contains E 4, quartos. No device. See Herbert, p. 188. In all these editions of the present work, the Latin rules are printed in the Roman type, and the English verbs, as well as the annotations, in the small Gothic or black letter.

293. SINTAXIS* *Londonij, in ædibus VVinandi VVordensis Christi ab incarnatiōe, anno xxiiij. supra sesquimillesimū. Idibus Nouē.* [1524]. Quarto.

It would appear from the amplification to the title, which is subjoined to the ensuing edition of 1527, that the first edition was printed in the year 1522. The present one has the same verses as those inserted by Herbert, in the subsequent one. The colophon, as above given, ends on the reverse of the 33d leaf. The signatures run in fours and sixes. This edition does not appear to have been inspected by Herbert. It is in the collection of Mr. Heber.

294. IDEM. *Londini, in ædibus VVinādi VVordensis Christi ab incarnatione, anno xxvij. supra sesquimillesimum, pridie No. Marti* [1527]. Quarto.

The following is from Herbert, p. 174.

'Syntaxis. ROBERTI VVHITINTONI Lichfeldiensis in florentissima Oxoniensi achademia laureati opusculum, de Syntaxi, siue constructione recensitū .xxij. supra sesquimillesimum nr'e salutis anno Idi Februa.

'*Ro. VV. L. in suū zoilū Hexastichon.*
Q'd sum policitus cōsulto q'd Lyce grūnis?
Denuo ad incude si reuocetur opus.
Hoc fecit Cicero: vates hoc bilbilianus.

* Erroneously so printed by W. de Worde, for 'SYNTAXIS.'

Hoc Augustinus diuus, hic, atq; alij.
Q'n viri illustres fecere hoc ad sibi laudem
Qua fronte id vitio das sicophanta mihi ?

' *Idem in eundem distichon.*
Quã leta segete hic renouatus noster agellus
Pupulat, vt videas ruperis ipse Lyce.
' Hvmiliabit calumniatorem.'

' This title, in roman letter, is inclosed with four pieces, like several other grammatical books about this time. At the back of the title-page, ' Rob. VVhitintonus L. Ioãni Stanbrigo olim preceptori salutem.' This epistle dedicatory is also in Roman letter; as also ' Stanbrigi in edendi formidine dehortantis hexastichon.

' Istud opus quanquam carpat nasutulus effrons
Cœptam perge viam : nec iacula extimeas
Arma parantur enim : tutus tam fortibus armis
Militeq; inuicto, quo lubet, ipse meas.
Quid refert (quũ docta cohors tua dicta probabit)
Latret si inuidulus, nil tibi obesse potest.'

[These verses are not given by Herbert: nor do they deserve a place here on account of their elegance.] ' There are some other verses in a small black letter, to get them in the same page. The text in roman letter, the comment in black. Contains G 4, fours and sixes alternately. Colophon: as above. His picturesque device on each side of the last leaf.

' I have another edition this year ' *Pridie Cal' Nouẽ.*'

' This is a revised edition of what was inserted in 1519, under the title of " Whitintonus de concinitate grammatices et constructione." The revision appears by this title to have been made, or finished, 13 Febr. 1522; and probably printed at the same time. The author seems to have made a revision before this, which we find printed by R. Pynson, 1521. But this appears to have received his finishing hand, as all the subsequent editions make mention of this revision on their title-pages.'

Mr. R. Wilbraham and Mr. Heber each possess a copy of this edition.

295. EJUSDEM : Idem Opus. *Idibus Nouembris anno* M.CCCCC.XXIX. Quarto.

Ames, p. 99, tells us that this edition is dedicated to Stanbridge, Whitinton's master. Herbert, p. 179, observes that it contains thirty-two leaves.

296. EJUSDEM : Idem Opus. *Londini in ædibus* &c. M.D.XXXIII. Quarto.

The following is from Herbert, p. 186:

Syntaxis. 'Roberti VVhitintoni, &c.' as in 1527, except that in that edition the words 'Idi Februa' are omitted; and in the last line of his hexastichon 'male sane' is put instead of 'sicophanta;' instead of 'eundem' to the distichon is put 'eodem:' instead of 'Pupulat' is 'Pullulat;' and instead of 'Humiliabit culvmniatorem' is 'Cum priuilegio:' for the first time I have observed it; but generally used this year to all his grammatical works in my possession. At the end 'Londini in ædibus, &c.' but no mention of the month or day.'

297. ROBERTI WHITTINTONI alma in vniuersitate Oxoniensi laureati DE OCTO PARTIBUS ORATIONIS opusculū de nouo recognitum. *Londini per Wynādum de worde eo in vico que vulgi (fletestrete) dicūt impresse: Solis sub intersignio. incarnati verbi Anno* MCCCCCXIX. *Octauo Idus Aprilis.* ℍ. ℂ. Quarto.

Under the above title we have

Auctoris distichon.

Grammatice fautrix reliquas dat adire sorores.
Pegasidum pulses hac sine sero fores.

Facūdissimi Remacli florenatis hexasticō.

Grammaticen quisquis magnā aspernaris auenam
Nec cupis e tanto grammine principium

Lege itidem parili reliquas postpone sorores.
Quas tibi Mnemosine sancta propago dedit
Prima trahit partus primordia diua loquendi
Ad sociasque huius ianua prima patet.

The wood cut as at p. 193 is beneath. On the recto of sign. C iiij, *Expliciunt Roberti Whittintoni octo partes fideliter: Londini*, &c. as above. The whole is in black letter; and in the Latin language. Thirteen leaves. Device, N°. VI. In the collections of Mr. Heber and Mr. R. Wilbraham.

298. EJUSDEM: Idem Opus. *Londini*, &c. MCCCCCXXV. Quarto.

Slightly mentioned by Ames, p. 97, and Herbert, p. 168. It has fourteen leaves. A copy is in Mr. Heber's possession.

299. EJUSDEM: Idem Opus. M.CCCCC.XXVII. Quarto.
300. EJUSDEM: Idem Opus. M.CCCCC.XXX. Quarto.

These editions are very slightly noticed by Ames and Herbert.

301. EJUSDEM: Idem Opus. *Londini in ædibus* &c. MD.XXX.III. Quarto.

The following from Herbert, p. 186:

'De octo partibus whitintoni.' In two lines great primer black, 'æditio nouissima.' This, and the remaining part of the title page, as the edition 1527, in Roman letter, to which is here added 'Cum priuilegio.' And, at the back of the title page '*Ad lectorem hexastichon.*

'Quod spersit Triuers odiosa incuria mendis
In mineris tersum suscipe lector opus
Si tibi vel nostræ sit gratia incuria limæ
VVinandi ve mei prœla operosa satis
Mendosa explodas fœdi exemplaria Petri
Triuers, pro meritis nostra polita fouens.'

It contains fourteen leaves, running titles and verses in Roman; the rest small black letter. Colophon as above; *Die vero mēsis Septembris* iij. Device, N°. VI.

The subjoined note * may well close these bibliographical labours respecting Whitinton.

302. Ascensius declynsons with the playne expositor. *Without date, place, or printer's name.* Quarto.

As we have been describing grammatical treatises, the present work is here inserted, contrary to the order observed by Herbert; as it appears, from the closest inspection I have been able to give it, to be the production of Wynkyn de Worde's, and not of Pynson's, press. The ensuing description is from Herbert, p. 301:

'This is only a head title, yet the book seems to have had no other, being on sign. A. The types are of two sizes: the text of English, and the exposition or notes in a remarkable type between the Roman and English, the size of small pica; the same as used to the Ortus vocabulorum, p. 254. It is from the similarity of these types, that I have placed this book here; for it has neither date, printer's name

* 'Robert Whitinton was born at Litchfield about the year 1480, and educated under Stanbridge, in the school at the gate of Magdalen College, Oxford. He afterwards became a member of the University; but of what Hall, or College, is not known. In 1501 he began to teach a grammar school, probably in London, as all his books were printed there. In 1513, having supplicated the congregation of regents at Oxford, that he might be laureated, he was accordingly, with a wreath of laurel, decorated in the arts of grammar and rhetoric; and was, at the same time, admitted to the reading of any of the logical books of Aristotle; that is, to the degree of Bachelor of Arts; which was, at that time, esteemed equal to the degree of Doctor of Grammar or Rhetoric. From this time he wrote himself *Protovates Angliæ*. When or where he died, is unknown. Whitinton was generally allowed to be an excellent classic, and one of the first grammarians of his time; but he was satirical and severe, particularly against Lylye and others of his cotemporaries.' Berkenhout; *Biographia Literaria*, p. 452.

His works, exclusively of these above enumerated, are thus entitled, according to the last quoted authority. 1. *De difficultate justitiæ servandæ in reipublicæ administratione.* MS. in verse: written to, and in praise of, Cardinal Wolsey. 2. *De quatuor virtutibus cardineis.* MS. To the same. These two are bound in one volume in the Bodleian library. 3. *Epistola ad Gul. Hormannum*, Lond. 1521, 4to. 4. *Responsiva contra Gul. Hormann.* carm. Lond. 1521, 4to. 5. *Officia Ciceronis*, Lat. and Eng. Lond. 1534, 1540, 12mo. 6. *Tullius de senectute*, Lat. and Eng. Lond. 1540. 7. *Erasmus de civilitate morum puerilium*, Lond. 1532; translated into English

or device. Indeed, by the epilogue at the end, it seems as if a grammar was annexed to it, at least occasionally; which might probably contain some of those necessary appendages. Immediately after the English title follows this Latin one, 'Declinationes ascensiane: metro exametro cōposite ab Ascensio: non a Sulpitio: vt nonnulli putant. sed quantam (preter metrū etiā tersissimum) hec duo opera differunt: aliorum sit iudicio.' Then follows a distich, and an hexastich, by the expositor; but who he was we are not informed: however, he seems to have performed his part very intelligibly, though he appears to be a foreigner. The v in this fount of letter is very remarkable, being sharp pointed at the bottom, yet closing at top somewhat like the old English. As this book (continues Herbert) is so very scarce that I have not met with any other copy of it, I shall insert the following paragraph.

'*Of the craft of Poynting.*

'Therbe fiue maner pontys, and diuisiōs most vside with cunnyng men: the which, if they be wel vsid, make the sentens very light, and esy to vnderstōd both to the reder, & the herer, & they be these: *virgil*, come, parēthesis, playnt poynt, and interrogatif. A *virgil* is a sclēder stryke: lenynge forwarde thiswyse, be tokynynge a lytyl, short rest without any perfetnes yet of sentens: as betwene the fiue poyntis a fore rehersid. A come is with tway titils thiswyse: betokynyng a lenger rest: and the sētens yet ether is vnperfet: or els, if it be perfet: ther cūmith more after, lōgyng to it: the which more comynly can not be perfect by itself without at the lest sūmat of it: that gothe a fore. A parenthesis is with tway crokyd virgils: as an olde mone, & a neu bely to bely: the whiche be set theton afore the begynynng, and thetother after the latyr ende of a clause: cōmyng within an other clause: that may be perfet: thof the clause, so comyng betwene: wer awey and therfore it is sowndyde comynly a note lower, than the vtter clause. yf the sētens cannot be perfet without the ynner clause, then stede of the first crokyde virgil a streght virgil wol do very wel: and stede of the later must nedis be a come. A playne point is with won tittll thiswyse. & it cūmeth after the ende of al the whole sētens betokinyng a lōge rest. An īterrogatif is with tway titils; the vpper rysyng this wyse? & it cūmeth after the ende of a whole reason: wheryn ther is sum question axside. the whiche ende of the reson, triyng as it were for an answare: risyth vpwarde. we haue made these rulis in englisshe: by cause they be as profitable, and necessary to be kepte in euery mother tūge, as ī latin. Sethyn we (as we wolde to god: euery precher wolde do) haue kepte owre rulis bothe in owre englisshe, and latyn: what nede we, sethyn owre own be sufficient vnogh: to put any other exemplis.'

It contains signat. D in sixes. At the end is an exhortation or directory, serving either as an epilogue to these declensions, or a

prologue to the grammar intended to follow; after which is a short address to the young learners to consider diligently the rules of pointing, with directions for correcting a few places therein, and which has been done here accordingly.' Thus far Herbert.

I subjoin the following, from the last two pages:

'He that *wolle* labour this little work, after the manner shewed in the beginning, shall be metely perfect in *the craft of pointing;* and get him great reason and understanding both of reading and construing: the which shall profit him not wonly herein, but also it shall help him greatly in all the grammar following; specially in the *throglectis*, and the genders; yea, and also in versifying: for we have shewed the endings, with the quantity of all latyr syllables (specially in the oblikis [obliques] of every declension) both of Latin and Greek nouns. The which knowledge of the terminations, with the length both of them, and of the creasing syllables afore them, with their orthography must needs be had to every man, that would be called cunning either in understanding, reading, or writing, Latin speech. And it can be got so perfectly by no grammar, as by this little work of Ascensius; the which Ascensius exceedeth, in pure compendiousness and subtle groundly understanding, all other grammarians as far as gold in value passeth silver: and, by side this, he hath made his grammar in metre, as diligently pured; whereby the length also of the first and the middle syllables may be surely known. And, for by cause that young grammarians should understand it by their own labour, without any teacher, we have construed it hitherto (as plainly as I [we] can) with samples according; purposing, by God's grace, to continue; and, after that we have done, to make an alphabet table, containing all the Latin words, with their exposition: that be put both of our author and us materially for their own cause. As for them that be put significatively of our author, we declare in our exposition plain enough, where need is; and where they be light enough, we do in some places but order, and let the sentence declare them; as it doth our own words, the which be very plain common. For we do little else but declare the text with his samples, save we bring in other while among, in places most convenient, a few notes necessary to suppose by reason the quantity of diverse syllables; where neither rule nor example of authority can be found sufficient. The which notes, by cause they be somewhat hard, let young learners *over hippe* [overskip] them, 'till they be well sped in the versifying rules of this author of ours. The which rules, by cause they be so profitable, and somewhat hard, we be half advised to go on hand withal next after the *throglectis* by God's grace: whom let us pray to send us good luck and fortune.'

'I pray you, children, (especially ye that be young learners) consider diligently your English rules afore the beginning of this work: whereby ye shall get a thousand times more perfect than I can express: and that shall be a great pleasure to us to be the cause of your so great perfect[ion]. But ye must correct a few places of them yourself. First,' &c.

A few places are then pointed out, as errata; not material here to notice.

Mr. Heber is in possession of the copy which Herbert and myself

have thus described; and which is probably unique. I suspect that this little volume was printed abroad; there being so foreign an air throughout the whole orthography.

303. The Fruyte of Redempcyon. *Enprynted by Wynkyn de Worde, the yere of our Lorde God.* M CCCCC. and XIIII. Quarto.

The following comparatively copious account of this very rare book, is given from Mr. Cole's description of it; and from some observations which were made by me during a careful examination of the same copy in the public library, at Cambridge. Beneath the title is a cut of the crucifixion: on the back are the contents of the book in thirty-one chapters.

'The contentes of this boke appereth in the chapytres folowing.

'A prayer to move the Mynde of Man to laude God. Capitulum primum.

Laude to the holy Trynyte for hymselfe, and for the Creacyon of Heven and Erthe, of Aungell and Man, and for his Benefytes. Capitulum ii. &c.

Thus endeth the Contentes of this Boke.

'Here foloweth the Prayers and full devoute Contemplacyons with Thankynges of all the Benefytes gyven to Mankynde, and specyally in the Werke of our Redempcyon, of the Incarnacyon and Passyon of Cryste, called The Fruyte of Redempcyon. And fyrst it putteth a Prayer to move the Mynde of Man to laude God. Capitulū i.

'Lorde my God I desyre to laude the, for I knowe myselfe to be made to laude yᵉ. Open my mouth in thy laude, that I may synge joye to thy name, &c.

On the last leaf is this Petition of the author, Symon, anchorite of London Wall.

'O all ye servaũtes of God unto whose handes this devoute lytell Treatyse shall come, yf ye fynde swetness or devocyon in Jhesu Cryste therby, laude ye God therefore, and of your charyte praye for the anker of London Wall, wretched Symon, that to the honour of Jhesu Cryst and of the Virgyn his moder Mary hath compyled this mater in Englysshe for your ghostly conforte that understande no Latyn.

Deo Gratias,

'*Here endeth the Treatyse called the Fruyte of Redempcyon, whiche devoute Treatyse I Rycharde* [*Fitz-James*] *unworthy Bysschop of London have studyously radde and overseen, and the same approve as moche as in me is to be radde of the true Servauntes of Swete Jhesu, to theyr grete Consolacyon and ghostly Conforte, and to the Meryte of the devoute Fader Compounder of the same. Enprynted,*' &c. as above.

This edition contains nineteen wood-cuts, and twenty-four leaves. It is among Bishop More's books in the Public Library at Cambridge. A. B. 4. 59.

304. The Same. *Enprynted, &c.* M.CCCCC.XVII. Quarto.

According to Ames's description of this edition, p. 94, which is literally copied by Herbert, p. 156, it would appear to be an exact reprint of the preceding one. The colophon: '*Here endeth,' &c.* is verbally the same as the foregoing; and therefore need not be here repeated.

305. The Same. *Enprynted,* &c. M.CCCCC.XXXII. Quarto.

The title, as before, is over a wood cut of the crucifixion. 'At the back of the title page begins a table of '*The Contentes of this Boke.*' Thirty-one chapters. At the head of the first chapter, is a cut of a person in a long robe, perhaps designed for the author, kneeling before our Saviour, [who is] standing attentively to hear his prayer. There are also small cuts indented, representing the history of the life and death of Jesus Christ; a remarkable one of Satan tempting him, at chap. xi. That of the resurrection has I. D. on the tomb. At the end is this prayer: 'O all ye seruauntes of God vnto whose handes this deuoute lytel treatyse shal come, yf ye fynde swetnesse or deuocyon in Jesu Chryste, wherby laude ye God therefore, and of your Charyte praye for the Anker of Londdon wall, wretched Symon, that to the honour of Jesu Chryste & of ŷ vyrgyn his mother Mary hath compyled this mater in englysshe for your goostly conforte that vnderstande no latyn. Deo Gratias.' Then the colophon as to the edition 1517. "M.CCCCC.XXXIJ.' Contains F. 4. At the back of the last leaf is his threefold device. In possession of Mr. Haworth.' Thus much Herbert, p. 184-5: who never seems to have examined any other edition than the present one; which, however, he has described with a slight omission, as Mr. Haslewood, who examined Mr. Haworth's copy, has above corrected. Herbert observes that it was again printed, without date: but such an edition has hitherto escaped me. If I discover it, it shall be noticed at the close of the books printed by Wynkyn de Worde.

306. Theodoli Liber, cum commento satis prolixo autoris cuiusdam Anglici qui multa Anglicana ubique miscuit, &c. M.ccccc.xv. Quarto.

Warton * seems to have borrowed this title from the meagre insertion of it by Ames, in his Typographical Antiquities, p. 92, from whom Herbert has also introduced it, p. 152. The work, according to Warton, is a Leonine Eclogue, or a Dialogue between Truth and Falsehood, written in the tenth century, printed among the *Octo Morales*, and by Goldastus, Man. Bibl. 1620, 8vo. MSS. Harl. 3093-4. It was from one of Theodolus's Eclogues (continues Warton), beginning *Æthiopum Terras*, that Field, master of Fotheringay college, about the year 1480, 'sette the verses of the book caullid *Æthiopum Terras*, in the glasse windowe, with figures very neatly.'†

This work was printed by Pynson, without date; vide post. In vol. iii. p. 1821, Herbert slightly notices an edition printed in 1508, for John Wright, which I consider to be erroneous. Mr. Bayntun, according to Herbert, had a copy of this edition of 1515.

307. Alberti Liber Modorum Significandi. *Lond. apud Wynandum de Worde*, M.ccccc.xv. Quarto.

This title is borrowed from the Harleian Catalogue, vol. iii. n°. 5352. Ames, p. 92, thus describes the book: 'Modi significandi Alberti sine quibus grammaticae notitia haberi nullo pacto potest—16 Mar.' A copy is in the Bodleian library; see the Catalogue, vol. i. p. 23.

308. Idem: *sine Anni nota*. Quarto.

'Thus (says Herbert) according to Mr. Ames. In Palmer's Gen. Hist. 'Questiones magistri Alberti de modis significandi, by W. de Worde, in Fleet-street.' Both these editions are described in a very superficial manner.

* *Hist. Engl. Poetry*, vol. ii. p. 167, note. † *Leland's Itinerary*, vol. i. fol. 5, p. 7. edit. 1745.

309. Nova Legenda Anglie. *Impressa londonias: ī domo Wynādi de Worde commorātis ad signū solis: in vico nūcupato (the Flete strete) Anno dñi* M.CCCCC. XVI. XVII. *die Februarij.* Folio.

This is commonly called (says Ames) Capgrave's Lives of the Saints. The author, according to a MS. note of Tutet, died A. D. 1464. It has a cut of the size of the page, representing the saints in heaven, printed on both sides of the first leaf. It begins with a prologue followed by a table, at the end of which is a cut of the king's arms, as to the Statutes. The Lives succeed in alphabetical order to folio cccxxxiiii. A list thereof may be seen in Catal. Libr. MSS. Bibl. Cotton. p. 40. Tib. E. I. edit. 1802. At the end, '*Explicit (Noua legenda Anglie.) Impressa,*' &c. as above. Itaque omnes hystorie hic collecte merito dicūtur noue: quia licet quedam de istis etiā reperiūtur apud plures: nō tamē ita emēdate et correcte sicut in hoc volumine continentur.'

A similar cut of the saints, as before mentioned, is on the recto of the last leaf, with Caxton's own large mark on the reverse. At the conclusion of this beautifully printed volume, we are told that, although the greater part of these legendary tales have been before printed, yet they were never so correctly published as in the present edition. The work is executed in double columns; and though not one of the rarest, it is one of the most elegant, specimens of Wynkyn de Worde's press. Mr. Douce and Mr. Heber each possess a copy of it.

310. Idem. *Impressa*, &c. *Anno dñi.* M.CCCCC.XXVIJ. XXVIJ *die Augusti.* Folio.

The graphic decorations of this book are similar to those of the preceding; of which it seems to be only a reprint. The late Mr. Gough had a copy of each of these editions, which were inspected by Herbert after his own account of them had been published.

311. Seneca [moralissimus philosophus] de quatuor virtutibus cardinalibus, optimo commento illustratus. M.CCCCC.XVI. Quarto.

Herbert has only repeated the bare title-page account of Ames, p. 93. He refers, in his interleaved copy, to a letter which he received from Mr. Price, the librarian of the Bodleian library, dated July 11, 1789, N°. 20; which has, unluckily, been lost or destroyed in the removal of Herbert's MSS.

312. Idem. M.CCCCC.XXV. Quarto.

'*Explicit liber Seneca de quatuor*,' &c. Thirteen leaves (says Herbert, p. 178,) according to Mr. Ames, but there must have been an even number, blank or printed.

313. Fitzherbert's Grand Abridgement. *A°. dñi. millecimo quīgētesimo sexto decimo.* [1516]. Folio.

The following is Herbert's account of this curious volume, which renders it very questionable whether it be not the production of a foreign printer. This book has neither title nor printer's name. It is in three parts, each having a frontispiece. To the first part is a cut of the king sitting on a throne, with his crown on his head, holding the sceptre and mund in his hands, over which is 'Prima pars huius libri.' On the back, 'Hic sequitur tabula huius libri.' This part contains fol. cclxxxvii. Then 'Sequitur secunda pars,' over a cut of the king's arms, as prefixed to Fructus Temporum printed by him, 1515; at the back of which is 'Tabula.' This part contains fol. cclxxiiii. Then 'Vltima pars huius libri.' The price of the whole boke (xl. s) which boke conteynyth iii grete volumes,' over the same cut as the second part; by which I conclude it to have been printed by, or perhaps rather for, Wynkyn de Worde; for by the type it seems to have been printed abroad; probably in France, where the law French was better understood. Pynson had a cut very like this,

which he used to the Liber Intrationum in 1510, and to this same book in 1514. On the back of this last part 'Tabula,' and it contains fol. ccxxxi. At the end 'Finis tocius istius operis finit. xxi. die. Decembr' A° dnī Millecimo quigētesimo sextodecimo.' Under which is a cut of the king's arms, crowned and supported, with the rose between two angels at top, as prefixed to the second and third parts, only in miniature, which cut I have also seen used by Wynkyn de Worde to some other books of his printing; particularly the Justices of Peas.' Thus much Herbert.

A copy of it was in Herbert's possession. He adds, in the interleaved copy of his own publication, 'see Biogr. Brit. vol. iii. p. 1937, edit. 1750: also Rastell's Prologue to his Liber Assisarum.'

314. Here begynneth the Passe Tyme of Pleasure. *Jnprynted the yere of our lorde* M.cccc. *and* xvij.* *therd daye of December.* Quarto.

Ames, p. 93, gave a very compressed account of this rare volume; which has been thus enlarged by Herbert, from a copy which he inspected in the late Mr. George Mason's collection [pt. iv. n°. 267.]

'The title is in a ribbon over a very singular wood-cut of an angel with three heads, crowned with one crown, holding a sceptre in the right hand, and a book open in the left, with the wings expanded, although standing, and has a T on the breast. At its feet are seven females holding the ensigns of the seven liberal sciences. These included in a circle, which is included in an upright Parallelogram, at the four corners whereof are the half-lengths of a pope, a cardinal at top, and two bishops at the bottom. This wood-cut is used again at the head of 'capitulo iiii.' There are several other cuts dispersed through the poem; some of them repeated.

At the back of the title-page begins the table of contents, and at

* This poem was printed again in 1554, by John Wayland, with the Queen's Letters patent, and an epistle to the reader, but without cuts. 4to. Again in 1555, by Richard Tottle, with cuts, 4to. Herbert.

the end ‘ This boke called ŷ pastyme of pleasure was made and compyled by Stephen hawes one of the gromes of the most honorable chambre of our souerayne lorde kyng Henry the seuēth. The xxi yere of his most noble reygne, chapytted and marked after the table here before sette,” i. e. into 46 chapters. Mr. Ames says 66, but lxvi is evidently printed by mistake for xlvi. It has no catchwords, or numbers to the leaves, but contains signature T 4, eights and fours alternately. Colophon: ‘ *Here endeth the pastyme of pleasure. Jmprynted,’ &c.* as before. Underneath is his threefold device, N°. v. A fine copy was in Mr. West’s collection: Bibl. West. n°. 1816.

315. The noble and amerous aūcyent hystory of Troylus and Cresyde, in the tyme of the syege of Troye. Cōpyled by Geffraye Chaucer. *Jnprynted by me, wynkyn de worde, The M CCCCC. and xvii yere of our lorde.* Quarto.

This is the title and part of the colophon of an exceedingly rare book, of which Herbert [vol. iii. 1776] does not appear to have ever inspected a copy, his account being a transcription of what was sent to him by George Steevens. On the recto of sign. A. ii. immediately following the title (which is ornamented with whole-length portraits of Troylus and Creseyde—figures which are introduced in numerous dissimilar publications), it begins thus:

The fyrste boke of Troylus.

The double sorowe of Troylus to tell
That was ye kyge, Pryamus sone of Troy
In louyg, how his auētures fel
Fro wo to wele, and after out of Joye
My purpos is, or y^t^ I parte fro the
Thesephone helpe me to endyte
This woful muse, y^t^ wepyge as I write.

To the clepe I, thou goddes of tournement
Thou cruell whyght, that sorowest euer in payne
Helpe me that am the sorowfull instrument

That helpes louers, as I can to playne
For well syth it, the sothe for to sayne
Unto a wofull wyght, a drery fere
And unto a sorowfull tale, a sory chere.

The *second book* commences on the recto of sign D i. thus: 'Consequently foloweth the secūde boke of Troylus, and it sheweth how that Pandare, uncle to Creseyde, dyde the message of Troylus unto Creseyde, as foloweth;' over a wood-cut. The third book thus begins on the recto of signature I ii. 'Here begynneth the thyrde boke of Troylus. The secūde boke fynysshed, here begynneth the thyrde, and sheweth how that Cresyde came to Troylus, and of the ryght pyteous complaynte of Troylus, as foloweth.' Over a wood-cut of a lady in bed, &c. The *fourth book* thus commences on the recto of the third leaf, after sign. N iiii. 'Now this my fourte boke, sheweth how that the Imbassatoures of Grece came to Troye for Cresyde, and of the grete sorowe that Troylus and Cresyde made whā they herde that Antynor shoulde be delyuered beynge prysoner, and Cresyde rendred for the aquytaunce of hym.' Over a wood-cut. The *fifth book* is thus introduced: 'This my laste boke of Troylus consequently foloweth, and sheweth how that Cresyde fell to the loue of Dyomede, and he unto her loue, and how she forsoke Troylus after her departynge out of Troye, cōtrary to her promyse.' This title is over two wood-cuts: at top, there are two gentlemen, with a feather in the hat, riding by the side of each other, executed with a knowing, spirited air: at bottom, two women, one riding on the right side, the other on the left side, of the horse—are following a cavalier like one of the top ones, and apparently in earnest conversation with him; the hindermost woman is beating her horse with a two-thonged whip. These are meant for the Fates. This fifth book commences thus:

Aprochen gan, the fatall daye of destyne
That Jouys hathe, in his dysposycyon
And to yon angry Parcas, sustren thre
Commytted anone, to do execucyon
For whiche, Cresyde must out of the towne
And Troylus shall dwell forthe in pyne
Tyll Lachesys his threde, no lenger twyne

The volume concludes on the reverse of z iiii. in eights, with the colophon thus:

> ‘*Thus endeth the treatyse of Troylus the heuy*
> *By Geffraye Chaucer, compyled and done*
> *He prayenge the reders, this mater not deny*
> *Newly correcked, in the cyte of London*
> *Jn Flete strete, at the sygne of the sonne*
> *Jnprynted by me, wynkyn de worde*
> *The. M.CCCCC. and. xvii. yere of our lorde.*’

Then a leaf, with a wood-cut of the lovers, as at the title page, on the reverse of which is the largest tripartite device, N°. vi. A beautiful copy of this scarce book is in the library of Mr. R. Wilbraham. Another is in the public library at Cambridge.

316. The Remedy ayenst the troubles of Temptacyons. m.ccccc.xvij. Quarto.

‘With wood-cuts. Device, N°. v.’ Thus briefly described by Herbert in his ‘Corrections and Additions,’ vol. iii, p. 1776. A copy is among Bishop More’s books in the public library at Cambridge. Another edition of the date of 1519, is slightly noticed by Ames, p. 94: and Herbert, p. 158.

317. Vita Christi. *Enprynted in Londō in flete strete at the sygne of ye sonne by me W. de Worde*, &c. m.ccccc.xvii. *the fourte daye of Marche.* Quarto.

The title (says Herbert, p. 155) is in a ribband, over a cut of Christ among the doctors in the Temple. The table begins at the back of the title-page. It is divided into seven parts, for the service of each day of the week. It has several wood-cuts; and should contain D d 5 without the device: in fours and eights. The colophon: ‘*Thus endeth the lyfe of our lorde Jhesu chryste after Bonauenture. Enprynted,*’ &c. as above. Herbert’s copy wanted the last leaf.

The first edition of this work was the one printed by Caxton: see my first volume p. 320: the present may be a re-impression both of Caxton's and of De Worde's own prior edition in 1494: vide p. 41, ante. The cuts in it are, many of them, the same as those in Caxton's impression; and frequently differ from Pynson's dateless edition in folio: for which vide post. Dr. Farmer's imperfect copy was once in my possession.

318. The Same. *Imprynted at London in Fletestrete at the sygne of the Sonne, by Wynkyn de Worde. The yere of our lorde god.* M.CCCCC.XXV. *and fynysshed the. vij. daye of September.* Quarto.

The title is within a ribband, or scroll, over a wood-cut of our Saviour in his agony, in the garden at Gethsemane. The three disciples are sleeping in the foreground. The table begins on the back of the title-page; and the volume contains lxiiij leaves. There are numerous wood-cuts in it; of different degrees of merit in the execution, and similar to those in the preceding edition; which were copied from Caxton's impression, and of which two specimens appear in vol. i. p. 322. The cuts at chapters i and viij are more elaborately finished than the generality of them. On the reverse of sign. DD v is the colophon: '*Thus endeth the lyfe of our lorde Jesu Chryst, after Bonauenture. Imprynted,*' &c. as above. This description is somewhat more copious than the one in Herbert, p. 168; but the copy from which it is taken has not, on the last leaf, 'a cut of Christ on his throne of glory;' as mentioned by Herbert.

319. The Same. *Imprynted* &c. M.CCCCC.XXX. *the viij daye of Februarie.* Quarto.

The title is over a neat wood-cut of Christ sitting among the Doctors. It contains D D 6. The last leaf has a cut of Christ in his glory, in heaven; on the reverse of which is the printer's device,

N°. VIII; surrounded with ornamental pieces; similar to the generality of his grammatical publications. From Herbert, p. 180, with his MS. addenda. A copy of this edition, which formerly belonged to Alchorne, is in the library of Mr. Johnes.

320. THE GRETE SHYPPE OF FOOLES OF THIS WORLDE *Imprynted at Londod*[*n*] *in flete strete by wȳkyn de worde. y*[e] *yere of our lorde* M.CCCCC. *and xvii. The nynthe yere of y*[e] *reygne of our souerayne lorde kynge Henry y*[e] *viii. The xx. daye of June.* Quarto.

The copy of this very rare book, which is described by Herbert, and was in his own library, is now in the possession of Mr. Douce. It has no title-page; but in all probability it had one. The prologue, which is abridged by Herbert, is as follows; the orthography being modernised.

'*Here after followeth the prologue of the translator of this present book Intitled the great ship of fools of this world.*

'Knowing, that 'Melius est abundare quam deficere.' 'It is better to have abundance of divers things than to have necessity.' Wherefore I have put myself to translate this present book, called the great ship of fools, out of French in to English; because that this book hath been first made in *Almagne* language, and out of *Almagne* it was translated into Latin by Master Jaques Locher; and out of Latin into rhetoric French. I have considered that the one delighteth him in Latin, the other in French; some in rhyme and the other in prose; for the which cause I have done this. Moreover considering, this, that Terence sayth, 'Tot capita tot sensus,' 'also many heads also many opinions.' And then considering the saying of Virgil, 'Trahit sua quemque voluptas.' 'Every body will do after their *voluntees* and will accomplish them.'—but as Virgil sayth moreover 'Nescia mens hominum.' 'The *voluntees* of men is unknown.'—Wherefore they that will have latin take it: the French ryme, or prose, or *Almagne*, or English, who will have the moral sense, take it: and who will have the literal sense, take. And who will have all, take all, as sayth Esop. To the honor of the right high and right sacred Trinity, Father, Son, and Holy Ghost in one essence, and of the right glorious Mother of God, and of all the saints of Paradise, I have begun to make this translation for to exhort the poor *humains*, the which by imbecilities and pusillanimities, have *ensued* the fools of this present world and their works, and to the end that they may eschew all *mondanytes* and follies, I pray them that they have regard unto this present book; and that they comprehend the substance, to the end that they may wisely govern themself in the time to come, and that through their

labour they may be of the number of the saved: for when a man debateth, the shame that it be not vanquished, multiplieth his force. And the good conscience also multiplieth virtues in man. Considering also, that the prose is more familiar unto every man than the rhyme, I HENRY WATSON, *indygne* and simple of understanding, have reduced this present book into our maternal tongue of English, out of French, at the request of my worshipful master WYNKYN DE WORDE, through the enticement and exhortation of the excellent Princess Margaret, Countess of Richmond and Derby, and Grandame unto our most natural sovereign Lord King Henry the viij; whom Jesu preserve from all incumbrance. If that I have added any thing, in any place, I have not done it by arrogance, but for to apply unto the scriptures; and because that it came into purpose, I have not willed to change the name of the book; the which hath been called by the first composer the SHIP OF FOOLS. He hath figured a ship full of fools, fleeting upon a sea. By the ship we may understand the follies and errors that the *mondaynes* are in; by the sea, this present world; the fools being in the ship is the sinners; for we are in this world as pilgrims, fleeting from one country to an other, and after our operations we shall be *remunered* at the port of *salute*. Sith that it is so, we must search in this book, the which may well be called the doctrinal of fools; for there may be founden good healthful doctrines contained, as well in the holy *pagyne* as in the works of the saints and prophets of laws, and of the *decretes* of holy fathers; the which have rowed so well in this world, that they are arrived at a good port; that is, in the glory eternal: to the which will *conduyte* us the Father, the Son, and the Holy Ghost, Amen. You *lectours*, humbly I require you for to pardon me if that I have erred in any thing; for the tenderness of my years hath so *offusked* me, that I have not applied me unto the letters as I ought to have done; the language is not authentic, to the end that every body may understand something: for folks unlettered demandeth not things obscure.

Then follows (says Herbert) what he calls 'The Prolude,' beginning thus: 'Now is the world ful of scyence—in suche wyse that the holy scrypture is in gretter vygoure than euer it was, for in her is all ryght.' He then declares the follies and vices of the time, the which are satirized in this book; whereby it appears that we are frail, and that, as we say, every man and woman have their hobby. After this is a table of cxvi chapters, but there are 117—one being omitted in the table after the 106th. Although professedly written in prose, each chapter has a stanza of seven lines prefixed, and for the most part a cut. It contains G G 6, fours and eights alternately, besides 6 leaves with the prologue, prolude and table, before signature A. It concludes with a prayer to the V. Mary; and the colophon is over a cut of her with Jesus in her arms: '*Thus endeth the shyppe of fooles of this worlde. Jmprynted*, &c. as before. M.CCCCC. & xvii. At the back of this last leaf is the threefold device, No. VI.

I shall now give two specimens (the latter preceded by a fac-simile wood-cut) of the contents of this curious volume: premising, that, both in the engravings and text, this edition is neither so elegant nor so complete as are those of Pynson and Cawwood.

Of new Customs and Guises.

He that desyreth eur thynges newe
For to begynne amonge poore men all
Perauenture he maye it ones sore rewe
Whan he cometh before God eternall
There to be juged in sentence fynall
Where after his deserte he shall haue mede
Yf he have done well ryght well he shall spede.

Every body ought for to govern them after the ancient and good customs, but that which was of old antiquity, vicious, criminal, and dishonest, is at this present time taken for honest, by new usages new customs have all the *bruyte* at this time among divers folks. I cannot well *conpsire* in my heart the which is the most fool of them twain, that use the old or the new customs, or he the which weareth great sleeves with great borders, or they the which weareth large sleeves, save that, me thinketh, it is all one thing, and that the one is as foolish as the other. For he thinketh that hath the bordered sleeves, that he is as honestly cloathed as he the which hath the large sleeves. Among the ancient fathers, it was a great loving and praising to have long beards; that custom should be right foolish and *straund* to us at this present time. Socrates, the which was a great philosopher, began first to bear a beard; and after him all the other philosophers took that custom. After that the good philosophers were departed out of this world, *fragylyte* and *lechery* did spread all about the world, in such wise that almost it flourisheth among all sins. All the virtues wherewith the high elements been decored and adorned, ben all vices and sins in a casualty through the world. All the humans will counterfeit that which our Lord hath create; and by their presumption thinketh to do better than God. O what error, what abominable sin! Some beareth great beards, for fear that they seem not more ancient. They array their bodies and visages in such a fashion, that they seem young but yet they be old. The other beareth their hair as *Sycambryens*, or long yellow, and trussed like Almaynes, or as Etheopians, crisp and curled: the which is combed ten times a day. Some hath their habits so short that one may almost see their a — e. There be some that have their necks all charged with great chains, and been all replenished with golden jewels; their hands full of gems and rings. Ample bonnets, with low necks, and guarded like as it were for despite, and thereupon the great hats that is set all upon one side. Their gowns long, full of plaits; and the sleeves large as a sack. Their doublets is garded end long, and *ouerthwart* bordered with velvet or with silk. Cloaks bended with divers colours. There is divers cloaths worn at this present time. The gowns have double rebraced collars. Their shirts been *fronced* with gold or silk; yea, and that is of the finest cloth that can *be founden*. It is the guise of the infidels,

of the Turks, and Saracens; vile and abominable. The great shone round as a ball, and after them, the squared buskins, all to cut slippers *bygared;* the hosen, garded and bended with velvet or satin; the purses as sachels, with girdles of tafeta; what lacketh there more (nothing) save the fair sword or hanger by their side. O christendom, christendom! if thou have mortalities and epidemics, thou art the cause thereof. I say and notify to thee, that thou hast endured that such habits have been worn; and that worse is, is yet worn. Thou shallt have yet divers punishtions, if in short time thou remedy it not. Cast away these new guises and customs, as well men as women; for they be vile and dishonest. Mayest thou not well think that the Saviour of all the world shall judge all the *humans*, and of the misdeeds will revenge him? *B.* ii. *rect.*

For to fynde other meñes goodes and not to yelde them agayne. ca. xxi.

He the whiche fyndeth ony thynge
And employeth it to his vsage
Alwaye of the same dyspendynge
Is a grete fole and nothing sage
For the deuyll at eche passage
Holdeth hym fast in a bande
Go he by water or by lande.

Among you fools that rejoyceth you when ye find any gold or silver, ye know evidently that it is none of yours; and if that ye render it not again, and make restitution, know for a truth that it is rapin. Come and see if there is any thing that may profit you in this ample ship of fools: for the great concupiscence of avarice will not that I hold my peace from writing of a chapter of the fools that be never content with their proper goods; but by cautels fallacious retaineth other men's goods. Some there be that withholdeth great treasures, and keepeth it as their own proper goods, and dispendeth it to their own profit semblably is if the Creator had sent it unto them. And they be nothing curious for to demand

and enquire from whence it came; nor who did lese [lose] it. Hearken to me, foolish mondaynes! and be nothing abashed for to learn my documents. If by adventure ye find any rich thing, as gold or silver, think not that it is yours; for ye have neither part nor half part. If that a Lord edifye [build] a place, or spare his finance by excessive pain and study, night and day, in great vexation of his body, think ye that they be yours, the which had never pain nor anguish for to assemble them? Nay, truly. And know for certain, that and [if] ye find any riches, ye ought to yield it again incontinent. And if that ye know not him that ought it, nor one of his heirs, ye ought for to distribute it among poor folks, to the profit of him that ought it. For he that retaineth other men's goods, destroyeth his own soul. And therefore think upon this: for if that ye have any thing of another man's goods, ye be thieves approved both by the laws and the *decretes*. O poor fools, undiscreet, replete with furor and anguish—think ye that God knoweth not your courages? Yes: and after this sinful life shall punish you. Then, he, the which findeth anything that is not his, and will not yield it again, shall never enter into paradise.' *Sign.* F iii.

The soundness of advice, in this latter extract, is rather superior to its brilliancy and force: but there is a great inequality in the several examples and illustrations. The original of the work is discussed at large in the account of Pynson's edition of it; 1509; post. Mr. Douce has observed, in the fly leaf of his copy, that he knows of no other one.

321. Stans puer ad Mensam. *Per Winandum de Worde.* m.ccccc.xviii. Quarto.

'Juuenile Sulpitii [Verulani] de moribus puerorum in mensa servandis, olim ab Ascentio explanatum pristinæ rursus valetudini per Winandum de Worde restitutum solitoque verius excusum. This is all that Herbert has said of De Worde's first impression of a work, which was very popular abroad;* and frequently printed in the Latin and French languages placed by the side of each other.

* See vol. i. p. 308.

322. IDEM : *Londini in edibus Wynandi de Worde xxiiij supra sesquimillesimū nostre salutis. Pridie Kalendas Nouembris.* [1524]. Quarto.

The title is in Roman letter, over De Worde's black-grounded device ; the whole inclosed with four pieces, those at top and bottom having Caxton's cypher in the middle. The text and comment in black letter of a larger and smaller type. Contains 6 leaves. The colophon : as above. His tripartite device with the half-moon, N°. v. completes the last page. In the possession of Mr. Thane. Herbert, p. 167.

The following is a brief specimen of the dexterity with which the author could turn a subject into Roman verse, which has conferred such celebrity upon the familiar epistles of a late English nobleman. Thus sings Sulpitius Verulanus :

Quos decet in mensa mores servare docemus
Virtuti vt studeas litterulisque simul
Que prius admones miti puer indole serua
Preque tuis oculis hec mea iussa tene.

Sit sine labe toga et facies sit lauta manusque
Stiria nec naso pendeat vlla tuo
Et nihil emineant et sint sine sordibus ungues
Sit coma sit turpi calceus absque luto.

Linguaque non rigeat : careant rubigine dentes
Atque palam pudeat te fricuisse caput.
Exprimere et pulices : scabiemque vrgere nocentem
Ne te sordidulum qui videt ista vocet.
&c. &c. &c.

The whole is printed, with some variation, in Ruddiman's Rudiments.

323. IDEM : *Enprynted at London in Fletestrete at the synge of the Sonne by me Wynkyn De Worde. Without Date.* Quarto.

The title is cut in large white letters upon a dark ground; similar

to that of '*The Dyenge Creature*;' p. 128 ante. Beneath the title stand a man and woman with several children between them. The following is the English metrical version of what has just been, in part, exhibited in Latin, It is taken from Caxton's own edition, supplied by that of De Worde; and was extracted by Herbert from Cole's communication, as I suspect. Having myself examined both Caxton's and De Worde's impression (the latter of which seems to be a mere reprint of the former). The reader may rely upon the general accuracy of this extract.

' My dere childe first thy self enable
With all thin herte to vertuous discipline
Afore thy souerayn stondynge at ye table
Dispose thy yougthe after my doctrine
To all norture thy corage enclyne
First whyle thou spekest be not recheles
Kepe fote and fynger styll in pees.

Be symple of chere cast not thy loke asyde
Gase not aboute tornyng ouer all
Agayne ye poste lete not thy back abyde
Make not thy myrrour also of ye wall
Pyke not thy nose, and in especiall
Be right wel ware & sette in thy thought
Afore thy souerayn cracche ne rubbe nought.

Who y^t^ speketh to the in ony maner place
Lumpisshly cast not thy hede a doun
But with sad chere loke hym in ye face
Walke demurely by stretes in ye toun
And aduertyse the by wysdome & reason
With desolute laughters thou do none offence
Tofore thy souerayne whyle he is in presence.

Pare clene thy naylles thin handes wasshe also
Tofore mete, and whan thou dost aryse
Sytte in ye place y^t^ thou art assigned to
Prece not to hye in no maner wyse
And tyl thou see afore the thy seruyse
Be not to hasty on brede for to byte
Of gredines lest men the wylle atwyte.

Grennyng and mowes at ye table eschewe
Crye not to lowde kepe honestly scilence
Tenbose thy Jowes with mete it is not dewe
With ful mouth speke not lest thou do offence
Drinke not bridled for haste ne for negligens
Kepe clene thy lippes fro fatte of flessh or fissh
Wype fair thy spone leue it not in thy disshe.

Of thy brede no soppis y^t^ thou make
Lowde for to soupe hit is again gentilnes
With mouth enbrued thy cuppe thou not take
In ale & wyne wth hande leue no fatnes
Foule not thy napery for no rechelessnesse
Neyther at mete beware begynne no stryfe
Thy teeth also pyke not wth thy knyfe.

And where so be thou dyne or soupe
Of gentylnes take salt with thy knyf
And beware thou blowe not in ye couppe
Reuerence thy felows begyn w^t^ hem no stryf
To thy power keep pees alle thy lyf
Interrupte not where so y^t^ thou wende
No mans tale tyl he haue made an ende.

With thy fynger marke not thy tale
Be wel auised namely in tender age
To drynke by mesure bothe wyn and ale
Be not copyous also of langage
As tyme requireth shew so thy visage
To glad ne to sorye but kepe betwene tweyne
For losse or lucre or ony caas sodeyne.

Be meke in mesure not hasty but tretable
Ouer moche is not worth in no thyng
To children longeth not be vengeable
Sone meuyd and assone forgeuynge
And as hit is remembrid by olde wrytyng
Wrath of children is sone ouergoon
With an apple parties be made at oon.

Of honest myrth lete be thy daliaunce
Swere none othes speke no rybawdrye
The best mosell haue this in remembraunce

Hole to thy self allewey do not applye
Parte with thy felawe for y^{t} is curtesye
Lade not thy trenchour wth many remissailles
And fro blaknes allewey kepe thy naylles

Of curtesye also agayn the lawe
With sown dishonest for to do offence
Of olde surfettis atwyte not thy felawe
Toward thy souerain haue alway thy adu'tence
Pleye not wth thy knyf take hede to my sentēce
At mete and at souper kepe the still & softe
Eke to and fro meue not thy fote to ofte

Droppe not thy breste with sawce ne potage
Brynge no knyues vnscowred to ye table
Fyl not thy spone leste in the cariage
Hit goo be syde whiche were not comendable
Be quyst and redy meke and seruisable
Well a waytyng to fulfille anon
What thy souerayn cōmaundeth the to doon

In childe's warre now mirth & now debate
In their quarell is no grete violence
Now playe, now wepyng, selde in one estate
To their playntes gyue no grete audience
A rodde reformeth alle their insolence
In ther corage no rancour doth abyde
Who spareth ye rodde al vertu set asyde

Go litill bylle bareyn of eloquence
Pray yong children y^{t} the shal see or rede
Though thou be not compendious of sentence
Of ye clawses for to take hede
Whiche to alle vertue shal thy yougth lede
Of ye wrytyng though ther be no date
Yf ought be amys put ye faute to Lidgate.

Explicit.

Aryse erly
Serue god deuoutly
The worlde besily
Goo thy way sadly
Answere demurely
Go to thy mete appetently.
And aryse temperatly
And to thy souper soberly
And to thy bed merily
And be there iocondly
And slepe sewerly
Explicit.'

Salue, regina, is in four octave stanzas, and an envoy of four verses. Then follow these six distichs:

Who so of welthe taketh no hede
He shal fynde faute in tyme of nede

This worlde is mutable thus seith ye sage
Ther fore gadre in tyme er thou falle in age

Jn welthe beware of woo what so the happis
And bere the euen for drede of after clappis

Fortune is variant ay tournyng her whele
He is wyse y^t^ is ware or he harme fele

Better is to suffre and fortune tabyde
Than hastely to clymbe and sodenly to slyde

Knowe er thou knytte & thou maist slake
Yf thou knyt er thou knowe than it is to late.

The colophon is as above given. The whole contains twelve leaves. A copy of this very scarce impression is among Bishop More's books in the public library at Cambridge, A. B. 4, 58.

324. Y^e^ HISTORYE OF OLYUER OF CASTYLLE and THE FAYRE HELAYNE. *Inprynted at London in flete strete at the sygne of the Sonne by wynkyn de worde The yere of our lorde* M.CCCCC. *and xviij.* Quarto.

As Herbert has merely copied the superficial description given by Ames of this scarce and interesting romance, the reader may not object to my making him tolerably well acquainted with the same; which I am enabled to do from the careful examination of a copy belonging to Mr. Heber. First, we will peruse a part of

The Prologue upon the history of Oliver of Castille.

Now it is thus, that is this present time, the scriptures,* by the art and ingenious practise of Printing, be multiplied in such a while, that divers fair and

* The following shews how the language of scripture is imitated in this romance:

'Whā the kynge apperceyued hym he wente agaynst hym, and he gan for to kysse hym & colle hym, sayenge, my ryght swete frende, blessyd be the fader that engendred the, and the moder that bare the.' *Sign K* IV.

commodious *ensygnynges* and ensamples ben had, of which few folks had the books and cognizaunce; and now they ben put forth and uttered for so little a price, that it cannot be lightly less. Nevertheless, because of the understanding common, that is better content for to retain the histories and examples than other thing, divers histories ben put in writing; and among the other histories, is one found of long time written, the which is named the hystorye of OLYUER OF CASTYLLE and ARTHUR of ALGARBE his loyal fellow; the which for their virtues, and to love better honor than to consent to evil, had great adversities and marvellous fortunes and adventures, the which by great loyalty and ardent charity, and also fidelity and promise, took an end solitary.'

Here beginneth the table of this present book.

This table of seven pages presents us with the heads of 76 short chapters. Then follows, what is here given in its ancient orthography:

The presentacyon and introyte of this present booke.

To the ryght holy & ryght well *eurous* louynge and magnyfycence of oure saueoure Jhesu cryst, and of his ryght doulce and gloryous moder saynt Marye, the whiche ben the mocyons of all good operacyons, and without the whiche none can be begonne nor ended. I Henry Watson apprentise of London trustynge in the grace of god, hathe enterprysed for to translate this present hystorye out of frensshe into Englysshe, oure moders tonge, at the cōmaundement of my worshypfull mayster Wynkyn de Worde, not hauynge regarde for to laye it in another, or in more diffused termes thā the Frensshe doth specyfye, for in doynge so I myght lyghtly have fayled. Wherefore I requyre all them that shall rede it, or that hereth it redde, for to holde for excused my lytell & obscure understaundynge. In praynge our lorde that he gyve me grace for to fynysshe it by suche maner that it may be pleasaunt & agreable, and profytable unto the reders, and unto the herers of the same. Amē.'

From the abovementioned chapters the reader is presented with the following specimens:

'*How Oliver and Arthur were put to learning, and of the Justs that were made by them. Cap.* v.

It was so that Oliver and Arthur began for to wax great. Wherefore they were taken from the keeping of the ladies, and gave to them a right prudent and valiant knight, for to *demonstre* and enduce them in feats of arms, as it appertaineth to kings sons. He received the two noble children that were both of one age, and of one beauty, and instructed them in all good manners. Then when they began for to have knowledge, they loved together with so perfect love, that they made alliance together of fraternal company, in promising never for to fail unto the death departed them, for considering the will of their Lord, that kept them both so richly, and put in their understanding that it should be impossible that ever their great love should fail. The king and the queen, and all the barons

of the country, seeing the two children so perfect fellows together, and love so inwardly, were greatly rejoyced; and thanked our lord thereof with mild hearts. If I name them perfect without any default, blame me not; nor marvel you not of it; for certainly of beauty, bounty, prudence and humility, that ought to be in any noble heart, was in the two noble men. They made disports among the knights and 'squires, and among ladies and *damoyselles*, as in dancing and divers other games they found none that might pass them; as for disports that be used by noblemen in time of peace, as at tennis, leap, spring, wrestle, cast the stone, cast the bar, or any other games, none would compare with them two. And briefly, all thing that they applied them to, became them well. As unto the regard of justs and tournaments, it was defended them by the king their father, because that they were too tender of age as at that time. Notwithstanding, when the king saw that they were puissant enough for to wield armour at their ease, he gave them license for to do cry a justing and a tournament. The which Oliver and Arthur made for to be cried, that three aventurous knights should just against all comers, the which should find them there, the first day of the lusty month of May, in complete harness, for to just against their adversaries, with sharp spears. And the said three champions should just three days in three colors; that is to wit, in black, grey, and violet, and their shields of the same hue; and them to find on the third day at the lists. There justed divers young knights of the king's court. And the justing was more *asperer* of those young knights than ever they had seen any in that country; and by the report of the ladies, they did so knightly every one, that it was not possible for to do better as them thought by their strokes. But above all other, Oliver, and Arthur, his loyal fellow, had the *bruit* and *loos*. The justing endured long: it was marvel to see the hideous strokes that they dealt; for the justing had not finished so soon, but that the night *separed* them. Nevertheless, the adversary party abode till the torches were light. But the ladies and *damoyselles*, that of all the justing time had been there, were weary and would depart. Wherefore the justers departed in like wise, and went and disarmed them for to come to the banquet or feast; and when that the banquet was finished and done, the dances began. And there came the king and the valiant knights of arms, for to enquire of the ladies and *damoyselles*, who that had best borne him as for that day. The ladies, which were all of one accord and agreement, said that Oliver and Arthur had surmounted all the best doers of that *journey*. And by cause that Oliver and Arthur were both of one party, and that they could find but little difference between them of knighthood, they knew not the which they might sustain. But in the end, they said that Arthur had done right valiantly: nevertheless, they said that Oliver had done best, unto their seeming. And therefore it was concluded that the pryce should be given unto Oliver, as for the best of them of within. And another noble knight of the realm of Algarbe, that came with the queen, had the pryce of without. When the pryce of the justs that had been made, was brought before Oliver by two fair *damoyselles*, he waxed all red, and was ashamed at that present time; and said that it was of their bounty for to give him the *pryce* and not of his desert: nevertheless, he received it; and, as it was of custom in guerdonning them, he kissed them. and soon after they brought the wine and spices; and then the dances and the feast took an end as for that night.* *Sign. A* v. vj.

* This passage is extracted in the recent edition of my *Bibliomania*; p. 202.

How the queen of Castille began to be amorous of her son Oliver of foolish love and dishonest. Cap. vj.

After the company had retired to rest, ‘ the queen thought excessively on the feast that she had seen the day tofore. And in especial on the two young knights was all her thought. Of the which, the one of them was her own son; the which ye may think did not displease her—and said unto herself, ‘ Lady Mary, what *dure* and *aspre* strokes I have seen them give and receive to-day!’ How genteelly it became the king's son Oliver for to dance, and the clothing that he ware! Certes, that lady or damoyselle should be well happy that he would love! In these thoughts she went to bed and fell on sleep: but that was not but that she thought in her sleep that she saw him dance, all about the chamber, that had pleased her so much the day before. So began the queen for to enter into so great a folly, that it never left her: and that was great pity and *dommage*, as ye shall hear afterward.

‘ *How the queen gave Oliver for to understand that she loved him, and that she desired for to sin with him. And how Oliver answered her covertly, and all to honor. Cap.* vij.

The queen's avowal of her criminal attachment to her step-son is thus described:

‘ She was so taken with his love, that it is marvel to recount it. For when she was by herself in any secret place alone, as in her bed, or elsewhere, she said full often: ‘ Ha, a, Oliver, right fair creature, the treasure of my thoughts! I owe well for to curse thy resplendishing beauty; for I am constrained for thy excellence to do the thing that never queen did; for I must abandon the love of my lord and husband for thine. And if that thou have not compassion upon me, the surplus of my days shall be in anguish and dolor. In this wise the Queen complained so long, that Oliver and his fellow came for to see her; whom she received with joyous *semblaunt*. And when any person axed her wherfore she shewed more sign of amity to Oliver than she did to Arthur her own son, she said that she did it for to please the king the better. With all she took Oliver by the hand, and made him by force for to sit down beside her. And began for to devise with him of divers matters; and among other devises, she demanded him by the faith of his body, if that he were not amorous of some fair lady? And he said, nay. And then she said unto him, ‘ Oliver, my love, I cannot believe that the which ye have spoken. And therefore I require you, that ye tell me the truth in what place she remaineth that is so *eurous* for to be your lover.’ ‘ Madam,’ answered Oliver,‘ in good faith she hath none abiding: for there is so many excellent ladies in this realm, that I cannot tell the which I may love. And also I doubt to be refused. Wherefore, madam, I know well that ye do but mock with me; for she should be but a little happy for to have my love; for I am not a man that hath as yet done any thing, whereof I ought to enquire any lady of love. And therefore unto this hour I have not done so much, nor won; wherefore I ought to be content.’ The queen, hearing the answer of the young knight, was sore abashed: for the more that she devised with him, the more she found him constant and firm in his purpose: and alway she continued in her folly, in so much that Oliver apper-

ceived a part of her will and desire, wherefore he held his peace, and spake not so much as he had done before. And she, seeing that he spake no more, said unto him: 'my friend, if any great *maytresse* required you of love, would ye refuse her?' 'Certes, madam,' said he: 'I am not so happy, nor no woman so foolish, for to require me of love, and therefore there is none answer!'

In the *ixth chapter*, her criminal inclinations are more undisguisedly avowed:

'My love (exclaims the queen) have you no remembrance of the devises that we had together?' 'Truly, madam,' said Oliver, 'my memory is so small that I have retained but little or nought.' 'Ha my sweetheart,' said the queen, 'I suppose that your understanding is not so dull to forget, in so short space, that the which is said unto you? But I apperceive, by your language, that ye know my mind better than I can record it to you.' 'Madam, I wote not what ye would say!' 'Certainly, said she, my love, to the end that ye know it, I tell you that I will be yours: and therefore I give me unto you all wholly. It is not of new that ye be lord over me, and of my will; but fear and shame hath caused me to keep it close by long space of time. Nevertheless, all doubts put aback, I put you in memory that I am not of your kindred so near, but that ye may do all your pleasure with me, as ye would do to your lady and love; and I also of you in likewise; wherethrough we may have incomparable joy and solace together. And if that my fortune be so unhappy, that my request be not uttured, I shall *occise* myself. And therefore, my love, in you lieth my life and my death!' When Oliver understood this, he was more abashed than ever he was before; and said unto her in this wise. 'Madam, where as ye say that ye love me, I thank you heartily; and as for that, that ye name you[rself] my lover, it can not be no greater than it is as for my part; for as unto my mother and mistress, there is no service but that I will do it at your commandment, as I am bound for to do. I can not think that ye be so childish that ye would love me otherwise than a good mother should and ought to love her child, for I hold myself for such one, that I had lever die than to do any thing that were contrary to the honor of the king my father. And if that I did otherwise, the hour of my birth ought well to be cursed.' *Sign. B* iij.

The consequence of this fatal disclosure is, a determination, on the part of Oliver, to leave the house, and the city. Wherefore, he mounts his courser at night, and by the help of moon-light, he advances towards the sea-side; and finding a vessel ready to sail, he puts to sea in it, along with a knight of the name of Sir John Talbot. He had, however, taken the precaution of supplying himself with 1000 pistoles, and of writing a letter to his step-brother, or 'loyal fellow,' Arthur, in which the cause of his absence is somewhat obscurely hinted at. In this letter are the following words: 'My brother, because that I wote never when I shall see you again, I

leave with you this little glass; the which is full of clear water, as ye may see; and I pray you that ye look every day once upon it for my love: for if I have any evil adventure, that water that is in the glass shall become all black, and that shall signify that I am in some evil adventure or *empeshment*.'

Meantime, on the morrow, the servants of Oliver knock, as usual, at his chamber door; and finding no answer returned, run to Arthur, and rouse the whole royal family. The distraction of Arthur, and the amazement of the King and Queen are easily conceived, while the self-banished knight is ploughing the salt seas with his chivalrous comrade Sir John Talbot. A tempest arises, and all the crew perish, except Oliver and Sir John, who are saved by the præternatural means of having a white hart sent them, on the back of which they both swim to land. On reaching shore, Sir John shortly after dies, and is carried to Canterbury, to be interred there — Oliver, pensive and heart-broken, resolves to stroll to London; where he is informed that a magnificent tournament is shortly to take place, and that the bravest knight, without any distinction of family, is to win and marry the king's fair daughter, Helen. In his way thither he is attacked by fifteen thieves, eleven of whom he kills, and the rest fly, carrying with them Oliver's bag of pistoles, which were now reduced to a very small number. Thus distressed, he almost despairs of life; but the vision of a knight in the wood, and the society of an old hermit in a hermitage (within two miles of London), give him comfortable assurances: the latter telling him that 'if he had said Saint Julian's Pater Noster, he had found better lodging; notwithstanding, he must take it in patience, and beware that he swears not.'

At dawn of day up starts Oliver;

'For he stood afore the door of the hermitage, alway hearkning if that his knight came: for there fell not a leaf but that he *wende* that he had comen. He abode so long that he was out of all *esperance* and hope. And he stood in that estate sore musing, he heard great noise of riders among the leaves. And then Oliver thought that it was some great gentle man that rode to the tournament, as the other lords did. And then he *kest* his regard that way where he heard the noise; and espied to the number of fifteen gentlemen clothed in black sarsenet, and the surplus of their habillements was of the same color; and they were mounted on black coursers, and their coursers were trapped all in black velvet, and each

of them had a spear in his hand that was covered with black velvet. And then he saw come after them ten knights *habilled* in long gowns of black velvet, and furred with marters; and led after them a courser morell, the which had buskings of cloth of gold up to the belly: and he was environned with 15 pages, mounted upon coursers of the same color, and buskings of the same color. And after them was sixty or fourscore pages of the same livery reserved that it was cloth.' *End of Chap.* xxij.

This splendid and timely supply was sent by the visionary knight for Oliver's use, to appear at the approaching tournay. At the spectacle of the tournament, the seat of the fair object who was to reward the victor's hand is thus described:

'The pavilion was hanged with tapestry of cloth of gold right rich, and there was a chair raised up on high, in the which chair was ten steps, or that they might come to the *syege* above, over the which was a canopy of purple velvet charged full of great pearls orientals, and had in the midst thereof a carbuncle, that rendered so great *lumere* that it was marvel for to behold it. In the *syege* above, as I have recited to you, was set the excellent Helen: and upon each of the foresaid steps sat two judges — that is for to know, a prince and a princess, each one after his degree,' &c. Ch. xxiij.

The issue is, that Oliver overthrows every one who opposes him; is crowned victor; is received by the king and his daughter courteously, and put into a proper plight to commence his regal courtship. His sudden elevation and splendid establishment are, in part, thus described:

'One of the servants said to him, My Lord, your master steward hath ordained me your *palfreynere*, therefore ye shall tell me if it please you what I shall do with your horses: for I have five good coursers, and two little hobies right fair, of which he bade me take good heed. And because that it is far to the court, I think ye will not go on foot: therefore, if it please you, ye shall tell me which of your horses ye will have, and what harness I shall put upon him; whether that of velvet crimson, or that of beaten gold; and if that it please you that your four pages shall come towards you?' Oliver was much abashed; and made the sign of the cross, and said to him, 'My friend, go, in God's name, and saddle one of the two little hobies, which thou lovest best, and put on him the harness of beaten gold, and make the pages come with two torches for to light me in to the court. And then Oliver commanded for to undo the fardel, and so it was done, and found three sorts of clothing for him, of the same colors that he had worn during the tournament; that is to wit, black, red, and white. The hosen were of scarlet, the gowns of velvet, the doublets of black damask figured, and the hat of black; upon the which was a right gentyll and rich *ouche* of stones right curiously wrought; and there was in it an E and an O together. Wherefore he began for to kiss it, and said aloud: 'Fair father God, if that thou wilt extend so much thy grace on me, that my fortune were such that Oliver and

Helen might come so near together as these two letters, I should be much beholden to thank thy great majesty,' &c. Ch. xxx.

Oliver becomes deeply smitten with the charms of Helen; and the following curious circumstance marked the infancy of their attachment:

'The story saith, that on a time as he carved afore his mistress at the table, as he, that was not master over himself, began to behold her, and in beholding her he made many sighs of love that proceeded from his heart. Then the fair Helen apperceived that he thought strongly upon her—and she had nothing carved afore her for to eat, for Oliver had given her none. Wherefore she said, by divers times, Oliver, my friend, I would eat gladly if ye gave me whereof! Oliver, that thought on other things, heard her not at the first time. And when his understanding was comen again, all ashamed he began for to serve; and as he that had no thought on that which he did, cut his finger almost off. Wherefore he departed from thence incontinent, and gave another to serve. Helen apperceiving these things, knew and apperceived clearly that thought of Oliver, whereof she was no [small] thing glad, when she saw him in such point for her love. Ch. xxxvij.

In due time, however, all his misfortunes are forgotten in the wedded arms of his Helen; who brings him a son and a daughter.

'The fair Helen and Oliver were so assotted and doted on their children, that it was great marvel; and I am not abashed, for they ought well to be so. The mother had them always between her arms, and might not forego the sight of them. It was the pass-time of Oliver; for the realm of England was in peace, and wist not wherein to occupy him, save to go on hunting, and hawking, and for to make good cheer.' Ch. l.

This appears to be one of the few old Romances, which are not disfigured by continual recitals of deeds of horror and bloodshed. The tale is principally of a domestic kind; as the preceding extracts may shew. There is, however, sufficient bustle in the piece; yet some few improbabilities might have been spared. Nor does there seem any necessity for making Oliver and his fair Helen die before the narrative closes The cutting off the heads of Oliver's two children, by the sword of their own father—because Arthur had been told, in a serious sickness, that nothing but their blood could cure him—forms such a savage and incongruous scene as is hardly palliated by the miraculous restoration of the children. There are, however, many tender touches in this part, which remind us of Arthur and Hubert: and the scenes where the queen discloses her unhallowed passion for Oliver, with his conduct thereupon, display great felicity

of expression as well as purity of morals. Few ancient romances describe the pageantries of a tournament, and the habiliments of a knight, in more successful language.

It remains only to observe, that this edition ends on the reverse of the fourth leaf after sign. Q iiij: '*Here endeth yᵉ historye of Olyuer of Castylle, and of the fayre Helayne doughter vnto the kynge of Englande. Inprynted*,' &c. as before. The signatures run in fours and eights alternately. Device, N°. VI. Mr. Heber's copy of this very uncommon work,* like Mr. Douce's of that of Ponthus of Galice [vide p. 161 ante] wants the title-page; which was probably ornamented with a knight armed on horseback; similar to the one of Richard Cœur de Lion, printed in 1528.

325. B. MANTUANI EGLOGÆ cum coment. Badii Ascentii. *Impress*. &c. M.CCCCC.XIX. Quarto.

This work is slightly and incorrectly noticed by Ames and Herbert as the eclogues of MARITUANUS; whereas they are those of BAPTISTA MANTUANUS; concerning whose works a copious account will be found in Freytag's Adparatus Literarius, vol. iii. p. 18. This edition is not noticed by either Freytag, Vogt, or Bauer. It must be valuable to a collector of the poetry of the middle age.

326. FAMILIARIUM COLLOQUIORUM FORMULÆ: et alia quædam per Erasmum recognita: *calcographie prelis examinata nouiter, suaque in domo sub solis intersigno venduntur*. M.CCCCC XIX. *Idibus Augusti*. Quarto.

327. IDEM OPUS. M.CCCCC.XXV. Duodecimo.

328. IDEM OPUS. M.CCCCC.XXXV. [Duodecimo.]

These are all the editions, in the Latin language, of the COLLOQUIES OF ERASMUS, which are noticed by Herbert, as being printed by Wynkyn de Worde. It is probable that many more impressions of the

* A copy was in West's Collection: see *Bibl. West.* n°. 1685.

work (which was, at the time of its publication, the most popular elementary book in Europe*) were executed by the same printer. The last of the above impressions is noticed by Herbert on the authority of Maittaire, vol. ii. p. 831 ; where it is briefly described. Herbert remarks that although Maittaire has not designated the place where the volume was printed—'it was no doubt at his usual residence, and perhaps the last book he printed, if there be no mistake in the date, as his will was proved 19 January, $153\frac{4}{5}$.' It will be seen however, that De Worde printed a few works in 1535. We will now proceed to notice the remaining works of Erasmus executed by the same printer.

329. Erasmus's Treatise vpon the Pater Noster; tourned into English, &c. m.ccccc.xxiv. Quarto.

All that is observed of this 'Treatise' by Ames, and from him inserted by Herbert, is, that it was 'tourned into English by a young vertuous and well lerned gentlewoman of nineteen yere of age.' It is a pity we know not something of the merits of the work, and yet more that we are wholly ignorant of the talents of the 'young, virtuous, and well learned gentlewoman.'

330. D. Erasmi Roterodami de Copia Verborum ac Rerum, &c. m.ccccc.xxviii. Duodecimo.

The following is the latter part of Herbert's description of this volume, which is copied from Ames: 'Commentarii duo postrema authoris cura recogniti, locupletatique. Cum scholiis marginalibus Christophori Hengendorphini, in quibus vir ille, quorundum studiosorum efflagitationibus victus, et exempla pleraque, ab Erasmo adducta, ex authoribus optimis quibusque deprompta ostendit, et loco authorum ab Erasmo non indicata, diligenter indicat.—9th Oct.

* In the office of Colinæus alone 24000 copies of this work were struck off: see the recent edition of the *Bibliomania*, p. 293.

331. A BOOKE called in latyn ENCHIRIDION MILITIS CHRISTIANI, and in englysshe the MANUEL OF THE CHRISTEN KNYGHT, &c. *Jmprynted at London, by wynkyn de worde, for Johan Byddell, otherwise Salisbury, the* XV. *daye of Novembre. And be for to sell at the sygne of our Lady of pytie next to Flete bridge,* 1533. *Cum priuilegio regali.* Octavo.

After the first part of the title, as above printed, we have 'replenysshed with most holsome preceptes, made by the famous clerke Erasmus of Roterdame; to the whiche is added a newe and maruaylous profytable preface.' This title is enclosed in a border of ornamental pieces. At the back of the title page 'The booke speaketh' in a seven line stanza; and 'The printer to the faythful reder,' in ten couplets, which are reprinted in all the subsequent editions. The preface intimated in the title-page is an epistle with the following title, 'Erasmus Roterdame sendeth gretyng to the reuerende father in Christ (and lorde) the lorde Paule Volzius, the most religyous abbot of the monastery the whiche is comenly called Hughes courte.' Dated 'At Basyle the euyn of the assumpcyon of our Lady, in the yere of our lorde god M.CCCCC. and xviij.' A judicious censure of some of the disorders of the clergy in those days. Then a table giving the contents of 38 chapters; after which follows the work itself with this head-title 'A compendyous treatyse of the sowdyour of Chryst, called Enchiridion, whiche Erasmus of Roterdame wrote vnto a certayne courtyer, a frende of his.' It is printed in a neat black letter, has large marginal notes, no running title, nor are the leaves numbered; but contains by signatures, S 10, in octaves, besides the prefixtures, twenty-four leaves. This book is said to have been translated by Will. Tyndall. On the last page is the following colophon, enclosed like the title: '*Here endeth this boke called Enchiridion or the manuell of the chrysten knight, made by Erasmus of Roterdame, in the whiche boke is cōteyned many goodly lessons very necessary and profytable for the soules helth of all true chrysten people: Jmprynted*, &c. as above. The preceding is from Herbert, p. 188.

332. The Same: or *The hansom weapon of a Christen Knyght, replenyshed with many goodly & godly precepts. London imprynted by Wynkyn de worde* 1534. 12 *Feb.* Octavo.

This edition was also printed for Byddell; whose device (of which a fac-simile will be given in a future volume) is on the reverse of the last page.

The title of this edition is more complete than the one given in Herbert, p. 189, by the assistance of the Catalogue of the Books in the Advocates Library, Edinburgh; vol. ii. p. 162: edit. 1742-76.

333. A lytil Booke of Good Manners for Chyldren, &c. [*Printed*] *By Wynkyn de Worde* 1532.

Herbert (p. 184) has borrowed his account of this edition from a note in Dr. Knight's Life of Dean Colet, p. 122, who, in turn, has taken his information from Anthony Wood. 'Under his (Whitinton's) name there is a little Book of Good Manners for children, now lately compyled and set forth by Erasmus Roterdam in Latin tongue with an interpretation of the same into the Vulgar English Tongue, by Robert Whytyngdon, Poet Laureat. By Wynkyn de Worde, 1532.' The proper title of the work is, in all probability, that which describes the ensuing edition of it; yet I will not pretend to define with accuracy the various scholastic and moral works which came from the fruitful pen of Erasmus, and were published in this country at the period under description. Never did an author unite greater elegance and utility in his multifarious productions. Erasmus seemed born for the period in which he lived; a period, when learning was beginning to emerge from barbarism and obscurity: or when the subtle disquisitions of unprofitable logic served only to bewilder the student in his pathway to knowledge.

334. De ciuilitate morum puerilium per Des. Erasmum Roterodamum libellus nunc primum et conditus et editus. Roberto Whitintoni interprete. A lytil booke of good maners for chyldren nowe lately compyled and put forth by Erasmus Roterodam in Latyn tonge, withe interpretacion of the same into the vulgare Englysshe tonge by Robert Whytyngton laureate poete. *Cum priuilegio—xx daye of Janyuer*, 1532." In double columns, Latin and English. Sheets D 3.

This description is copied from Herbert, p. 189.

335. The Orcharde of Syon. *Jmprynted at London in Flete strete at ye sygne of ye sonne by me Wynkyn de Worde. The yere of oure lorde.* M.CCCCC. *and.* XIX. *and the. xxviii. daye of Septēber.* Folio.

We will first copy the account of this curious volume given by Herbert, p. 158: 'Here begynneth the orcharde of Syon, in the whiche is conteyned the reuelacyons of seynt Katheryne of Sene, with ghostly fruytes & precyous plantes for the helthe of mannes soule.' This title, printed in red, is over a wood-cut print of St. Katherine at a desk, in the habit of her order, crowned with thorns as well as rays of glory, holding an heart in her left hand, both hands wounded and bleeding. Aloft, the Father is represented with a triple crown on his head, in the clouds, from whence issue rays to the breast of the saint, where they terminate in a focus; and in the rays is a dove flying towards her. Over this cut is a ribbon with, 'Ecce ancilla domini.' in red. At the back of this title-page is a print, of which the following—with the exception of the border, which is omitted—is a well executed fac-simile.

'It has two prologues, and the kalendar or table of contents, with a third prologue following it; after which is another cut of St. Katherine at her devotion, with the representation of obedience and inobedience before her. These prefixes are on nine leaves, yet no imperfection; signature iiii being on a single leaf.

'Then on a i, "Here begynneth the boke of dyuyne doctryne. That is to saye of goddes techynge. Gyuen by the persone of God the fader. to the intelleccyon of ỹ gloryous vyrgyn seynt Katheryn of Seene, of the ordre of saynt Domynycke. whiche was wrytē as she endyted ī her modar tonge, whā she was in cōtēplaycō & rapt of spyryte, she herynge actualy. And ī ỹ same tyme, she told before many what our lorde god spake ī her." This also is printed in red, and over the same print as in the title-page, but without the ribbon. The work is divided into seven parts or books, each of which consists of five chapters; and these are distinguished in the running titles. The title of each part is printed in red, and has a neat wood-cut prefixed. The leaves are not numbered. By signatures it contains B 4, in the second alphabet, in sixes; but it is to be observed, that the first alphabet has three characters after z. The whole concludes with this seraphic lady's prayer, 'That J maye feythfully renne with perfeccyō ī this deedly way with very obedyence and with the lyghte of holy feythe, with the whiche lyghte me semeth thou hase made me now lately ghostly drunke.' Then follows 'Lenuoye of Dane James the translator.' Which ends thus: 'Euery good thynge the more it be communycate and disparsed abrode, the more fruyte and profyte cometh thereof.—This consyderynge a ryghte worshypfull and deuoute gētylmā, mayster Rycharde * Sutton esquyer, stewarde of the holy monastery of syon, fyndynge this ghostely tresure these dyologes and reuelacyons of the newe seraphycall spouse of cryste seynt Katheryne of Sene, in a corner by it selfe, wyllynge of his greate charyte it sholde come to lyghte, that many relygyous and deuoute soules myght be releued and haue cōforte thereby, he hathe caused at his greate coste, this booke to be prynted, trustīge that moche fruyte shall come therof, to all ỹ shal rede or here of it desyrynge none other thīge therefore, but onely ỹ rewarde of god and theyr deuoute prayers, for helthe of his soule. *And thus endyth this*

* Palmer's *Continuator*, calls him Founder of the Charter-house; but his name was Thomas. Indeed his father's name was Richard; who lived in the city of Lincoln, was steward of the courts there, and died in 1558. But it may be queried whether he was the same with this steward of Syon.'—HERBERT, *ibid.*

booke, Imprynted, &c. On the last leaf is a cut of St. Katharine, the same as at the back of the title-page.' Thus far Herbert, p. 159.

I now proceed to give the reader a more perfect notion of this extraordinary volume of ascetic devotion. The conclusion of the first prologue is as follows:

'The eloquence of good life ought not to be contemned nor hated for lack of eloquent speech. This book is not ordained for to delight and please the ears and the outward senses; but to instruct the soul, and to comforte the inward senses. It containeth no precepts of eloquence, but it is full of heavenly speech and of virtuous doctrine. Therefore let not the little bitterness of the outward husk, keep you from the pleasant tasting of the sweet kernel within: (that is) let not the simpleness of the style, nor labour of reading, keep you from the sweet doctrine and ghostly comfort that ye may have in this book, which promiseth truth, and sheweth it clearly. It sheweth heavenly things, and bringeth them forth abundantly. It granteth eternal joy, to all them that will work after it perseverantly. Which our lord grant us to do (in whom) all ye readers, fare ye well. *Sign. iij. rect.*

In the following prologue, the nature and merits of the work are more particularly unfolded:

'In this ORCHARD, when ye will be comforted, ye may walk, and see both fruits and herbs; and albeit that some fruits or herbes seem to soure, sharp, hard, or bitter, yet to purging of the soul they be full speedful and profitable, when they be discreetly taken and received by counsel. Therefore, religious *sustren*, in this ghostly orchard, at reasonable time ordained, I will that you dysport you, and walk about where you will, with your mind and reason in what alley you like: and namely there ye savouring best, as ye be disposed. You may chuse of xxxv alleys in which you will walk: (that is to say) of xxxv chapters, one time in one, another time in another; but first my counsel is, clearly to assay and search the whole orchard, and taste of such fruit and herbes, reasonable after your affection, and what you liketh best: afterwards chew it well, and eat thereof for health of your soul.'—*Sign. iii.*

After the designation of the contents of the several chapters of the seven parts, we have another prologue, thus:

'Lo, *sustren*, I have shewed you what imps and trees I have found, and gathered to plant and set it in your ghostly orchard. The alleys of your ghostly orchard be full long and broad; wherein be many walking paths, which shall lead you truly to what manner fruit you list to feed you; in what party they be set or planted. But, sustren, like it to you to know, that in gathering delectable fruit, I found full bitter weeds; bitter and sour they be to taste; but profitable to know. Such weeds I purpose to set among good fruit (not for feeding) but to your knowing. Taste you of them, and know them; that ye may beware if any ghostly enemy profer you any such weeds. Savour you them not for full feeding; for then,

perilously they work, and full oft to death; but by grace the sooner it may be remedied. But, sustren, though my fruit be gathered, yet a time I must have of setting and of planting: *ymonge* recreations to the perfection of my spirit: great labour[er] was I never bodyly nor ghostly; I had never great strength mightily to labour with spade nor with shovel. Therefore now, devout *sustren*, help me with prayers, for I lack cunning against my great feebleness: strength[en] me with your pity. Also have me recommended in your ghostly exercise to our blessed lady, and salute her in my name with devout *aves;* having mind sometime on her five joys, and sometime on her five sorrows, which she had in earth. With this labour I charge you not, but as your charity stirreth you; with that virtue help me forth; for hastily I go to labour, in purpose to perform this fruitful and ghostly orchard, as it shall be pleasing to almighty God to give light to my soul, with true feeling and clear sight. Which Jesu Christ, for moderly love, grant only to his worship, and to our ghostly learning, and comfort all to creation. Amen.'

The first chapter of the third part treats of the pre-sentiment of a human being of his future destiny, whether evil or good:

'And in this life, as I said, he receiveth as for a reward, a *sykernesse* of everlasting life, beginning here in a manner to savour and taste that [what] they should have after, in full repletion without end. But here, thou askest, how a soul may feel a *sykernesse* in this life? I tell thee it is in the sight of my goodness in him, and in the knowledging and knowing of my sothfastness; which, knowing the bright and clear intellection he hath in in me—which intellection is the eye of the soul. This eye hath a little black in the eye, which giveth sight of holy faith; which light of the faith maketh a soul to know and follow the way and the doctrine of my sothfastness; that is, of my son incarnate. Without this clear sight of faith, that way and doctrine is not seen, but as a man seeth that hath only the form of an eye and not the sight, a cloud covereth the little black which giveth light to the eye. For that little black of the intellectual eye, which giveth clear light, is the holy faith; which black, when a cloud of untruth or of misbelieve is cast there upon, it seeth right nought: which cloud of misbelief cometh of a man's own proper love—and so it is, it seeth not: for it hath a likeness and form of an eye, but it hath no light.'—*Sign. g. j. rect.*

The fifth chapter of the fourth part presents us with language and argument of a like obscure nature:

'Right so, in the same wise, it may be said of infinity and endless desire; the which is knit and oned with infinite tears: and when a soul is departed from the body, the tears be left without—but the affection of charity draweth to him the fruit of tears; consuming outward tears, right as the soul is consumed in the furnace of love: not for [that] the soul is out of the furnace of love, but by cause the fervent heat of that furnace of love hath *soken* her up and drawn her to it.'—*Sign. v. iiij. rect.*

Again—from chapter the fifth, part the fifth, describing the tortures of the death bed of the wicked—

'How dreadful and how dark is the death of them (as thou thinkes) at the point of death

(as I said). Fiends accusen them; shewing to them, with great dread and terrible darkness, their proper likeness: for thou knowes well, it is so horrible, that a creature had leaver suffer all manner pains in this world, than for to see that sight: and thereto the prick of conscience is renewed, that wretchedly fretteth and tormenteth him in his conscience inordinately: also, *delyces*, and his own proper sensuality, whom he made his sovereign Lady—and his servant reason, wretchedly accuseth him; because he knoweth the truth of that, that sometime he knew not: whereby he is come to great confusion in himself of his error: for in his life he lived not to me as a true man, but as an untrue and unfaithful man: for his own proper love covered the clear sight of holy faith: and that fiend, therefore, vexeth him then of misbelieve, for to bring him to despair.'—*Sign.* v. *v. rect. col.* 2.

In certain passages the language is very warm and inflated: thus

'These and such other be incarnate Devils, and of my divine rightwiseness one Devil punisheth another, and each offendeth other—' ——'Then that soul, all burning in love and ghostly drunk,' &c. 'O endless God! one light above all other lights, of whom cometh all lights; and fire passing all fires; for thou art that fire that brenes [burns] and wastes not—but thou consumes[t] all sin; and the proper love that thou findes[t] in a soul; and yet thou dost not waste it plainly; but thou fightes[t] [fillest?] it with unsatiable love.'—*Sign. x. ij.*

The following is the conclusive address to the reader; being

Lenuoye of Dane James, the translater.

'Now, reverend mother and devout *sustren*, your ORCHARD is planted and set, at my simple devise apparelled, with the help and grace of our merciful Lord, by the gracious prayer of his blessed mother, your principal and glorious abbess. In this Orchard you may disport you in opportune time. Healthful fruits and herbs ye may find there full delectable to the soul. Search then there busily the sweetness of the fruit, that ye may find them. Taste them well inwardly, that ye may savour them; when ye savour them, chew them well with a fervent desire, that ye may be well fed with them ghostly. And to declare you more openly my intent, I say to you again, search this ghostly meat with busy and oft reading. Taste you them with meditation and inward thinking after meditation. Savour them well, and chew them well in your souls with devout prayer, that ye may ascend by light of contemplation to holy desires and perfect love of God everlasting. *Querite et invenietis: pulsate et aperietur vobis.* And when ye be thus fulfilled with grace and such ghostly desires, stretch forth your charity, and put forth your holy desires to the help and comfort of that sinful creature which began this work; and in your devout prayers have my helper recommended, your brother DANE JAMES; which, for the most part, hath laboured it to the end of this ghostly orchard: if any fruit or herb be misset or planted, I commit all defaults or errors to the corrections of better lettered clerks of true feeling faders. And for my negligence and ignorance (as I am wont to say) so I now write. Ah Jesu mercy! Amen.'

As we have begun, so we may conclude with Herbert: premising, however, that this volume is printed, both in regard to paper and letter-press arrangement, with great attention to typographical

beauty. I have seen three copies, in their original bindings, which have been worm-eaten; but, where this blemish is absent, few books, printed by Wynkyn de Worde, have stronger claims to the reader's admiration on the ground of external appearance: of its intrinsic excellence or worth, the foregoing specimens have afforded some demonstration. The wood-cuts, which Herbert calls 'neat,' are barbarously composed and engraved. They are well printed; but, in regard to composition, are nearly as rude as can be imagined —with the exception of that which represents the *faithful* portrait of St. Katharine. Herbert thus closes his account of this book.

'The form of printing the conclusions of the several parts is very remarkable at this period of time, though not unfrequent at the latter part of this, and the beginning of the next century, especially for title-pages and conclusions; yet Pynson had introduced it in a title-page to '*Ortus Vocabulorum*,' in 1509. I shall give one as a specimen:

'And
here nowe
moder & systren
thus endeth the seconde parte
of this orcharde, in ŷ
whiche all we be
shewed ŷ
very
way
to he
uen,
and
in ŷ
same boke
we be shew
ed how to cut of
the sup'fluytes of our
vynes, and how we shall
pull vp the pryckynge thornes
of our thoughtes, with dyuers ma
ters, as it is rehersed in ŷ kalender before.'

Puttenham, in his '*Art of English Poesie*,' gives examples of verses made to different forms of this kind.'—Herbert, p. 160.

336. Returna Brm. *Emprynted at Lōdō in fletestrete by Wynkyn de Worde dwellynge at the sygne of ye sonne. The yere of our lorde god* M.CCCCC. *and* XIX. Quarto.

The title, as here given, is over the regal arms of Henry VII. The work begins on the recto of the following leaf, sign. A. ii; and ends on the reverse of the eleventh leaf. The colophon, as above stated, is under De Worde's tripartite device, N°. VI. Ames and Herbert are wrong in saying it contains twelve leaves. A copy of it is in the collection of Mr. R. Wilbraham.

337. A Map of England [M.CCCCC.XX]. Folio.

Herbert, p. 161, does not appear to have had the curiosity to examine Hearne's account of this extraordinary specimen of Wynkyn de Worde's press; nor does Gough, in his British Topography, vol. i. p. 86, make mention of this very early specimen of map-printing in our own country. The latter quotes Hearne, in the place here referred to, but notices only the old MS. map in Jesus college. After telling us that ancient 'maps are to be esteemed, not upon account of their accuracy, but on purpose to discover the skill and humours of the times in matters of this nature,' Hearne speaks of being 'pleased with a map of England (the only one of the kind he had yet met with) that he saw some years ago, containing the representation chiefly of the coasts, printed from a wooden cut by Wynkyn de Worde in the year 1520, and so contrived as to be folded up in an almanack. The principal design of this Map (continues he) seems to have been for the use of the Council, &c.' Guil. Neubrigensis, Hist. vol. iii. p. 750.

338. The Dyetary of ghostly Helthe. *Imprȳted by me Wynkyn de Worde. The yere of our lorde* M.CCCCC. *and* XX.

The title is over a wood-cut of the virgin kneeling and three celestial (crowned) figures (perhaps symbolical of the Trinity) appearing before her, with rays penetrating her bosom. Beneath, "Contemplacio sacratissime dei. Genitricis semperque virgīs Marie."—On the reverse another wood-cut of the virgin seated, and a dead Christ in the lap of his Father before her, in a vision. The prologue, which is addressed to the author's 'good sisters,' commences on the second leaf at sign. A. ii. thus:—'In the beginning of this new year, my good sisters, when I consider and see many friends give tokens of custom one to another, which custom, some use it for good luck of a new year, some to procure carnal love, some to get a greater benefit thereby,' &c. The treatise contains sixteen leaves, and is divided into twenty-four 'considerations,' as the day is divided into twenty-four hours. Towards the end of 'the Conclusion' (third leaf after sign. c. iii.) we have the following exhortation. 'When ye be set in your bed, bless you with sign of the cross, committing your body and soul unto your spouse Christ and to the keeping of your good angel. Then lay you down reverently, with your arms across upon your breast. Beware then diligently of vain thoughts, and put away vain temptations quickly. Remember that your enemy the devil sleepeth not, and how that God doth see all your behaviour, both in mind and without faith. Therefore use cleanly manner with yourself. And beware of carnal desires. Tender not your body too much with soft and warm lying. Satisfy not your body in all that it desireth (if ye do) it shall put you in great jeopardy. If ye cannot sleep shortly after ye be laid, occupy yourself in psalms, or else upon your beads, and with them drive all phantasies from your mind, &c.' Colophon, as above. This description of a work, barely noticed by Ames and Herbert, is taken from a copy of it in the public library, at Cambridge; A. B. 4. 56. Mr. Cole's description has supplied me only with the commencement of the prologue. Cole talks of a cut of the

arms, 'belonging to the nunnery over which the Abbess or Prioress presided, as by the prologue it seems to intimate such an origine: yet it is not among the seals in Bishop Tanner's *Notitia.*'

339. HERE ensueth a goostely Treatyse of THE PASSYON OF OUR LORDE Jesu Chryst, with many deuout Contẽplacyons Examples and Extencions of the same. *Enprinted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde the vi. Daye of Octobre. The yere of our Lorde* M.CCCCC.XXI. Quarto.

Under the above title is a large cut of the crucifixion. On the reverse, is the following poetical prologue; from which we learn that Andrew Chertsey, gentleman, translated this book in the year of our Lord M.D.XX.

The Prologue of Robert Coplande.

'The godly vse of prudent wytted men
Cannot absteyne theyr aũcyent exercyse:
Recorde of late how besily with his pen
The translator of the sayd treatyse
Hath him indeured, in most goodly wise
Bokes to translate, in volumes large and fayre
From Frenche in prose, of goostly examplayre.

As is *the floure of Goddes commaundementes,*
A treatyse also called *Lucydary,*
With two other of *the seuen sacramentes,*
One of *cristen men the ordinary,*
The seconde *the craft to lyue well and to dye.*
With dyuers other to mannes lyfe profytable,
A vertuose vse and ryght commendable.

And nowe this Boke of *Christes Passyon*
The which before, in Language was to rude
Seyng the matter to be of grete Compassyon
Hath besyed hym that Vyce for to exclude
In Englysshe clere, with grete Solycitude
Out of Frensshe at Wynkyn de Wordes Instaunce
Dayly descryng of Vertues the Fortheraunce

Explicit.

The work is composed both in poetry and prose, and begins thus: 'Howe our Lorde Jesu Christ reysed Lazarus that had lyen foure Dayes deed, and of the Report that he made beyng at Souper with our Savyour Jesu:'

> Our Savyour, by his infynite Power and Myght
> From Dethe to Lyfe reysed Lazarus, &c.

This incident is made the groundwork of the description of the various tortures in hell, as inserted in the Shepherd's Calendar; a work which, in the ensuing pages of this volume, will be copiously described.

I subjoin a further (and not incurious) specimen of the poetical contents of this volume:

'*How Pylat examyned Jesu Christ and he founde no cause in him wherby he had deserved dethe, and to be rydde of him he sent him to Herode.*

> What accusacyons sayd Pylate do ye brynge
> Agayne this man, causes can I none fynde.
> Syr sayd they he nameth him of iewes to be kyng
> He tourneth the lay people, ignoraunt and blynde
> By werkynge of myracles, aboue nature and kynde
> Wolde ye sayd Pylate your kyng sholde be slayne
> Ye my lorde saye they, that is our mynde
> Then after your lawes iuge him to dethe and payne.
>
> Syr they sayd for us, to kyll any man
> Lefull it is not, or iuge him to dye
> For yf we dyde, reguler were we than
> All beit in him, we fynde causes why
> Of Galyle he is, he can not this deny
> He nameth himselfe Christ, wytnesse there be a score
> Demaunde them if ye lyst, they stande herby
> Mater here is suffycient, what wolde ye ony more—
>
> *Sign. f.*

The work ends on the first leaf after signature k iii, with three poetical stanzas, including the 'Invocacyon of Robert Coplande:' containing fifty-four leaves, and twenty-four wood-cuts: On the reverse, '*Here endeth a goostly treatyse of the passyon of Christ, with many devout contẽplacyons, examples, and exposycions of the same. Enprinted, &c.* as before. The preceding description is taken from a beautiful copy

of this edition, which I examined in the public library at Cambridge: A. B. 4. 59.

340. The Same: *Without date.* Quarto.

Herbert, p. 203, has inserted this edition of the '*Boke of the glorious passion of our Savyour, &c. with other treatises translated out of French,*' on the authority of 'the late Mr. Tho. Baker's interleaved copy of Maunsell's catalogue, at p. 79.' He says he had never seen the book, but it appeared to be an early edition of the preceding work, translated by Andrew Chertsey. It is by no means improbable that a dateless edition of it was printed by Wynkyn de Worde.

341. The Myrrour of the Chyrche. *Enprynted at London in the Fletestrete at the signe of the Sonne by Wynkyn de Worde. The yere of our Lorde* M.CCCCC. XXI. *The xii yere of ye Reygne of our moost naturall and victoryous Souerayne Lorde Kynge Henry the* VIII. Quarto.

'Here foloweth a deuout treatyse cōteynynge many goostly medytacyons and instrucions to all maner of people necessary and confortable to the Edyfycacion of the soule and body to the love and grace of God.' This title is over a fine wood-cut of a whole length figure of our Saviour, habited as a prelate, giving his benediction with one hand, and a ball (of the world) in the other. Above, in the clouds, are representations of God the Father and the Holy Ghost. What follows, is taken from Cole's (MS.) account of this very rare and curious volume, in the public library at Cambridge:

Petycyon of R. Coplande the Prynter.

Eternal grace of iii. in one substaunce
Be now my guyde, in this my besynesse
Unto thy Laude, this lytel werke tavaūce
For to erecte, in goostly holynesse
The myndes of suche, as lye in ydlenesse
And us endue, with goodnesse from above
Suche werkes to use, as may purchase thy lo-

There are three other stanzas of the same sort, to each of the divine persons, but nothing particular in them; then follows,

'In the name of our swete Lorde Jesu Cryste, here begynneth the artycles and poyntes of the maters whiche are touched in a sermon y^t^ cometh after, rudely endyted for to avoyde and eschue curyosyte, that the reders leve not the fruytfull sentence of within for the caryous fable of without.

'Howe a man sholde beholde his estate and degree. Ca. i.

'What it is to lyve parfitely, and whiche is the wyl of God. Ca. ii. &c.

'Thus endeth the table of this present boke.

'How a mā sholde beholde his estate and degre. Ca. i.

'Videte vocatiōem v̄ram. These are the wordes of the Appostle, the whiche dothe parteyne to men and women of relygion, &c.'

There are twenty-six cuts in this book, containing thirty-six leaves. About the middle, in a cut representing our Lord standing and instructing the Apostles, who are kneeling before him, is the Lord's prayer in a scroll, which (says Mr. Cole) I here copy as a curiosity.

'Our Fader that arte in Hevē sāctified be thi Name thy Kyngdome come to us, thy wyl be done in erth as in Heven, our dayly brede gyve us to day and forgyve us our dets as we forgyve our detis, and lede us not in to tēptacōn, but delyver frō evyl. Amē.'

Thus endeth this devoute treatyse, called '*The Myrrour of the Chyrche*,' made by Saynt Austyn of Abyndon. *Enprynted, &c.* as above. Under this is written in an old hand this note:

'I have seen another of '*The Myrrour of the Chyrche*,' printed by Peter Treveris in Southwarke, without date, and differing little from this.'

Bishop Tanner, in his '*Bibliotheca*,' p. 57, had not seen Copland's or Wynkyn's edition, as he gives us the title of Treveris's edition, and adds this doubt, which shews he had some idea of it: '*Dubium tamen est, annon impress: fuerit antea per R. Copland; qui Carmina ante et post Librum hunc edidit.*'

Lenvoy of R. Coplande the Prynter.

Almyghty Lorde, o blyssed Holy Goost
Whiche dide enflame, w^t^ vertue frō on hy
Thy chosen servaūtes, the day of Pēthecost
To preche thy worde, here universally

This lytell boke, of maters right goostly
Thou wylt forth sēde, ēdued w^t^ thy grace
In vertues the reders so to occupy
Avoydīge vyce, in heven to have a place.—Amen.'

'Under this last page and verses, is the device of Wynkyn de Worde as often repeated and described [N°. VI.], with Wynkyn de Worde under the dog and sagittary; which looks as if Robert Copland was only employed by him to print this book.' Thus far Cole.

It will be seen from Herbert, vol. iii. p. 1445, that Treveris published a reprint of this edition. Herbert, who has given a superficial account of Wynkyn de Worde's impression, concludes thus: 'I have an ancient MS. of this work, in which it is intitled "*Speculū stī Edmundi Archiepiscopi*," and is more concise than this printed edition. They seem to have been translated by different persons: who was the translator of the MS. does not assuredly appear. Perhaps Walter Hilton, who is mentioned to have translated the tract immediately following this in the same volume. However R. Copland evidently translated this, but more paraphrastically, as is indicated in the three first lines of his petition for guidance in this work.

"*Eternall grace of. iii. in one substaunce*
Be now my guyde, in this my besynesse
Vnto thy laude, this lytell werke tauaunce."

'It must be a mistake in ascribing the original to St. Austyn of Abyndon, since no such name is found among the English writers in Trithemius, Leland, Bale, Pits, or Bellarmine; on the contrary, the three latter ascribe it to St. Edmund, Archbishop of Canterbury, the son of Edward Rich, a merchant of Abington. Palmer's 'Continuator' also has St. Edmond of Abyndon.

342. CHRISTMASSE CAROLLES *newely enprinted at Londō, in the fletestrete at the sygne of the Sonne by Wynkyn de Worde. The yere of our lorde,* M.D.XXI. Quarto.

It is probable that the fragment of this very curious and uncommon book, which Warton saw, was the identical one inspected and described by Hearne;* although Warton is silent respecting the account

* The following is Hearne's minute account of it: 'I shall not give other instances of alterations in old English pieces, only I will beg leave here to give an exact copy of the CHRISTMAS CAROL *upon the Boar's head,* (which is an ancient dish, and was brought up by K. Henry I. with trumpets, before his son, when his said son was crowned) as I have it in an old fragment, (for I usually preserve even fragments of old books) of the Christmas carols

given of it by the latter. 'These carols (says Warton) were festal chansons for enlivening the merriments of the Christmas celebrity: and not such religious songs as are current at this day, with the common people under the same title, and which were substituted by those enemies of innocent and useful mirth, the Puritans. The boar's head, soused, was anciently the first dish on Christmas day, and was carried up to the principal table in the hall, with great state and solemnity.' See the anecdote and authorities in the 'Hist. of Eng. Poetry,' vol. iii. p. 148. The carol, according to Hearne, Ames, Warton, and Ritson,* is as follows:

A carol bringyng in the bores heed.
Caput apri differo +
Reddens laudes domino
The bores heed in hande bring I,
With garlands gay and rosemary
I praye you all synge merely
Qui estis in conuiuio.
The bores heed I understande
Is the chefe ‡ seruyce in this lande
Loke where euer it be fande §
Seruite cum cantico
Be gladde lordes bothe more and lasse ||
For this hath ordeyned our stewarde
To chere you all this Christmasse
The bores heed with mustarde.
Finis

printed by Wynkyn de Worde, (who as well as Richard Pynson, was servant to William Caxton, who was the first that printed English books, though not the first printer in England (as is commonly said), printing being exercised at Oxford in 1468, if not sooner, which was several years before he printed any thing at Westminster, by which it will be perceived how much the same carol is altered, as it is sung in some places even now, from what it was at first. It is the last thing, it seems, of the book (which I never yet saw intire) and at the same time, I think it proper also to add the printer's conclusion, for this reason, at least, that such as write about our first printers, may have some notice of the date of this book, and the exact place where printed, provided they cannot be able to meet with it, as I believe they will find it pretty difficult to do, it being much laid aside, about the time that some of David's Psalms came to be used in its stead.'—*Hist. Guil. Neubrig.* vol. iii. p. 748.

* *Ancient English Songs*, 1790, 8vo. † Sic pro defero. ‡ Sic pro chefe. § Found. || Great and small.

Thus endeth the Chriſtmaſſe carolles,
newely enprinted at Londō, in the fletestrete
at the ſygne of the Sonne by Wynkyn
de Worde. The yere of our lorde. M.D.xxi.

This carol (says Warton), with many alterations, is yet retained at Queen's College in Oxford.* I know of no collection in which a copy of these ancient strains is to be found.

* Being anxious to obtain a correct copy of this ballad, as I had myself heard it sung in the hall of Queen's College, I wrote to the Reverend Mr. Dickinson, tutor of the College, to favour me with an account of it: his answer, which may gratify the curious, is here subjoined.

Queen's College, June 7th, 1811.

Dear Sir,

I have much pleasure in transmitting you a copy of the old *Boar's Head Song*, as it has been sung in our College-Hall every Christmas-day, within my remembrance. There are some barbarisms in it, which seem to betoken its antiquity. It is sung to the common chaunt of the prose version of the Psalms in Cathedrals; at least, whenever I have attended the service at Magdalen or New College Chapels, I have heard the Boar's Head strain continually recurring in the Psalms.

believe me very sincerely your's,

R. DICKINSON.

The Boar's head in hand bear I,
Bedeck'd with bays and rosemary;
And I pray you, my masters, be merry,
Quot estis in convivio.
Caput Apri defero
Reddens laudes Domino.

The Boar's head, as I understand,
Is the rarest dish in all this land,
Which thus bedeck'd with a gay garland
Let us servire Cantico.
Caput Apri defero
Reddens laudes Domino.

Our Steward hath provided this
In honour of the King of Bliss;
Which on this day to be served is
In Reginensi Atrio.
Caput Apri defero
Reddens laudes Domino.

'Other ancient carols (continues Warton) occur with Latin burthens or Latin intermixtures, as thus:

343. THE MIRROURE OF GOLDE FOR THE SINFULL SOULE. *Imprynted at London in Fletestrete at the sygne of the Sone, &c. In the xxix day of Marche the yere of oure Lorde a.* M. D. and XXII. Quarto.

'The title, says Herbert (in his interleaved copy), is over the king's arms supported by angels, under which are the portcullis and rose; on the back is a large portcullis crowned and supported, with the king's motto at top.

' My copy of this book wants the first and last leaves. It begins on sign. A ii. ' This presente boke is called the Mirroure of golde to ŷ sinfull soule, the whiche hath ben trāslated at parice oute of laten into frenche, and after the trāslacion seen & corrected, at length of many clarkis, Doctours, and maisters in diuinite, and nowe of late translatede oute of frenche ī to Englisshe by the right excellēt princesse Margarete moder to oure souerain lorde kinge Henry thē vii. & Countesse of Richemond and Derby.' The first letter, a blooming T, has within it half a rose and half a pomegranate, parte per pale, on the same stalk, representing thereby the union of the houses of York and Lancaster. It contains J in sixes. Colophon, on i. 5, as above. *Here endeth the Myrroure of golde*, &c. On the last leaf, the portcullis crowned and supported, &c. On the back, device, N°. v. A copy is in the public library at Cambridge.'

344. THE SAME: *Jmprynted at London in the fletestrete, at the sygne of the Sonne, by Wynkyn de worde. The yere of our lorde. M. D. xxvj. The xxx daye of Maye.* Quarto.

This title is over the king's arms gartered, crowned, and supported by a dragon and greyhound, under which are the portcullis, and the

Puer nobis natus est de Virgine Maria
Be glad lordynges, be the more or lesse,
I brynge you tidynges of gladnesse.

The Latin scraps were banished from these jocund hymns, when the Reformation had established an English liturgy. At length appeared ' Certaine of David's Psalmes intended for Christmas carolls fitted to the most solempne tunes every where, familiarlie used by William Slayter, printed by Robert Yong, 8vo. *Hist. of Eng. Poetry*, vol. iii. 144.

rose, on separate blocks, both crowned; different from the preceding edition. On the back is a larger portcullis. Within the first letter, which is a blooming T, differing from that of the edit. 1522, is a portcullis also, but quite plain. This is printed page by page like the former edition. Colophon, '*Here endeth ye Myrroure of golde. Jmprynted*, &c. as above. On the back of the last leaf is the printer's device, N°. v. From Herbert's interleaved copy.

345. Instruction for Pilgrims to the Holy Land. *Imprynted &c. viij Hen.* viii. m.ccccc.xxiiii, *26th July.* Quarto.

It is a pity that Ames, from whom Herbert and myself borrow our meagre accounts of this volume, has not given a more particular description of a work, in all probability as curious and interesting as it is rare. According to Ames, it is 'a description of a voyage to Jerusalem by one John Moreson;' a traveller, who has escaped Boucher in his 'Bibliothèque Universelle des Voyages.'

346. Roberti VVakefeldi Sacrarum literarū professoris eximij, oratio de laudibus et vtilitate triū linguarum Arabice, Caldaicæ, et Hebraicæ, atq; idiomatibus Hebraicis quæ in vtroq; testamēto inveniūtur. *Londini apud Winandum de Worde.* m.ccccc.xxiiii. Quarto.

The book bears the date of 1524 in Maittaire's Annal. Typog. vol. ii. 655, and in Freytag's Adparatus Literarius; vol. iii. p. 545; in which latter authority will be found a copious and interesting account of it.* I have therefore inserted the work in the present place, in preference to the department which it occupies in Herbert's edition of Ames, p. 226: Herbert's account of it is as follows. 'On the 2d leaf begins the dedicatory preface, 'ad invictissimvm illvstrissmvmq; henricvm Angliæ & Franciæ regem ac fidei defensorum Roberti Vvakfeldi sacre theologiæ Bacchalaurei & vnicus e

* The reader may be pleased to consult the recent edition of *the Bibliomania*, p. 311, 551: also Warton's *Hist. of Engl. Poetry*, vol. ii. p. 124.

sacellanis ac aulicis eius, in orationem de laudibus ac vtilitate trium linguarum Prefatio.' Which takes up two pages and a half. On the back of the third leaf is the king's arms, crowned and supported, &c. as at the end of Fitzherbert's Grand Abridgement. The text is printed in Roman letter, the marginal notes in Italic. Here are introduced Greek, Arabic, and Hebrew characters. The Greek appears to be printed with moveable types, but the Arabic and Hebrew seem to be cut in wood: the first used in England. The author complains [in his address to Hen. VIII. as will be seen in Maittaire and Freytag], that he was obliged to omit a third part, because the printer had no Hebrew types. The Hebrew character is Rabinical, or according to the hand-writing of the time, so that it appears very rude. The oration concludes, ' Explicit oratio de laudib⁹ triū linguarum Cantabrigiæ habita, Anno dn̄i M.D.XXIIIJ. The diphthong character and comma are here used, but neither colon, or semicolon, only to q; .

Then follow three Latin epistles: one from the Vice-chancellor and students of Cambridge to the king: the 2d from prince Ferdinand, Infant of Spain, &c. to the same; whom he styles 'Auunculus,' and subscribes himself ' bonus & humilis nepos.' The 3d is from the rector, &c. of the University of Tubingen ' Reuerēndissimo Antistiti.' It contains Q 4, in quartos, or 128 pages, Mr. Ames says 115; so that the copy he used was not complete. On the last page is his picturesque device enlarged with pieces, and this sentence, ' diuitiæ salutares sapiētia & sciētio' also the Hebrew words in Italic type, and the Arabic in proper character, taken from the 33. chap. of Isaia, about it. Mr. Alchorne's copy of this very uncommon book is in the library of Mr. Johnes. A copy was in Dr. Lort's collection: Bibl. Lort. n°. 6616.

347. The Ymage of Loue. 7. *October*. M.CCCCC.XXV. Quarto.

' This title (says Herbert), according to the taste of the time, I apprehend to be over a wood-cut of the Father, Son, and Dove, as

mentioned by Mr. Ames, and reprinted at the back of the title-page. Then as a head title: 'Here followeth a ghoostly pamphlete or mater compendyously extract of holy scrypture, and doctours of the chyrche, callyd the ymage of loue, very necessary for all vertuous persones to look upon.'

I do not recollect to have met with a copy of this work in the catalogue of any collection.

348. Saynt Augustyns Rule in englysshe alone. *Jmprynted* &c. [M.CCCCC.XXV.] Quarto.

The following is from Herbert. 'The title is over a wood-cut of a female saint, sitting and writing at a desk, a little angel looking from behind over her left shoulder, as revealing to her what she is writing; two young persons, male and female, with long cloaks are on their knees beside and before her. Behind her is seen a pole, or staff, erect, holding an escutcheon bearing a cost sinister, with a lion sejant rampant, over which is a coronet, and over that a pouch and belt, and on the top a cap of dignity. [The same ornamental devices as are in the cut prefixed to the Life of St. Bridget, by Pynson 1516, 4to.] Above, to the left, is seen the Father crowned, holding a dead Christ in his arms; in the middle, an angel reading the decree over the infant Jesus; and on the right, the V. Mary on her knees, in a posture of devotion and submission. At the back of this is the cut of Christ in his kingdom of glory, as before at the end of Vita Christi. It has prefixed an introductory address, beginning in this very solemn manner: 'Jn our lorde god, and moost swete sauiour Jesu my salutacyon. Good deuout relygyous doughters ye haue here sende vnto me your rule of saynt Augustyn, and done requyre me, other to amende, and reforme ŷ englysshe, or els to translate ŷ rule of newe. J have (after my poore maner) folowed the one parte of your desyre. For to amende your translacyon passed my power and wyt. Jt seemeth vnto me so scabrouse, rughe, or rude, and not after the commune englysshe of this countree. And also the translator dyde lene ouer moche vnto the strayte lettre. Whiche thynge in transla-

cyon, doeth (many tymes) rendre the mater very blynde, & moche vnsauerye.' He afterwards gives an example how the first sentence of their rule 'Ante omnia diligatur deus. That is after your translacyon, Before all be loued god,' may be varied twenty different ways, and yet one in effect. 'That all waye is best in my minde, that best may be perceyued & vnderstonde after the vse of the countre. And therefore haue J chosen here a playne style, without ynkehorne termes—Saynt Jerome saythe ŷ scrypture was wryten without hyghe eloquence in a playne style, bycause it shold ŷ rather be knowen, & vnderstonde of all parsones ŷ ben bounde vnto ŷ lawe of god.' He then reproves them for not living up to their rule, and being afraid to shew it; concluding thus:—'kepe your rule. And then care not who se youre rule, who rede your rule, who knowe your rule. Rede it your selfe, knowe it your selfe, preche it, teche it, & opēly shewe it. Be nothyng afrayd ne daūgerous therof so ye fyrst kepe it and werke it. For vnto that ende haue we taken this poore laboure of translacyon. And also for ŷ more knowlege & declaraciō therof, we haue put therunto our mynde & ioyned ŷ fruytefull exposycyon of ŷ grete clarke & holy saynt called Hugh de sācto victore a reuerende father & an abbot of the same relygion & rule, which ye shal haue as shortly as we may bryng it vnto ende. Jn the meane tyme & euer, J beseche you of your deuout prayers. And thus Jesu our mooste swete lorde & louynge mayster preserue you al amē. The wretche of syon your bedemā, Ry. Whytford.' The whole contains 16 leaves. At the end 'DEO GRATJAS, The sayd wretche of syon Rycharde Whytforde. Thus endeth saynt Augustynes Rule alone. *Jmprynted*,' &c. without date. At the back of this last leaf his picturesque device enlarged. Hereby it is evident that this was published before the rule in both Latin and English with St. Hugh's Exposition; but, however, it appears as plain by the title following, that this was designed to be annexed to it.' p. 168-9.

349. The Same: bothe in latyn & englysshe, &c. *Jmprynted* &c. *The yere of our lorde god* M.CCCCC.XXV. *the xxviij daye of Nouember.* Quarto.

The following is also from Herbert; who is somewhat copious on these two works: 'The rule of saynt Augustyne, bothe in latyn and englysshe, with two exposycyons. And also ŷ same rule agayn onely in englysshe without latyn or exposycyon.' This title is over the same wood-cut as before, which seems to have been designed for the Revelations of St. Bridget. Beneath the said cut, 'The translatour doth aduyse & cōusell all ŷ disciples of this rule to bere alway one of these bokes vpō them syth they ben so portatyue, & may be had for so small a pryce.' At the back of the title is a preface; Vnto the deuote and ghostly reders.' signed 'The wretche of Syon Rycharde Whytforde.' Then on folio i, this head-title: 'The exposycyon of saynt Augustynes rule, after the grete clerke and holy saynt, saynt Hugh called de sancto Victore, a chanon of the same professyon, in Parys in the monastery of saynt Victores. And before is the exposicyon of the translatour.' This contains fol. lxxxviij. 'Thus endeth this poore labour of the rule of saynt Augustyn, both in latyn and englysshe, with our symple notes, and the profytable exposicyon of ŷ holy saynt Hugh de sancto Victore by the wretche of Syon Rycharde Whytforde. *Jmprynted*, &c. as above.

On a separate leaf is the printer's picturesque device, enlarged, N°. VIII. Herbert's copy of this book, which was a very fine one, is in the Marquis of Bute's library at Luton.

350. The Same: *Imprynted* &c. M.CCCCC.XXVII. Quarto.

Although Herbert's description of this edition is not so long as is that of Ames, yet, as the publication appears to be a mere reprint of the preceding one, there is no necessity to copy what Ames has said; it being only a repetition of the language in the last edition described.

351. Parabolæ Alani, cum cōmento. *Londini in ædibus Winandi de Worde. Anno M. D.* xxv. *Calen. Augusti.* Quarto.

This edition ought to have followed n°. 181, at p. 132, ante. It is described by Herbert as being in the Roman letter, over a woodcut as before in 1508. The text and chap. in Roman, the comment in black letter. 20 leaves. Colophon: ‘*Explicit Alanus de parabolis. Alias Doctrinale altum cum luculentissima glossarum Expositione. Londini*, &c. as above.

352. Johannis Despauterij, Niniuitæ, de accentibus & pūctis non minus Vtilis quam necessarius. Ad lectorem. Quisquis Appollineos, &c. m.d.xxv.

In eight hexameters and pentameters. In a compartment of hares, &c. with Caxton's mark.

353. De Carminum Generibus. *Excusum Londini in ædibus Vuinandi de vuorde anno* m.ccccc.xxv. *Mense Februario.* Quarto.

In sixteen leaves. These three last articles, says Herbert, are taken from the papers of the late Thomas Martin, Esq. of Palgrave in Suffolk, and very kindly communicated to me by John Fenn, Esq. M.A, and F. A. S. at East Dereham, in Norfolk, in whose collection the said books now remain.

354. Gradus Comparationum cū verbis anomalis simul et eorum compositis. *Decimo quinto Kal. Augusti* m.d.xxvi. Quarto.

‘This (says Herbert from a copy in his own possession) is the same that Mr. Ames has described by the title of ‘Bellomayus' degrees of comparison;’ which indeed differs in nothing material from the preceding article; and instead of the printer's device on the last

page, has BELLOMAY's epistle, with a tetrastichon in Latin. 'Decimo quinto Ka. Augusti. M.D.XXVI.' At the bottom, his tail piece, with Caxton's cypher;' p. 171.

355. IDEM: *Londonij apud VVinandum de VVorde in vico anglice nuncupato (the Fletestrete) In signo Solis Die vero. vj. Noue* M.D.XXVII. *Nostre Salutis Anno.* Quarto.

It begins thus, under the title as above given to the first edition: 'What nownes make comparyson? All adiectyves welnere ŷ betoken a thynge that maye be made more or lesse: as fayre: fayrer: fayrest: black, blacker, blackest. How many degrees of comparacyon ben there? iij, the positiue ŷ cōparatyue & the superlatyue. How knowe ye the posityue gēdre? For he is the groūde and the begynner of all other degrees of cōparyson! How knowe ye the comparatyve degre? for he passeth his posytyue with this englysshe more. or his englysshe endeth in r, as more wyse or wyser. How knowe ye the superlatyue degre? for he passeth his posityue with englysshe moost: or his englysshe endeth in est: as moost fayre or fayrest, moost whyte or whytest.' A. j. rect. It is printed wholly in black letter, except the last page; on which is 'Ioannes Bellomayus, Valesius, studiosis tyronibus S. P. D.' in the roman letter; as well as the following tretrastichon, by the same.

ad Lectorem.

Si quis ad hanc vigili messem concurreris aure
Imbibit arte munus littera docta tuas
Solus opem capies, et preceptore negato,
Formabis facili dexteritate caput.

The colophon as above. Eight leaves. Herbert's copy is in the possession of Mr. Heber.

356. IDEM. *apud eundem* M. D. XXX.

This is barely mentioned by Herbert, p. 180, from Ames; p. 100.

357. The Martiloge in Englysshe after the vse of the chirche of salisbury, and as it is redde in Syon, with addicyons. *Imprynted at London in fletestrete at the sygne of the sonne, by Wynkyn de Worde. The yere of our lorde god.* M.CCCCC.XXVJ. *the xv. daye of february.* Quarto.

This title is over the same cut as is prefixed to the Rule of St. Augustyne, and to the Pype of the Ton of Perfection. It has an epistle to the devout readers by the wretch of Syon, R. Whytford prefixed, wherein we learn that he translated it out of Latin; and that the additions were "gathered out of the sanctiloge, legend aurea, catalogo sāctorum, the cronycles of Antonine, & of saynt vincent, & other dyuers auctors.' The conclusion of the epistle is as follows:—to which are subjoined some miscellaneous specimens of the nature of this curious and prolific Calendar of Saints.

'Trusting therefore in your charity that ye will ascribe, apply, and take all thing unto the best, we have send forth this martiloge, which we did translate out of Latin into English, for the edification of certain religious persons unlearned, that daily did read the same martiloge in Latin, not understanding what they read. And the additions for their more edification, we gathered out of the sanctiloge, legend aurea, catalogo sanctor, the cronicles of Antonine, and of Saint Vincent, and other divers authors. I beseech you of your christian favour and charitable prayer. I shall humbly beseech our lord, that all you, according unto the very purpose and effect of our mind, may profit in the reading here of. Valete.

'Our lord God and most sweet saviour Jesu, send us all his mercy and grace. Amen.

'The said wretch of Sion, Richard Whytford.'

'*Here beginneth the Martyloge after the Use of the Church of Salisbury, and as it is read in Sion, with additions.*

'To-morrow, the first day of January, shall be the feast of the circumcision of our Lord and Saviour Christ Jesu, wherein he first shed his precious blood for our redemption. At Rome the feast of Saint Almache, a martyr, that preaching unto the people, said unto them in this manner: This day (said he) is the octave or eight day of the birth of our Saviour, wherefore ye people cease and put away your superstitions, your false religion, and your worshipping of idols, and leave also your unlawful games, for the which words he was forthwith put to death by the commandment of the mayor and chief officer. At Rome also, the feast of lx soldiers or men of war that for Christ were put to death by the Emperor Diocletian. At Rome also, the feast of Saint Martin a virgin, that under the Emperor Alexander, was put to many divers torments, and at the last headed. At the city of Spolete,

the martylo. feast of Saint Concord, a martyr; that in the time of Antonine, the Emperor was first beaten with staves, then hanged on a gibbet, and after taken into prison, a long time fast fettered, and so pined and near famished; where, notwithstanding he was comforted by angels, and at the last he ended his martyrdom slain by the sword. In Cesary, the chief city of Capadoce, the deposition of Saint Basil, a bishop, whose chief feast is kept the xiiii day of June. In Afric, the feast of Saint Fulgence, bishop of the church of Rus pence, that for the faith of Christ, and for his noble doctrine was exiled a long time: but at the last he returned unto his church, and there honourable in living, and diligent in preaching, he made a holy end. In the territory or franchise of Lyons, the feast of Saint Augend, an abbot, whose life, full of virtue and miracles was great light, and good example unto the people. In Alexander, the feast of Saint Eufrosyne, a virgin.'—Fol. i. rect.

Additions.

'The feast also of Saint Nicete, a martyr slain by Goths, whose holy body was found by the leading of a star, and did great miracles. At Florence, the feast of Saint Zenobe, bishop thereof, a holy man, he raised two persons unto life with many other miracles; and at his translation, when his body by chance touched a dry tree in the winter, suddenly it brought forth fresh flowers and fruit. The feast of Saint Muse, an abbot, the first was a pagan, and by revelation was converted and of high perfection; he never took food but upon the Sunday, and that was sent from God by an angel. He raised many dead persons, and saved many souls in divers far countries; for in a moment, in the twinkling of an eye, he could be in far countries where he would. The feast also of another Saint Muse, a confessor and a monk, that before had be married, and he was singular in obedience, for when his abbot bad him cast his own child into a great river, forthwith he so did, but the child was saved by the other monks, in which deed, as by revelation was shewed unto the abbot, he was in like merit with Abraham. The same day was the first institution of the feast of Corpus Christi ordained by Pope Urban the fourth, in the year of our Lord M.CC.LXIII. The occasion whereof was this miracle. A good and devout priest was much tempted with the doubt of that Martilo sacrament. And upon a day when he was at mass, a little before the communion, on receiving in the breaking of the host, suddenly came out quick and fresh blood, wherewith the *corporas* was all wet and bloody, and so yet remaineth unto this day, for no water ne liquor could wash it, it is now among the relics at Viterbe; by the occasion (as is said) thereof, and for the singular devotion of the sacrament of the said Pope ordained the said feast to be kept for ever, the next Thursday after Trinity Sunday, which was then the xxv day of May. The feast also of many other holy saints, martyrs,' &c.—Fol. lvii. rect.

Additions.

'The feast also of Saint Maryne, a virgin, that was a monk in the clothing of a man, and was accused of fornication, and getting of a child by a young woman, for the which she suffered much affliction in most high patience. The feast also of the holy woman, Saint Theodore, *yet* was married unto a virtuous man, and because she was young and of excellent beauty, she was sore assailed of another ungracious man, that at the last deceived, and brought her unto *avoutry*, for the which one act she took such contrition and repentance,

that she stole away from her husband in his clothing unto a monastery, and there was a monk of great penance, and high *perfection*, and many miracles, whom the devil so envied, that he caused a woman gotten with child to accuse her thereof, for the which VII years she lay at the monastery gate, and nourished the child with cow's milk, and in the mean time many open battles had she with the devil. At the end of which VII years, the abbot for pity took her again and her child with her, where she lived holily two years, and then enclosed herself and the child also as an *anchor*, whom when she had brought up and clothed a monk, she blessedly departed; and there was found a woman, unto whom her own husband was brought by revelation, and in the same cell a monk ended his life in high perfection, and the child was after abbot of the monastery. The feast also of many other holy saint,' &c.—Fol. lxxviii. rev.

To-morrow.

'The xxiiij day of July. At Rome, in Tibertyne-street, the feast of Saint Vincent, a martyr. In Spain, at Emerite, the feast of Saint Victor, a man of war, that with his two brothers, Saint Sterkace and Saint Antiogene, by divers great torments were put into martyrdom. In Italy, at Tyre, the feast of Saint Christyne, a virgin and martyr, that by two judges was put to marvellous torments, and the third judge cut her tongue, and bound her unto a stake, and let the archers shoot her to death with arrows. The feast also of Saint Nicete and Saint Aquile, virgins and martyrs, that were converted by Saint Christopher and for Christ headed. At Amitermyn, the feast of lxxxiii soldiers. The vigil also of Saint James the Apostle.'—Fol. lxxxi. rect.

'In England, the feast of Saint Wolfade and Saint Rufyne, brothers and martyrs, and sons unto king Wolfere, king of the Marshes, by his queen Saint Ermenyld, which king was a Christian, and after by wicked council he was a renegade and apostate, whose two said children, in hunting of a hart were brought unto Saint Chadde, bishop of Litchfield, and by him instructed in the faith and baptized. For ever they were given to virtue, which thing, when their father knew he slew them with his own hands; but after, by the council of his holy queen, he took repentance and went unto Saint Chadd, and there forsook his apostacy and was confessed, and did penance and made a blessed end. The feast also of many other holy saints, martyrs, confessors, and virgins.'—Fol. lxxxiiii. rect.

The volume contains, according to Herbert, one hundred and forty-four leaves. De Worde's device N°. VIII, is on the reverse of the last leaf. A copy was in Mr. Gough's collection,* and Mr. Douce is in possession of a very fair one from West's library.

Maunsell, p. 71, mentions a copy of this work, without date, or printer's name.

* *British Topog.* vol. ii. p. 341.

358. Graduale secundum morem & consuetudinem preclare ecclesie Sarum politissimis formulis (vt res ipsa indicat) in alma Parisiorum academia impressum. *Impensis ac sumptibus honestorum virorum Wynkyn de Worde, &c.* A.D. 1527. 17 *calendas Januarias.* Folio.

This year (says Herbert) I find him pecuniarily concerned in a pompous edition of 'Graduale secundum morem & consuetudinem preclare ecclesie Sarum politissimis formulis (vt res ipsa indicat) in alma Parisiorum academia impressum.' The Trinity, and symbols of the Evangelists, surrounded by six saints. Colophon: '*Absolutum est hoc preclarum insignis ecclesie Sarum graduale nuper Parisiis in officina libraria honesti viri Nicolai Prevost, impressoris imprimis industrii exaratum. Impensis ac sumptibus honestorum virorum Wynkyn de Worde, Joannis Renis,* & Ludouici Suethon, A.D.* 1527. 17. *calendas Januarias.* Fortuna opes auferre non animum potest.' On the last leaf, the title in two rondeaux chained, crowned, and supported by eagles. In the possession of my good friend Richard Gough, Esq. to whom I am beholden for this article.'†

359. The Dystruccyon and Vengeaunce of Iherusalem by Vaspazyan Emperour of Rome. *Imprynted at Lōdon in the Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Anno a partu virgineo* M.D. XXVIII. *die vero* XXIII. *Mensis Januarii.* Quarto.

Thus described by Herbert in his '*Corrections and Additions,*' p. 1776; from a copy in the collection of Mr. George Steevens.

360. The Same. *Enprynted at London by Wynkyn de Worde. Without date.* Quarto.

According to Herbert, p. 220, this edition is entitled '*The Destruccyon of Jherusalem by Vespazian and Titus,*' on the authority of Mr.

* 'The same with John Reynes, a bookseller and binder, of whom some account will be given in his place.'—Herbert, p. 176.

† *Catalogue of Sarum and York Missals,* p. 25.

Baker's interleaved copy of Maunsell's catalogue, p. 61. But Ames describes it as "*The destruction and vengence of Jherusalem by Titus Vespasian emperour of Rome,*' with wooden cuts:" p. 105.

361. THE KALĒDER OF SHEPEHERDES. *Jmprynted at London in ye flete strete, at the sygne of the sonne by wynkyn de worde, in the yere of our lorde.* M.CCCCC. *and* XXviii. *The. xxiiii. daye of January. The. xix. yere of oure moste redoubted and naturall lorde kynge Henry the viij.* Quarto.

This is the second * edition, with a date, which I have been able to discover, as the production of Wynkyn de Worde's press, of a work

* The FIRST EDITION, which I omitted to insert in its proper place (having overlooked it among my MSS.), was printed in the year 1508. My account of it, from a copy in the library of Magdalen college, Oxford, is as follows:

'THE KALENDER OF SHEPEHERDES, over a large wood-cut of two men pointing to the stars, rather smaller than those in Pynson's edition. On the reverse of the title-page we have the prologue of the Translator, who appears to have been Robert Copland—he says, "Not long time passed, I being in my chamber, where, as were many pamphlets and books, which, in avoiding idleness, mother of all vices, I intently beheld, thinking to pass the long winter's night, and suddenly there came to my hand one of the said books of the Shepherds Kalender, in rude and scottish language, which I read; and perceiving the matter to be right compendious, and remembering how the people desire to hear and see new things, I shewed the said book unto my worshipful master, Wynkyn de Worde; at whose commandment and instigation, I, Robert Copland, have me applied directly to translate it out of French again into our maternal tongue, after the conceit of mine understanding according to mine author,' &c.

A table of twenty-six lines follows this prologue, and the author's own prologue ensues. The kalendar, in red and black, begins on signature A i. The present seems an abridgment of the work. The wood-cuts are numerous, but frequently different, and in general not so terrific, although the one on the reverse of sign. I ii, and that on the recto of K i (both figures of death) have something frightfully interesting about them. A few of the cuts are taken from W. de Worde's 'Crafte to know to live and die well.' It ends on the fourth leaf, after sign. U. iiij

'*Thus endeth the kalender of Shepeherdes newly translated out of frensshe into Englysh. Enprynted at London in the fletestrete at the sygne of the Sonne by Wynkyn de Worde in the yere of our lorde,* M.CCCCC.VIII, *the viii day of December. The xxiiii yere of our moost redoubted and natural lorde kynge Henry the seuenth.*'—Quarto. Device N°. VI. on the reverse.

of uncommon popularity in the early annals of printing. Of its ancient history, and of the notices of bibliographical writers concerning it, a good deal will be said in the account of the impressions of it by Pynson and Julian Notary.—At present, I shall confine myself strictly to the editions published by Wynkyn de Worde. The preceding title is printed within a label, over two upright shepherds, of unequal height; each extending the left arm upwards. On the reverse of the title, is a whole length of a man leaning upon his right hand, with, what Herbert calls, 'a *plutus*,' or desk, before him. On signature A. ij. 'Here begynneth the prologue,' with an H, as a capital initial, shaded with strokes obliquely, and a lily in the centre.*' Then follows the table, exhibiting the heads of lvi chapters—with 'a good drynke for the pestylence,' &c. 'Thus endeth the table of this presene [present] booke. And here shall folowe a certayne addycyōs lately added to this present kalender.' On the recto of the ensuing leaf, 'A grete questyon asked bytwene two shepeherdes touchynge the sterres, and answere made to the same.' This is over two small wood-cuts, clumsily put together; one of them, a shepherd musing, looking downwards; the other, a shepherd with a bagpipe under his right arm; his left arm extended towards the stars: shepherds and sheep in the back ground. On the recto of the ensuing leaf, the aforesaid figure leaning on his right arm, with a *plutus* before him: on the reverse is a ballad of the author, in which we are told that

He that many bokes redys
Cunnynge shall he be
Wysedome is soone caught
In many leues it is sought
And some dothe it fynde
But slouth that no boke bought
For reason taketh no thought
His thryfte cometh behynde.

On the recto of the ensuing leaf, a small wood-cut of a shepherd

* The reader will hereafter see the reasons for this minuteness of description.

kneeling, with his right hand elevated before him: a dog, and four sheep, behind. On the recto of sign. B i. 'And now to shewe how man chaungeth xij tymes, euen as ỹ xij. monethes do.'—printed in red ink. On the reverse of sign. L iiij, 'The songe of dethe to all crysten people. Capi. xvij.' as given in the account of Pynson's edition. On the reverse of sign. L v. the same rude cut as is described in 'Rolle's (Hermit of Hampole's) Contemplations,' p. 124 ante. On the recto of the ensuing leaf, the wood-cut of death on horseback, as given in the account of Pynson's edition, post. On the reverse of U iiij, begins chapter li; with the poetical denunciation of the black horner; a wood-cut of whom is over the beginning of the stanzas, between two other (common) whole length figures. On the reverse of Y v. '*Thus endeth ỹ Kalender of Shepeherdes, newly translated out of Frensshe in to englysshe. Jmprynted,*' &c. as before. On the reverse of the last leaf, De Worde's picturesque device, N°. VIII., ornamented.

The preceding description is probably minute enough to identify the impression of this work of the date of 1528; of which I have been favoured with the loan of a copy from the fine collection of Mr. John Towneley. This impression was unknown to Herbert.

362. The Same. *Imperfect.* Quarto.

My friend Mr. Douce has an imperfect copy of the preceding edition, wanting only the first leaf or title page, and five leaves at the end: the latter being the whole of signature Y. I have compared it with the foregoing edition, and find it exactly the same in substance, and general embellishment, as well as typographical arrangement: except that this latter has more ornament round many of the wood-cuts and borders of pages, with some trifling addenda of inscription. The capital initials also frequently vary, as does the orthography; which shew it to be a different impression: but whether of earlier, or later, date, is uncertain, as the last leaves are destroyed.

As it is quite clear that the description which Herbert has given of this work, among the books printed by W. de Worde without date, is taken from one or the other of the foregoing impressions, I

shall proceed to annex his extracts from it; premising that his brief account of the earlier editions is better reserved for a subsequent stage of our enquiries, and his previous account of the present ones rendered unnecessary from the foregoing description.

On the next leaf after the prologue it begins thus: 'Here before tyme this boke was prynted in Parys into corrupte Englysshe (and not by no Englyssheman), wherfore the bokes that were brought in to Englande, the language of them was greately corrupte, imparfyte of good reason, and vnswete to parfye Englysshe men (and no meruayle) for it is vnlykely for a man of that cuntre, for to make it in good and parfyte Englysshe, as it sholde be. Therfore newly now it is drawē out of Frēsshe in to Englysshe, but lately composed, and truly correcked (after the beforesayde laste, and beste trāslacyon) at the cost of wynkyn de worde.' Much the same is said concerning Pynson in the prologue to Wally's edition of this book; as also in that of 1656, which appears to be a copy thereof. Hence it seems as if W. de Worde and Pynson were jointly concerned in the expense of this new translation, and perhaps printed it together, each retaining his own name, &c. separately.

'After the prologue is a table giving the contents of 56 chapters, besides some additional articles not chaptered. Many of them are very curious, especially Lazarus's relation of his visions in the other world, describing the torments of hell for each of the seven deadly sins, with a wood-cut prefixed to each, which Mr. Warton* has particularised, with some further account of this rare medley of articles in prose and verse, English and Latin, in almost every art and science.

'Mr. Warton's plan (continues Herbert) being chiefly to make extracts pointing out the poetical images, I hope to be excused for adding another or two on account of their singularity.

Here after folowe y^e. x. cōmaūdemētes of ye deuyll. Ca. xviii.

'Who so wyll do my commaundementes
And kepe them well and sure

* *Hist. of Eng. Poetry*, Vol. II, p. 195, &c. HERBERT; p. 209.

Shall haue in hell greate tourments
That euermore shall endure
Thou shalt not fere god, ne thynke on his goodnes
To dāpne thy soule blaspheme god & his seyntes
Euermore thy owne wyll be doynge
Dysceyue men and women, & ever be swerynge
Be dronken vpon the holy daye
And cause other to synne yf thou maye
Fader ne moder loke thou loue ne drede
And helpe them neuer thoughe they haue nede
Hate thy neyghboure, and hurte hym by enuy
Murdre and shede mannes bloode hardely
Forgyue no man, but be vengeable
Be lecherous in dede, & touchynge delectable
Breke thy wedlocke and spare not
And to dyceyue other by falseheed care not
The goodes of other thou shalt holde falsely
And yelde it no more thoughe they speke courteysly
Company often with women, & tempt thē to synne
Desyre thy neyghbours wyfe, & his goodes to be thyne
Do this hardely, & care not therfore
And thou shalt dwell with me in hell euermore
Thou shalt lye in froste and fyre with sekeness & honge
And in a thousāde pyeces, thou shalt be torne ysondre
Yet thou shalt dye euer, and neuer be deed
Thy meet shall be todes, and thy drynke boylynge leed
Take no thought for ye blode y^t^ god for the shedde
And to my kyngdome, thou shalt be streyght ledde
There to remayne, of that be thou sure
In peynes bytter, derke, and obscure.

‘ Here after foloweth how euery state sholde be ordered. Ca. xx.

‘ *Of a kynge.*

‘ The imperyall myght, of a kynge's maieste
On foure pyllers, groūded is gouernaūce
Fyrste do ryght, iustyce, & equyte
To poore and ryche, bothe in balaunce
Than his regall myght, shall further and auaunce
He to be lyberall, with force and humanyte
And after vyctory, haue mercy and pyte.

‘ Of a bysshop.

‘ O ye halfe goddes, flourynge in prudence
Ye bysshoppes, with youre deuoute pastoralyte
Teche the people, with delycate eloquence
Anoynt youre floke, with crystes deuynyte.
Socour the poore people, with hospytalyte
Be meke and chaste, in this melytant churche
Do fyrste your selfe well, in example of your wyrche.

‘ Of knyghtes.

‘ O ye knyghtes, refulgent in fortytude
With labour and trauayle, to gette lose nobly
Fyght for the poore comyns, that ben poore & rude
And yf nede be, for the churche thou dye
Loue truthe, hate wronge and vylany
Apease the people, by thy magnyfycence
And vnto women, be shelde of defence.

‘ Of Judges.

‘ O you Judges, gouernynge the lawe
Lete youre hands, be anoynted with mede
Saue all true men, rebelles hange and drawe
To auoyde fauour, lette ryghtwysenesse procede
For a good name is better, than ryches in dede
Some saye that lawes truthe, is layde adowne
And therefore loue and charyte, be out of towne.

‘ Of marchauntes.

‘ O ye marchauntes, that neuer saye (ho)
Of lukerous wynnynge, ye haue greate pleasure
Lette conscyence guyde you, wher euer ye go
Vnto all men gyue ye weyghte and measure
Deceyue no man, of falseheed take no cure
Swere no othes, people to begyle
All sleyght and vsury from you exyle.

‘ Of maysters.

O ye maysters and householders all
That haue seruantes vnder youre cure
Put them to labour what so befall
And lette the yonge folke, of awe be in vre
After theyr aege entreate eche creature
Seruantes wages, paye ye well and euen
Yf ye do not, it cryeth vengeaunce to heuen.

'*Of all women.*

'O ye women, of eche maner degre
To youre husbandes, be neuer dysobedyent
Desyre not aboue them, to have the soueraynte
For than ye do, as Lucyfer dyd incontynent
That wolde be aboue the hye god omnypotent
Shamefastnes, drede, clennes and chastyte
Of very ryght, all these in womanheed sholde be.

'*The generalyte.*

'Go home you persones, and couche not in courte
Go teche crystes seruantes, & kepe thy owne laboure
Thou nygarde, sowe out thy horde
In housholde, and be none extorcyoner
Monke praye, preche frere, marchaunte go nere and ferre
Drede god, kepe his lawe, and honour your kynge
And youre rewarde, shall ye haue at your endynge.
'Thus endeth the state and ordre of euery degre.'

'I cannot well omit the following remarkable historical article.

'Of a thonder stone that fell in the duchy of Austryche.

'How be it that the impressyons * here aboue semeth of thynges meruaylous to people that haue not sene thē, they saye that it is in party impossyble. Know they & other that in the yere of oure lorde. M.lxxxxij. the. vij. daye of Nouembre a meruayle happened in the erledome of Ferrate in the duchye of Austryche, nyghe a towne named Enszheim, wheras that daye was greate thonder and orage. Jn the playne feldes nyghe the sayde towne fell a stone of thonder, whiche wayed ii. hondred and fyfty pounde and more. The whiche stone to this present tyme is kepte in the sayde towne, and euery man and womā may se it that wyll.'

'Here (says Herbert) is an omission of CCCC in the date, which is followed also in the edition† 1656: and therefore, there is some reason to suppose their being omitted also in Pynson's edition, seeing that edition was professedly printed from his, according to the prologue. That it is really an omission, and not a correction of the

* This refers to some cuts with the relation of some strange things seen in the air; a flying dragon, a burning spear, comets of various appearances, &c. See Julian Notary's edit. post.

† There is an edition likewise printed in 1618, folio; by Thomas Adams, wherein the same date occurs; but in a modern French edition, without date, printed at Troyes, it is corrected to 1492. Mr. Douce's *MS. Mem.*

date, appears not only in that the edition of 1503 has it 'M.cccc.iiii.xx. & xij.' (a thousand four hundred four score and twelve) but a French edition having this remarkable date under its colophon 'xxvi c.' has in words at length 'lan mil quatre cens quatre vingtz & douze.' The Nuremburg chronicle, printed in 1493, the year after that violent storm, confirms the affair in the main, as to time and place, but makes no mention of the weight, only that it was a large stone, and of a triangular form; ingēs lapis cōcidit. cui forma delte, aciesq; triāgula fuit. missus ab obliquo, hūc senserat Ens'heim. suntgaudia* quoq; sensit.' Both time and place are further confirmed in the 'Epytaphe' immediately following the foregoing relation, from which I shall extract so much as relates thereto; and as it is very incorrect, shall give the various readings of the other editions in my possession, in the notes:

'Hinc cruce signatus Frederico rege secundo
Excidit in scriptis † gramate ‡ ab ymbre § lapis
Austria quē genuit senior Fredericus, in agros
Tertius hunc ‖ proprios, et cadere arua videt
Nēpe quadragītos post mille peregerat annos
Sol nuuiesq; decem signifer atq;¶ duos
Septē preteria dat ydus** metuenda nouēbris
Ad medium cursum tenderat illa dies
Cum tonat horridem crepuitq; per aera fulmen
Multisonum, hic ingens condidit atq; lapis
Cui species delte est aciesq; triangula, obustus
Est color et terre format metalligere
Missus ab obliquo fertur visusq; sub auris
Saturni qualem mittere sydus habet
Senserat hūc enszhehim †† sunt gaudia sensit ī agros.'

'The author greatly mistook the situation of this place in assigning it to the dutchy of Austria. Ensisheim (or Entzen, according to Mons. Robert) is in the upper Alsace, about 10 miles south from Colmar, and about the same distance west from Nurenburg.'

* Suntgovia, or Sundgovia. Fo. cclvii. Herbert, p. 212. † inscriptus. edit. 1503. ‡ grammate. edit. 1656. § nubre edit. xxvi. c. ‖ hinc. ib. ¶ signiferatque. edit. 1656. ** idus. ib. †† Ensicheim. edit. 1503. Ensheim. edit. xxvi. c. and 1656.

As my copy (concludes Herbert) is imperfect at the end, and I know not of any other, cannot give the contents for certain, but by comparing it with the modern edition, conjecture it may contain Y 4, eights and fours alternately. It is a curious book, adds he, with uncommon cuts.

363. The Dyctes and the Sayenges of the Philosophers other wyse called Dicta Philosophorum. *Inprynted at London in Fletestrete at the sygne of the sonne by me Wynkyn de worde in the yere of our lorde* M.CCCCC.XXVIIJ. Quarto.

This edition has, by way of frontispiece, a cut of a man leaning on his elbow, musing at a desk, with books about him. It extends to signature N VI: all in eights and fours alternately, except L and N; which have six. Colophon: '*Thus endeth the dyctes and sayenges of Philozophers. Inprynted,*' &c. as above. This account is taken from an enlarged description in Herbert's interleaved copy of his own work. Mr. Beloe, in the fifth volume of his Anecdotes of Literature and Scarce Books, p. 94-7, has given an interesting account of the original Greek work, from which, through the medium of a Latin and French translation, he justly infers, the present work to have been executed. An account of Caxton's impression of it will be found in vol. i. p. 59-72.

364. Kynge Rycharde Cure dulyon. *Jmprynted at London in the fletestrete at the sygne of the sonne by Wynkyn de Worde. The yere of our lorde* M.CCCCC. *and* XXVIIJ. Quarto.

The curious are sufficiently aware of the extreme rarity of this interesting metrical romance; which has exercised the pens of Hearne, Warton, Percy, Ritson, Ellis, Park, and Weber.* Excepting

* Hearne remarks: 'Nor have I heard of but one more printed copy of this book about King Richard (though without doubt they were formerly common enough), and that

a perfect and beautiful copy of this edition in the library of Mr. Heber (from the Lansdowne collection), and another (less beautiful, and wanting the title-page) in the Bodleian library, I know not where to refer the lover of scarce books for an impression of the work. The account of it given by Ames being very short and superficial, we will proceed to the enlarged description of Herbert, copied from Hearne; adding, however, some material extracts and observations from a personal examination of the volume.

The title is within a riband over a wood-cut of the king, or a knight in armour, on horseback, attended by a squire. At the back of the title-page is the prologue:

> ‘ Orde kynge of Glorye
> Suche grace and suche vyctory
> Thou sendest to kynge Rycharde
> That neuer was found cowarde

is that in the Harleyan Library, which is much more clean and perfect than the Bodleian copy, as I am assured by my ingenious friend the Reverend Mr. Timothy Thomas, M. A. and student of Christ's Church, who takes notice, that the title-page of this book has a wooden cut of a knight on horseback, attended by a squire, &c. *Robert of Gloucester*; vol. i. p. lvii. Then follows, what is above given by Herbert, from Hearne. It does not seem necessary to notice the groundless supposition of Chaucer's being the author of this Romance. *Ibid*, vol. ii. p. 599. Warton has given an excellent account of this poem, as well as copious extracts from it, in the first volume of his *Hist. of Engl. Poetry*, p. 119, 150-168. In the third vol. of the same work, p. 141, he justly affixes the date of 1528 to Wynkyn de Worde's impression of it. Bishop Percy has described a principal feature in this romance, in his *Reliques of Ancient English Poetry*, vol. iii. p. xxv. edit. 1794: vol. iii. p. x. edit. 1765. Ritson has slightly noticed the above impression, in his *Ancient English Metrical Romances;* vol. i. p. lxxxvi. The MS. of it, noticed by him (*ibid*). are more fully described by Mr. Weber. Mr. G. Ellis has given a very interesting abridgement of this Romance, in prose, with occasional selections of verse, in his *Specimens of Early English Metrical Romances;* vol. ii. 171-279. Mr. Park speaks of the work, and of the rarity of De Worde's impression of it, in his valuable edition of the *Royal and Noble Authors*, vol. i. 13. And, lastly, Mr. Weber, from various MS. and with the help of W. de Worde's impression, has reprinted it, in its ancient form, in his recent and elegant publication, entitled *Metrical Romances of the 13th, 14th, and 15th Centuries*, &c. vol. i. p. xlv-li: vol. ii. p. 1-278. He observes that ‘ The savage meal which Richard made upon the heads of the Saracens, and the feast he prepared for the messengers of Soliman, are omitted in the present edition.’

It is good to here Jestes
Of his prowesse and his conquestes
Many romayns men make newe
Of good knyghtes and of trewe.'

The prologue comprises thirty-four verses. Then follows;

Here begynneth the historye of kynge Rycharde cure du lyon, and fyrst of his byrth.

Lordes harken now beforne
How kynge Rycharde was borne
His fader was cleped kynge Harry
In his tyme sykerly
As I fynde in this sawe
Saynt Thomas I slawe
At Caunterbury before the auter stone
There myracles be done many one
Whan he was xx wynter olde
He was a kynges wytheholde
He wolde no wyse I understonde
With grete tresour thoughe they her fonde
Neuertheles his barons hym redde
That he graunted them a wyfe to wedde, &c.

The last subject, or department of the poem, is

'*How kynge Rycharde was slayne before the castell gaylarde, and how the castell was wonne, and all were slayne that were therin.**

Thus kynge Rycharde that doughty man
Peas made with the sowdan

---

* The conclusion of this Romance, in the publications of Messrs. Ellis and Weber, is verbally as follows:

Kynge Richard, doughty off hand,
Turnyd homward to Yngeland.
Kyng Richard reynyd here
No more but ten yere.
Sythe he was schot, alas!
In Castel Gaylard ther he was.
Thus endyd Richard our kyng:
God geve us alle good endyng,
And hys soule reste & roo,
And oure soules whenne we come ther too!

Perhaps the account of RICHARD'S DEATH, from one of our earliest chronicles, may not be unacceptable to the reader. 'And anone aft̄ went kyng richard for to besege the castell of

And syth he came I understonde
The waye towarde englonde
And thorough treason was shotte alas
At castell gaylarde there he was
The duke of estryche in the castell
With his hoost was dyght full well
Rycharde thought there to abyde
The weder was hote in sumer tyde
At gaylarde under the castell
He wende he myght have keled hym well
His helme he abated there
And made his vysage all bare
A spye there was in the castell
That espyed Rycharde ryght well
And toke an arblaste swythe stronge
And a quarell that was well longe
And smote kynge Rycharde in tene
In the heed without wene

Gaillard and as he rode vpon a day by the castell to take auisement of the castyli. an arbalastier smote him with a quarell that wos enuenyned. and the kyng drofe out the shaft of the quarell, but the quarell heed abood still in his heed. and it began for to rankill y^{t} he might not help him self ne meue his armes. And tho he wist that he had dethes woūde vpō him y^{t} he might not be hole for no mañ thing. he commaūded anone sharpli all his men for to assaill the castell. So y^{t} the castell was takē or that he died. and so manli his men did that all ye pepull that wer ī ye castill wer takē. and the kyng did with them what he wold and cōmandid his men that they shuld brīg before him ye man that him so hurt and so woūdid. And wen he come before ye kyng the kīg axed hī what was his name: and he said mi name is bartram guidon. wherfor said the kīg has tow me slayn. sith that I did the neuer none harme. Sir said he though ye did me neū none harme. ye yourself with your hond killed my fadre and my brother. and therfor I haue quyte now your trauell. Tho said kīg Richard he that died upon the cros to bring mans soule from pyne of hell: for yef the my deth. and I also for yef it the. Tho cōmandid he that no man shuld him misdo. But for all ye kynges defēdīg som of his men him folowed and p̄ueli him kylled and the vi. day aft the kīg did shriue hī & sore repētans hauīg of his mysdedis & was houseled & anoynted. and this kīg regned bot ix: yer and xxxix. wekis and died and lieth beside his fadre at fountenerald. *St. Alban's Chronicle*, 1483. *sign. s* iiij. *rect.* It is verbally the same in *Machlinia's Chronicle, sign. L* iij. *rect.*

It may not be irrelevant to add, that the story of Richard's plucking the tongue of the lion out by its roots, (and which, Bishop Percy says, 'makes a very shining figure' in this old Romance), is, according to Dr. Grey, alluded to in Rastall's Chronicle. The circumstance will be found described in five lines, in the recent edition of *Rastell's Pastyme of People*, or *The Chronycles of dyuers realmys*; p. 171. It is omitted by the more ancient chroniclers.

Rycharde let his helme downe fall
And badde his men dyght them all
And swore by the see and the sonne
Tyll the castell were I wonne
He sholde neyther mete ne drynke
Neuer into his body synke.

Those who wish for larger extracts from this interesting romance, may consult Warton, Mr. Ellis, and Mr. Weber. This edition terminates on the third leaf after sign. Q iii. '*Thus endeth the story of the noble kynge Rycharde cure delyon. Imprynted,*' *&c.* as before. Device N°. VI. on the reverse of the last leaf. Ames properly remarks, 'The whole is in verse, and has many cuts.'

365. Constitutiones Prouinciales et Othonis. *Londonii apud humanissimum virum winandum de worde. Anno ab incarnatione xpī* M.D.XXIX *vigesimo octauo die mensis Nouēbris.* Duodecimo.

The following is from Herbert, p. 180:

'Jncipiunt opera super constitutiones prouinciales et Othonis.' This is all the title, over an abbot, whole length, with his head shaved and encircled, holding a book open in his left hand, and a crosier in his right. The Constitutions of Octhobone are annexed, though not mentioned in the title. Each part has separate tables. The leaves are not numbered, but the signatures are continued to M 8. The colophon: '*Habes candide lector has Legati constitutiones cum Joanne Othone nuper impressas, atque cura vigilantissima recognitas Londonii,*' &c. as above. His picturesque device on the last page, but without any additions.'*

The reader may consult some curious extracts from a somewhat later impression of this work, which are given in the recent edition of the Bibliomania, p. 200.

* Herbert notices 'A TREATISE OF MERLYN, in verse, which prophesied of many happes in England;' as being printed in the year 1529, Quarto: but, from the superficial manner in which this edition is described, I suspect, if it be not a supposititious edition, it is only a reprint of the preceding one of 1510: vide p. 158; N°. 225.

366. The Assemble of Foules. *Imprynted in london in flete strete at the sygne of the Sonne agaynste the condyte, by me Wynkyn de Worde. The 24 day of January in the yere of our lorde* 1530. Folio.

As this appears to be the earliest book published by Wynkyn de Worde in the year 1530, I have placed it in the present order. It is (comparatively) imperfectly noticed by Herbert in his 'Corrections and Additons,' p. 1777, from a communication made to him by Dr. Billam of Leeds; which communication the reader may probably prefer in its legitimate shape. Accordingly he is here presented with the Doctor's letter, from the original document:

Leeds, August 4th, 1786.

'Sir,

'About a year ago I was so fortunate as to meet with a black-letter book, which if not unique, I have the greatest reason to look upon as very scarce. The title is on a ribbon, 'The assemble of foules;' immediately under which, 'Here foloweth the Assemble of foules veray pleasaunt and compendyous to rede or here compyled by the preclared and famous Clerke Geffray Chaucer.' Below this is a cut, representing a student in his library, in a musing posture, his head resting on his hand. On the back of this is an address, which as it may perhaps afford you, Sir, some amusement, I shall transcribe.

'*Roberte Coplande boke prynter to new fanglers.*

Newes, newes, newes, haue ye ony newes *
Myne eres ake, to here you call and crye
Ben bokes made with wystelynge and whewes
Ben there not yet ynow to your fantasye
In fayth nay I trow and yet haue ye dayly
Of maters sadde, and eke of apes and oules
But yet for your pleasure, thus moche do wyll I
As to lette you here the parlament of foules.

† This verse is quoted by Mr. G. Chalmers in his *Life of Ruddiman*, p. 111.

Chaucer is deed the which this pamphlete wrate
So ben his heyres in all suche besynesse
And gone is also the famous clerke Lydgate
And so is yonge Hawes, god theyr soules adresse
Many were the volumes that they made more and lesse
Theyr bokes ye lay up, tyll that the lether moules
But yet for your myndes this boke I wyll impresse
That is in tytule the parlament of foules.

So many lerned at leest they say they be
Was neuer sene, doynge so fewe good werkes
Where is the tyme that they do spende trowe ye
In prayers?—ye, where?—in feldes and parkes
Ye but where be bycommon all the clerkes?
In slouthe and ydlenesse theyr tyme defoules
For lacke of wrytynges conteynynge moral sperkes
I must imprynt the parlament of foules.

Dytees, and letters them can I make myselfe
Of suche ynowe ben dayly to me brought
Olde morall bokes stonde styll upon the shelfe
I am in fere they wyll neuer be bought
Tryfles and toyes they ben the thynges so sought
Theyr wyttes tryndle lyke these flemyshe boules
Yet gentyl clerkes folowe hym ye ought
That dyd endyte the parlament of foules.'

'The poem, which is in stanzas of seven lines, then begins:—At the end—'thus endeth the congregacyon of foules on saynt Valentyne's day. After this follows the '*Lenvoy of R. Coplande boke prynter.*

Layde upon shelfe, in leues all to torne
With Letters, dymme, almost defaced clene
Thy hyllynge* rotte, with wormes all to worne
Thou lay, that pyte it was to sene
Bounde with olde quayres, for age all hoorse and grene
Thy mater endormed, for lacke of thy presence
But nowe thou arte losed, go shewe forth thy sentēce.

And where thou become so ordre thy language
That in excuse thy prynter loke thou haue
Whiche hathe the kepte from ruynous domage
In snoweswyte paper, thy mater for to saue

* So in the letter: quere tamen?

With thylke same langage that Chaucer to the gave
In termes olde, of sentence clered newe
Thā methe muche sweter, who cā his mȳde auewe.

And yf a loueuer happen on the to rede
Let be the goos with his lewde sentence
Unto the turtle and not to her to take hede
For who so chaungeth, true loue dothe offence
Loue as I rede is floure of excellence
And loue also is rote of wretchednesse
Thus be two loues, scrypture bereth wytnesse.

Finis.

'*Imprynted*,' &c. as before.

'The book is in good preservation; the type very beautiful, being much like to the Polychronicon printed in 1494[5]. It is a small thin folio. A catalogue of the black-letter books contained in the library of Benet College has been consulted, as also the public library of Cambridge. A friend of mine has taken the trouble of examining most of the libraries of Oxford, but without success. I have looked into the Bibliotheca Harleiana, Meadiana, Martiniana* (the last a very valuable catalogue, which no doubt you have seen), Dr. Askew's, &c. without meeting with it.

'The liberty I have taken of writing to you, I hope you will excuse; though a stranger, I think myself under great obligations for the instruction and entertainment I have received from reading your curious and valuable work. Believe me to be, Sir,

your most obedient humble servant,

John Billam.'

William Herbert, Esq.
Cheshunt, Herts.

This work seems to have been printed by Caxton, under the title of 'The Parliament of Birds:' see vol. i. p. 307-8: which Herbert (vol. i. p. 79) thinks must be the same as the present.

* In my late edition of *the Bibliomania* will be found a copious analysis of these Catalogues; and no incurious specimen of Martin's in particular—from page 510 to 513.

367. HERE begynneth the CRONYCLE OF ALL THE KYNGES NAMES that have reygned in Englande syth the conquest of Wyllā conquerour. And sheweth the dayes of theyr coronacyon and of theyr byrthe. M.D.XXX. Quarto.

It begins 'This myghty Wyllyam duke of Normandy.' The whole is in verse, by Lydgate, and printed in one sheet. Prefixed is 'A lytell shorte Cronycle begynnynge at the. VII. ages of the worlde, wt. the comȳge of Brute: and the reygne of all the kynges, with the sayntes, and martyrs that have ben in this lande.' This description, which is taken from a MS. memorandum of Ritson, in Mr. Heber's copy of Herbert's Ames, is somewhat more particular than that which appears in the last edition of '*The Typographical Antiquities*,' p. 181. I should add, that a copy of this curious specimen of De Worde's press is in the public library at Cambridge.

368. THE EXEMPLE OF VERTU, &c. *Imprynted at London in Fletestrete at the sygne of the sonne by me Wynkyn de Worde. Anno dni.* M.CCCCC.XXX. Quarto.

'Here foloweth a compendyous story, and it is cal led the EXEMPLE OF VERTU, in ŷ whiche ye shall fynde many goodly storys and naturall dysputacyons bytwene foure ladyes named Hardynes, Sapyence, Fortune, and Nature. Compyled, by Stezphyn Hawys one of ŷ gromes of the most honorable chambre, of oure Souerayne lord kynge Henry the vij. *And prȳted, xx. daye of Apryll, &c.* as above. This is over a cut of Justice, hearing the disputation of the four ladies; one listening behind. It contains several wood-cuts, and has signatures A, C, and E in sixes; B and D in fours, and G in eights. Colophon: *Here endeth the exemple of vertue, Imprynted, &c.* as above. This account is taken from one of the memorandum books of Herbert, who inspected a copy of this edition in the library of Mr. G. Mason: another was in Mr. Payne's Cat. 1789, nº. 1704.

369. THE XII PROFYTES OF TRIBULACYON. *Imprynted at London in Flete strete, at the sygne of the sonne, by Wynkyn de Worde. The yere of our lord* M.CCCCC. XXX. *the xxviij day of Maye.* Quarto.

The title is over a square wood-cut, which represents our Saviour upon the cross, &c. At the back of the title—'Here begyneth a lytell short treatyse that telleth how there were vij. maysters assembled togider, euerychone asked other what thynge they myght best speke of that myght please God and were moost profytable to ŷ people. And all they were accorded to speke of tribulacyon.' A short unentitled dissertation in Latin follows, then the prologue to the '*Twelve Profits of Tribulation*,' and that divided into the like number of chapters. On the page following the colophon, as above given, the device N°. v. or N°. VI. Consult the Censura Literaria, vol. viii. p. 354, for a copious account of this edition (unknown to Herbert), which is there compared with a more ancient MS. upon the subject of which it treats.

370. THE SAME. *Enprynted at Westmyster in Caxtons hous. By me Wynkyn the Worde.* Quarto.

The entire title 'Here begynnethe a lytyll treatyse whiche is called the. XII. profytes of trybulacyon' is over a very neatly executed and rare wood-cut; of the upper compartment of which the ensuing is a fac-simile:

Beneath is Bathsheba, bathing near a fountain spouting water, with two women to the left, and king David and an attendant to the right. At the back of this frontispiece is a cut of the crucifixion, as at page 79 ante. Then follows, on the recto of sign. A ii, 'Here begȳneth a lityl shorte treatyse ẏ telleth how there were. vii. maysters assembled togyder euerycheone asked other what thynge they myghte beste speke of that myght plese god and were moost profytable to the people And all they were accorded to speke of trybulacion.' This is a short devotional treatise in english and latin, with stories introduced from the Lives of the Fathers. I subjoin rather a curious specimen, quite characteristic of most of these extraordinary manuals of devotion:

De tercia vtylytate trybulacionis.

The third profit of tribulation is, that it purgeth the soul. But it is to wit that there is v manner of purgings: one is, purgings of man's body for corruption of *wycoked* humors; and that is on two manners: one is by medicinable drinking: another is by craft-blood-letting. The second purging is metally, as gold by the fire, and iron by the file. The third purging is of trees; as of vines of unfruitful branches. The fourth purging is of corn adbeating or threshing with a flail. The fifth purging is of grapes, and that is by a pressure. On thus many many manner God doth purge the soul by tribulation: for as the body is purged by medicinal drinks of evil humors, right so the soul [is] made clean by tribulation sent by our sovereign leech our Lord God of vain affections and evil manners. For Saint Gregory saith

Mali humores sunt mali mores
Euyll humours ben euyll maners.'

Sign. B ii. *rect.*

On the reverse of the last leaf but one: 'It behouyth vs by many trybulacyons to entre in to the kyngdome of heuen. He brynge all us that suffred dethe, oure lorde Jhesus. Amen.' Beneath: 'Thus endyth this treatyse shewynge the. xii. profytes of trybulacyon. *Enprynted, &c.*' as before. Device N°. iii. On the recto of the following and last leaf, the crucifixion, as at p. 79, ante. This dateless edition, of which Mr. Johnes is in possession of a fair copy, formerly Alchorne's, is a book of very uncommon occurrence. It contains D vj. in sixes; and is printed with the usual neatness conspicuous in De Worde's small devotional pieces.

371. THE FANTASY OF THE PASSYOUN OF THE FOX, lately of the towne of Myre a lytell besyde Shaftesbury in the diocese of Salysbury. M.D.XXX. Quarto.

The preceding title is slightly corrected from the description of it by Ames and Herbert. The latter refers, for a more extended account of it, to one of his memorandum books, which is unluckily lost. The work, which is in verse, must be an interesting volume to curious bibliographers.

372. HERE begynneth a goodly treatyse, and it is called a notable lesson, otherwyse it is called THE GOLDEN PYSTLE. *Impressus Anno Domini* M.CCCCC. XXX. Quarto.

The title is over a rude wood-cut of a man kneeling, with his hands together, before an upright figure of our Saviour (as the glory would indicate). On the reverse, we find that this 'holsome lesson and profytable unto al chrystianes,' is ascribed to the prolific pen of St. Bernard, and that its Latin title is '*Notabile documentum;*' which treatise 'followeth immediately after a little work called *Formula honestæ vitæ.*' This small treatise, of eight pages, contains some good precepts, mixed with a few whimsical instructions, which are particularly noticed in the subsequent edition without date.

On the recto of the last leaf is the translator's address to the reader, thus: 'This was brought unto me in English, of an old translation rough and rude, and required to amend it. I thought [it] less labor to write new the whole, and I have done unto the sentence not very near the letter, and in divers places added some things following upon the same, to make the matter more sententious and full. I beseech you take all unto the best, and pray for the old wretched brother of Sion, Richard Whitford.' "*Imprȳted by me Wynkyn de Worde, dwellynge in London, in flete strete, at the signe of the sonne. The xxiii daye of Novēber. In the yere of our lorde god, M.CCCCC. and XXX.* His large device on the reverse. Six leaves. Unknown to Herbert. In the collection of Mr. Heber.

373. The Same: *Without date.* Quarto.

The following is Herbert's copious account of this dateless edition:

'Here begynneth a goodly treatyse, and it is called a notable lesson, otherwyse it is called the golden pystle.' The reviver of this piece, R. Whitford, gives us a form of prayer in the order of the six grammatical cases of nouns, which is as follows: "For a fourme and ordre of your prayer, this may be a good and redy waye, to folowe the ordre of the vi. grammatical case; the nominatyue, the genityue, the datyue, the accusatyue, the vocatyue, and the ablatyue. The nominatyue, that is the first, to pray for your selfe, that you may haue gostely strength and constancye, that you falle not into any deedly offence by fraylte; and that you may haue right knowlege of God by fayth, and of your selfe by due consyderation of your estate and condycion, and of the lawes of God, for your condyte and contynuance, and thyrdly, that you may haue grace and good wyll acording vnto the same strength and knowledge, and that hauyng vnto God a reuerende drede, you neuer offende him in thought, worde, nor dede, but that you may euer loue him for himselfe, and al his creatures in due ordre for hym, and in hym, The ii. is the genityue case. Than must you pray for your genytours, your progenytours and parentes, that is to say, your faders and moders, spyritual and carnal; as your goostly fathers or spyrituall souereynes; your godfaders your godmoders; your naturall father and mother; your graundfathers and grauntmothers; your brothers and systers, and all your kynne. Jn the thyrde place is the datyue case. There must you praye for benefactours, good doers, of whom you haue receyued any maner of gyftes, spirituall or temporall, unto the welthe of your soule or body. Jn the fourthe is the accusatyue case, where you shulde praye for your enemyes, suche persons as by any meanes haue noyed, hurte, or greued you, eyther goostly or bodily, that is to say, in your soule or maners, by any suggestyon, entysing, yuell counsayle, or yuell exemple; in your fame or good name by detraction, backbytyng or slaundringe, or yet by famylyer company, for a person comenly is reputed and supposed to be of suche condycion as they ben, with whom he hath conuersacyon and company; and for them that haue hurte your body, eyther by strokes, or by any other occasyon haue hyndered the state and helth therof, and lykewyse of your worldly goodes or possessions. For all these maner of enemyes muste you pray, that our Lorde God wolde forgyue them as you do, and you forgyuen wolde be, and that they may come to ryght charyte and peace. The fyfthe case is called vocatyue, that is to saye, the callynge case, where you conuenyently maye call, crye, and pray vnto our Lorde for all maner of persones, that ben out of the state of grace, eyther by infydelite, as Turkes, Sarazans, and suche other; or els by errour, as all maner of heretykes; or else by any deedly synne or offence to God. Praye for all these maner of persones, that they may come into the ryght way of their saluacyon. Jn syxthe and last place is the ablatyue case, where you must praye for all that be taken out of thys lyfe, and that dyed or passed the same lyfe in charyte, and now haue nede of prayer. Jn the whiche you may kepe a forme of the same ordre that is before, that is to saye, in stede of the nominatyue, where you prayed for your selfe, you may now praye for all that done byde in payne for any defaulte or offence done by your ensample or occasyon. And for the genitiue in the second place, for your parentes and all your kynne departed this lyfe. And in thirde place, for the datyue, pray for your benfactors passed. And for the accusa-

Nominatyue.

Genityue.

Datyue.

Accusatyue.

Vocatyue.

Ablatyue.

tyue, in the fourth place, you may pray for them that lyue in payne for any occasyon or ensample that they gaue vnto you. And in the fyfth place, for the vocatyue, pray for all them that haue greatest paynes in purgatory, and leste helpe here by the suffrage of prayers. And for the ablatyue, in the sixth and last place, pray you for all soules in generall. And that you may be the more apte to praye, call thre thynges oft tymes vnto remembraunce, that is to say, what you haue ben, what you be, and what you shal be," *&c.*—" This was brought vnto me in Englisshe of an old translacyon, roughe and rude, and required to amend it. J thought lesse laboure to write newe the hole, and J haue done vnto the sentence not very nere the letter, and dyuers places added some thinges folowyng vpon the same, to make the mater more sentencyous and full. J beseche you take all vnto the best, and pray for the old wretched brother of Syon, Richard Whytforde."

'In the beginning he says, " Jt is put among the works of saynt Bernard by some vertuous man, that it should haue the more auctorite." A wooden-cut at the beginning, of Christ standing, and a person before him. It contains but eight leaves.' p. 213.

This (concludes Herbert) was printed also by Robert Wyer, in 1531; and Robert Redman, among other pieces of Whitford's.

374. Vulgaria viri doctissimi Guil. Hormanni Cæsarisburgensis.—Apud inclytam Londini vrbem m.d.xxx. *Impressa Londini &c Die vero xxi mensis Junij.* Quarto.

'The title (says Herbert) is over his small black-grounded device of Caxton's cypher, with W. de Worde's name under it, and which Mr. Ames called his finest mark; the whole inclosed within several ornamental pieces not inelegantly disposed, forming a double compartment. The back of the title-page is filled with Latin verses, exhortatory to students, by Will. Lily, Robt. Aldris, of Eaton, and Jo. Rightwich. It is dedicated by Horman, to William Alwater, Bp. of Lincoln, which concludes with " Vale pater ornatissime & Matusaleminū feliciter viuas æuum." After the dedication, is an epistle from the foresaid R. Aldris to the author, signifying his approbation, &c. Then an index, or table, giving the contents of the thirty-seven chapters, of which this book consists. These Vulgaria are familiar sentences, phrases, and aphorisms in Latin and English. I shall cite a few as peculiar assertions:

'Poules steple is a mighty great thyng, and so hye that vneth a man may discerne the wether cocke. *Piramis est vastæ magnitudinis, tamq; prealte: vt caliget fastigium versatile.* D. j. a.

'The toppe is vnneth perceyued. *Fastigium caligans, vix oculis metiri potest.* D. j. b.

'It is an olde duty and an auncyent custume, that the Mayre of London with his bretherne shall offer at Poules certayne dayes in the yere. *Religio est per manus tradita: vt pretor Lōdoniensis quotannis statis diebus cū sanatu offerat donariola ad diuum Paulum.* ibid.

'In London be. lij. parysshe chyrches. *Londini sunt duæ supra quinquaginta ædes plæbanicæ.* D. ij. a.

'Two or iij. neses be holsom: one is a shrowed tokē. *Bina aut terna sternutatio salutaris, solitaria vero gravis.*' G. 6. a.

The whole book is printed in roman letter, the English as well as the Latin, but in a smaller type. The running-titles are in capitals. The leaves not numbered, but have signatures gg 8; eights and fours alternate. At the end, 'Telos.' and then the colophon, as above. On the back of the page are two distichs, one by Zach. Diotori Phrisii, the other by Jo. Rightwich. His tripartite device only on the last leaf. In the collection of Mr. Johnes.

See the account of this work printed by Pynson in 1519, post.

375. The Rosary of our Sauyour Jesu. m.d.xxx. Quarto.

'This,' says Herbert, 'seems designed as a supplement to the Pylgrimage of Perfection, which had been printed by Pynson four years before, and is annexed thereunto next year, as a part of that book, with this head-title:—'The Rosary of our sauyour Jesu, gyuynge thankes and prayse to his holy name by manner of meditacyon and prayer: for all the labours & great paynes that he suffred for man in this worlde, from the first instant of his blessed incarnacion, vnto his glorious ascencyon: of the which is made mencyon in the. xxxij. chapiter of the vi. daye & thyrde boke. And this treatyse cōtayneth seuen chapiters, as seuen meditacions for the seuen dayes of the weke.' See p. 182.

Herbert, at p. 190, properly considers a supposed edition of this work printed by W. de Worde in 1536, on the authority of Palmer, as never having had existence.

376. The Myracles of our blessyd Lady. m.d.xxx. Quarto.

The title (according to Ames, p. 100) is within a riband, over a cut of the stem of Jesse, or the line of Christ, with the Virgin in chief, as to a painted MS. of Wickliff's Bible in folio, belonging to the Royal Society. Twenty-four leaves. Herbert has added nothing to Ames's description; nor am I able to mention a single copy of this work: the title to which has been slightly altered from the one subjoined to the following edition.

377. The Same: *Without date.* Quarto.

This is said by Herbert (p. 206) to be 'printed in Caxton's house by Wynkyn de Worde.' In the library of Dr. Hunter at Glasgow.

378. The Pilgrymage of Perfecyon, &c. *Imprynted—Fynysshed and done*—m.ccccc.xxxj. *The xxiij daye of February.* Quarto.

The following is Herbert's copious account of this volume; which, from the sequel, seems to have been the second impression of it by W. de Worde; but Herbert had never met with any particulars concerning the first edition.

'A deuoute treatyse in Englysshe, called the Pilgrymage of perfeccyon: very profytable for all chrysten people to rede: and in especyall, to all relygyous persones moche necessary. The auctour of this present treatyse hath added vnto it the exposicyon of the Aue and the Crede, with dyuerse other thynges.' Beneath this title is a wood-print of a female saint writing at a desk, the same as to St. Augustine's Rule. On the back of the title begins the table, containing eleven leaves more. At folio xxxi. is a curious cut of "The starre of grace, whose vij. beautis be the vij. gyfftes of ŷ holy gost;" at folio l, another of "The tree of grace;" at folio xxxi, another of "The tree of vyce;" each on a whole sheet, with a declaracyon thereof in the text, at the several folios above-mentioned. This treatise is divided into three books. The first contains twelve chapters;

the second begins at folio xxi, and contains thirty-three chapters; the third begins at folio lxxiii—" and is deuyded in to seuen dayes, and euery daye in to many chapyters." In the sixth daye are expositions of the Pater-noster, Ave, Crede, and Ten Commandments; of the latter of these, there is at the back of folio cc.xxxvi a representation of a pair of tables, " made after the similitude of Moyses tables." At the head of each table is " 32 Exodi." On " The fyrst table. J am thy lorde god. j. Thou shalt haue no other god but me. ij. Thou shalt not take the name of thy lord god in vayne. iij. Remembre that thu sanctify thy holy daye. The seconde table. j. Honour thi father and moder. ij. Thou shall kyll no man. iij. Thou shall do no lechery. iiij. Thou shall cōmit no theft. v. Thou shall speke no false testimony agane thi neygbour. vj. Thou shall not couete the wyfe of thy neybour. vij. Thou shall not couete the goodes of thy neghbour." At the back of folio, cc.xcvij, ' *Thus endeth the seuenth & laste daye of the pilgrimage of perfeccyon. Lately imprynted agayn the second time, by me Wynkyn de Worde*, with the exposicyon of the Aue maria & the Crede added vnto it & dyuerse thynges, & amended in dyuerse places where as faute was.' Underneath is the cut of Christ in his kingdom of glory, as in Thordinary of Cristen Men, edit. 1506, and several other of his books. Then immediately on folio cc.xcviii. ' Here begynneth the Rosary.' &c. as above; which ends at fol. ccc.viii. ' *Thus endeth the Rosary of our sauyour Jesu, with all the hole treatyse of the pilgrymage of perfeccyon*, the whiche hath ben of late diligently correcte, & the exposicyon of the Aue and the Crede added unto it, with dyuerse other thynges. *Jmprynted, &c.* as above. On the back of this last page is Caxton's original cypher. In the collection of Mr. Johnes.

' I do not find the author's name mentioned any where in this book; but in a little treatise entitled ' A dayly exercise and experience of death,' by ' Richard Whytforde the olde wretche of Syon ;' printed by Robert Redman. Wylliam Bonde, a bacheler of deuinyte, and one of *his* deuoute bretherne lately departed,' is cited as the author of the ' pilgrymage of perfeccyon.' There are two copies of this edition in the public library at Cambridge.

Herbert, after Ames, has inserted 'THE PLOWMANS PRAYER AND COMPLAINT,' of the date of 1531, as immediately following the preceding: the former having referred us to Fox's Martyrology, vol. i. p. 251, edit. 1641, where a similar treatise, said to be written about Wickliff's time, is published entire. Whether *that* be the one here alluded to—or whether a similar work hereafter described, without date, of the Ploughman learning his Pater Noster—or the 'Praier and Complaynte of the Ploweman unto Christe,' specified in the Harleian Catalogue, vol. iv. n°. 15314—it is beyond my power to determine. It may be questioned, however, whether the present impression be not supposititious.

379. THE ABBAYE OF THE HOLY GHOST that shal be founded and grounded in a cleane conscience; in which abbey shall dwel twenty and nine ladies ghostly. M.D.XXXI. Quarto.

This impression seems to be inserted by Ames and Herbert on the authority of the first article in Maunsell's Catalogue, pt. 1.

380. THE SAME: *Without date.* Quarto.

The following description, inserted by Herbert, was supplied by Mr. Cole. It has been slightly corrected and enlarged by myself, from a personal inspection of the volume.

'The Abbaye of the holy Ghost.' The cut on the frontispiece is a representation of the three divine persons sitting under a canopy, with a large clasped book on their knees; below is an angel praying to them, and two Brigittine nuns on each side. On the back is the usual cut of the crucifixion. It contains eighteen leaves, and is printed in double columns.

On sign. a ij. 'Here begynneth a matere spekynge of a place that is namid the Abbaye of the holy Ghost, ŷ shall be foũded or groũded in a clene conscyence, in whiche Abbaye shall dwell xxix Ladyes ghostly.'

'In this Abbaye Charyte shall be Abbesse, Wysdome Pryouresse,

Mekenes Suppryouresse. And thyse ben in the Couent. Pouerte Clennesse Temperãnce," &c. On the leaf after sign. d. iij.—'*Enprynted at Westmestre by Wynkin de Worde.*' On the last leaf is Caxton's large cypher. A copy of it is among Bishop More's books in the public library, Cambridge, A. B. 4. 58. This is rather a curious performance.

381. Saint Bonauenture his lessons, entituled Alphabetum religiosorum. M.D.XXXII. Quarto.

This work is 'Englysshed by a brother of Syon, Richard Whitfield;' according to a MS. history of printing by Lewis, and copied from him by Ames and Herbert. The latter thinks, with great probability, that the translator was 'rather Whytforde.'

382. The Pomander of Prayer. M.D.XXXII. Quarto.

'This,' says Herbert, 'is prefaced by an Exhortation to the readers, by a brother of Syon [most probably Whitford].' This edition, by Wynkyn de Worde, is of rare occurrence.

383. A Werke for Householders—Set forth by a brother of Syon, R. Whitforde. *ii*nd. *May*, M.D.XXXII. Quarto.

384. The Same: *Without date.* Quarto.

This latter edition is thus described by Herbert, from a letter sent to him by Mr. G. Mason:

"A werke for housholders or for them that haue the gydyng or gouernaunce of any company, gadered and set forth by a professed broder of Syon, Richard Whitforde, and newly corrected and printed agayne, with an addition of policy for housholdynge, set forth by the same broder.—May 2."

The three preceding articles are more fully described in Redman's impressions of the same.

385. HERE foloweth the amerous hystory of GUISTARDE and SYGYSMONDE and of theyr dolorous deth by her father, newly trāslated out of laten in to englysshe by wyllym̄ Walter seruaunt to syr Henry Marney knyght chaunceler of ŷ duchy of Lancastre. *Imprynted*, &c. M.CCCCC.XXXIJ. Quarto.

Over a cut of Sigismond kneeling at the feet of a bed: a heart in a cup on a table: two maidens weeping. Colophon, over the same cut: *Thus endeth the amorous hystory. &c. Imprynted at the sygne of the Sonne by Wynkyn de Worde, In the yere of our lorde.* M.CCCCC.XXXIJ. This description, supplied by Steevens's MS. is less brief and imperfect than what appears in Herbert's Appendix, p. 1778. A copy of it was in Dr. Farmer's collection, and another is in the public library at Cambridge.

386. THE LYFE OF SAYNTE EDWARDE Confessour and Kynge of Englande. M.D.XXXIII. Quarto.

Herbert has borrowed Ames's account of this work; namely, that the title is 'on a cut of that saint standing, holding in his right hand a diamond ring, and in the left a sceptre. Contains 24 leaves.' It will be seen that Herbert supposes this to be a re-impression of Caxton's publication respecting the life of the same saint; but concerning the latter, read the note in my first volume, p. 342.

387. THE LIFE OF HILDEBRANDE called Gregory the VII. Pope, and of Henry the IV. emperor of Rome and of Almayne. M.D.XXXIII. Quarto.

388. THE SAME: [*Printed by W. de Worde for John Byddell, 21. March.*] Duodecimo.

I regret that I cannot add any thing to the barren account of these volumes which is given by Ames and Herbert.

389.* The thre bookes of Tullyes offyces bothe in latyne tonge & in englysshe, lately translated by Roberte Whytinton poete laureate. *Imprinted at London in Flete-strete, by wynken de worde. The yere of our lorde god.* M. D. XXXIIIJ. *the xxx. day of September.* Octavo.

'The title is enclosed in pieces much like the Enchiridion. It begins, at the back thereof, with a Latin epigram by the translator, dedicating it to K. Henry VIII. An exhortation to the readers in Latin and English. The life of Marcus Tullius Cicero, in Latin and English. Then the arguments of the first, second, and third books. Afterward the books themselves, which are beautifully printed; [as Herbert erroneously considers] Latin on one side, in Italic; and English on the other, in the black letter. Before them is another title-page: 'The thre bookes———late translated and dyligently corrected by Robert whytynton laureat poete. The fyrst parte. Cum priuilegio regali.' This is the first Italian type I have met with of his printing. A verbal translation. Sheets X 8, in octaves, besides the prefixes. *Jmprynted*, &c. as above. Under this colophon is his picturesque device.' The preceding is from Herbert, p. 189. A copy is in the possession of Mr. Heber.

390. A Mustre of Schismatyke Bysshoppas of Rome, by way of Prologue to his Translation of Bennos' Lyfe of Hyldebrande and Hen. IV. Emperor. *London by Wynkyn de Worde.* M.D.XXXIIII. Octavo.

From Herbert's interleaved copy. The work is said to be translated by John Roberts, whose true name was Swinerton: Ath. Oxon. i. 92. Quære—whether connected with N°. 387?

* The edition of 'Dean Colet's Theology' preceding the above work, and noticed by Herbert on the superficial authority of Luckombe's Hist. of Printing, I consider to be erroneously placed for the subsequent edition of 1534.

391. Joannis Coleti theologi, olim decani diui Pauli aeditio, una cum quibusdam G. Lilii Grammatices rudimentis.—*Londini, in ædibus Winandi de worde Anno* M.D.XXXIIII. Octavo.

See Knight's Life of Dean Colet, 124, &c. and Appendix N°. XI. and XIII.

392. *Æsopi* Phrygis et Vita, &c. *Londonij, Apud VVinandum de VVorde. Anno* M.D.XXXV.

The following is Herbert's enlarged description of this work, as given in his Appendix, p. 1778. 'AEsopi et Vita Ex maximo Planude desumpta & fabellæ iucundissimæ: quarū interpretes hi sunt. Guilielmus Gondamus. Hadrianus Barlandus. Erasmus Roterodamus. Aulus Gellius. Laurentius Valla. Angelus Politianus. Petrus Crinitus. Ioānes Antonius Campanus. Plinius secūdus Nouocamēsis. Anianus. Guilielmus Hermanus. Nicolaus Gerbellius Phorcensis. Laurentius Abstemius Rimicius. Index omnes fabulas indicabit. Additæ sunt his quædam iucūdæ ac honestæ, selecte ex omnibus facetijs Pogij Florentini, oratoris eloquentiss.' Device N°. II. The life of Æsop begins on the back of the title-page. Contains M 4, in eights, besides the life and index. Colophon: '*Londonij, Apud VVinandum de VVorde. Anno* M.D.XXXV.' On the back of the last leaf is his picturesque device. The whole printed in Italic types. The copy of this edition here described was Mr. Douce's. I have been favoured with the loan of the same copy, from which I learn that the life of Planudes is considerably abridged; and that it contains the fables of Poggius. In other respects, says Mr. D., it agrees with the Leipsic edition of 1530, 12mo; and being printed in the Italic letter, it may be considered a typographical curiosity.

Books printed without Dates.

393. Introductorium Lingue Latine. Folio.

On consulting what has been said at pages 344-5-6, of volume the first, and at the commencement of the account of books printed by W. de Worde, it will be found that the present article belongs more particularly to that class of books which is printed without dates: accordingly it is here inserted as the first number in the same. Herbert's account of it is as follows:

'It is without date or any printer's name, but has Caxton's cypher at the end, which is on a white ground, over a double sprig of flowers, within a frame damasked with flowers and corner pieces, about $2\frac{1}{2}$ inches by $2\frac{1}{4}$. The title is over a wood-print of a schoolmaster sitting on an antique chair, with three scholars on a form before him, a copy of which was frequently used by W. de Worde, to adorn the title-pages of his school books. This is the first book I have observed with the pages numbered, which method appears to have been neglected for many years afterwards. It is paged in a very remarkable manner, being numbered on the middle of the pages, beginning with the title-page thus, 'Pagina prima;' and proceeding 'Pagina ij. Pagina iij.' and so in like manner to the last, 'Pagina. lxxij.' The title-page also is marked with signature A i; each having six leaves, about the size of a modern octavo. The work begins on Pagina ij, at the back of the title-page.

I know not (continues Herbert) whether it be the same as the Accidence * abovementioned; but there is one strong objection to

* In Herbert's interleaved copy are the following memorandums by himself, immediately springing from the above word. 'It is not: I have both. Therefore has no right to

its being printed by Caxton, though doubtless it was printed in his house; and that is, in teaching the value of the numerals from i, one, to M, a thousand, the paragraph concludes with, '*Nos sumus in āno salutis millesimo quadringētesimo nonagesīmo nono.* M.CCCC.XCIX.'

394. IDEM : *Without place or name.* Quarto.

The ensuing description of this edition is wholly from Herbert, p. 202: 'As in page ij. we have an intimation of the time when this book was printed, so in page iiij. we have the initials of the author's name in the following verses, which I shall give exactly as printed.

'Epigramma Caij doctoris in medicinis &c. Oratoris in grammaticam breuem W. H. discipuli.

'O iuuenes, angla qui discitis indole digni.
Credite plus longis regula curta valet.
Non erit in longis, quod sit laudabile. normis.
Perdita sunt illis tempora vestra nimis.
Hanc legite. et post hanc discatis carmina vatū.
Querite doctorum scripta diserta virum.

'Bernardi Andree poeta laureati in grammaticam Epitoma W H Carmen.

'Grammaticē breuibus qui vis contingere normis.
Hec lege W dogmata clara tui.
Prima rudimenta, et latie primordia lingue
Lucidius, breuius tradere nemo potest.
Hec igitur iuuenes teneri clarissima discant.
Hec preceptores dogmata pauca legant.'

What follows in Herbert, appearing to me to be rather of that desultory nature which is better adapted for a note than text, is subjoined below.* A copy of this rare work is in the library of Mr. Heber.

a place here, in any future edition. I have since seen the Accidence printed by Wynken de Worde, and find that to be quite different from this Introductorium lingue latine. W. H.'

* 'Probably these initials indicate William Horman, who, as the Oxford antiquary informs us, was the most general scholar of his time; and in the year 1485 was schoolmaster and fellow of Eaton College, and at length Vice-provost of the same. He died 12. April, 1535, in a pretty advanced age, as he was made a perpetual fellow of New College Oxford

395. The Life of St. Jerom. Folio.

Herbert's description of this scarce book is as follows. 'This treatise is divided, according to the table with which it begins, into xix. chapters; the first of which is entitled 'The lyf of saint ierome as it is take of legẽde aurea;' but it is rather an abridgment than a translation of Ja. de Voragine. 'The seconde is of his lyf also as saynt austin wryteth in hys pystill.' The rest treateth chiefly of visions, miracles, &c. It has printed initials and signatures, but neither numbers to the leaves, or catch words. The table begins on A i, without even a head title; and, as this signature has 8 leaves, it may be supposed that it had no title-page. It contains D v, with Caxton's small white grounded mark [N°. II; see the fac-similes prefixed], at the bottom of the last page. No doubt it had another leaf, but whether

in 1477. Mr. Wood indeed does not mention this among his works; but he tells us that he only gives an account of some of them: another reason why it might be omitted by him is, because no intimation is given in either the title-page or colophon, of any author, and even in this page his name is concealed under initials; besides, the book being exceedingly scarce, it might be unknown to him. However, the time and circumstances strengthen this conjecture.

'Who this Cay was, as we have not his christian name, is not so easy to guess. John Kay, who styles himself poet laureat to K. Edw. IV. and translated The Siege of Rhodes, stands fairest in appearance to be the person; but he seems to be so little known that he has escaped the notice of all our biographical collectors; and therefore we have no other foundation to build our conjecture upon, than his being professedly a poet, and might possibly be living at this time. There was one Tho. Cay, or Key, who flourished about 1550, but we have no intimation of his being a physician; also one John Cay, doctor of physic, living in 1558. Either of these must have been too young at the time to be tutor to the author of this book.

'As to Bernard Andrew[a?], we are informed by Bale, that he was a native of Tolouse, in France, a learned man, and an excellent poet for that age, who was sent for by K. Hen. VIII. and appointed poet royal, or laureat. He flourished in 1510, being then near 60 years of age.

'One thing is remarkable in the device used to this book, viz. that the cypher for 74 is reversed, though the initials W. C. are not. Probably this may be the same that Mr. Ames means in describing the book entitled 'The propertees and medcynes for a horse,' at the end of which, says he, is the W. C. backwards.' Herbert, p. 202-3. The reader may consult Strype's *Eccl. Memorials*, vol. ii. 29; and my first vol. p. 353.

blank or not, I cannot say, as my copy is without any; and I know of no other. So that there appears neither printer's name, nor date. The only objection to its not being performed by Caxton is the type, of which we have no specimen with his name. The small letters are very much like, if not the very same as the 'Introductorium lingue latine;' both the size of n°. IIII. of the specimen; but the initials are different, these being the fashion of n°. VI. shewing white in the midst of the strokes, but of a smaller size; whereas those of the Introductorium are totally black. It is true, a type very like it is found in the 'Constitutiones prouinciales per Lyndewode,' in 1496. with W. de Worde's name, and the same mark of Caxton. But it is to be observed, that this cypher is also at the end of the Constitutiones without either name or date, and afterwards follows a table of contents, at the end of which, on a separate leaf, is W. de Worde's colophon, and the said mark at the back of that leaf; so that in such copies as want this table, the book will be in the same predicament with this of St. Jerom. I am by no means for depriving Mr. Caxton of any of those pieces, which have even his cypher only, until they clearly appear to be another's right.' p. 103.

All the other books, which are somewhat vaguely described by Herbert, as 'PRINTED IN CAXTON'S HOUSE,' will be found regularly noticed among the earlier articles issuing from the press of W. de Worde. I now proceed with Herbert's arrangement at p. 190.

396. THE PROUFFYTABLE BOKE FOR MĀNES SOULE, &c. Folio.

This is a reimpression of Caxton's edition of the same work, which has been noticed at p. 356, of the first volume. Herbert's copious account of it is as follows:

'The prouffytable boke for mānes soule, And right comfortable to the body, and specyally in aduersitee & trybulacyon, whiche boke is called The Chastysing of goddes Chyldern.'

This title is printed on the front page, without any ornament, and

the preface or introduction on the back thereof. It begins without any head title:

'In drede of almighty god Relygyous suster a short pistle J sende you of the mater of temptacōns, whiche pystle as me thynketh maye resonably be cleped. The Chastisyng of Goddes Childern. Of this mater ye haue desyred to knowe in comforte of your soule. But nedeful it were to you pacyently & gladly to suffre suche ghoostly chastysing with full faythe & sadde hope, and abyde his ordenaūce tyll he sende comforte by grace & bi mercy. —Also my suster J drede to wryte of suche hyghe maters, for J neyther haue felyng ne knoweng openly to declare theym in englyssh tongue, for it passyth my wytte to shewe you in ony manere of comyn langage the termes of diuynite——But askyng helpe of god almyghty,——as ferforth as J dare or know of tēptacōns, J wyll shewe you in specyall & in general; & to hem remedies with some other maters that lightly wylle falle to purpose, submyttyng me euermore lowly to correccyon of wysemen & clerkes. & men of ghostly knowyng.——J wyll begyn wyth ye same wordes whiche our lorde Jhesu cryst sayd to his apostles, whā he badde hem wake and pray, before he went to his passion, thise wordes J wyll folowe, & wyth hem make on ende, as god wyll gyue me grace.'

On the next leaf,

'Here begynneth the table of this present boke.'

giving the contents of the 27 chapters of which it consists.

'Also of dyuerse good maters folowyng in this sayd boke wherof they make no mencyon of ony chapytres.'

'This additional article of the table seemed to me at first as if it referred to the several articles inserted in the Treatise of Love, &c. adjoined to this book; and if so, there could no longer have remained any doubt but that both tracts were parts of the same book, and printed together originally: but on examination find it to refer only to a kind of supplement to this of the Chastising of God's children.

'In the 27th or last chapter (printed xvij. by mistake) we have this remarkable assertion:

'Some now in thise dayes vse to say in englissh her sawter & matynes of our lady, ye vij psalmes, & the letanye. Many repreue it to haue the sawter, matynes, or the gospel, or the byble in englisshe, by cause they may not be trāslated into no vulgare worde, by worde, as it stondeth: without grete circūlocucōn: after the feling of the firste wryters; whiche translated that in to latyn, by techyng of ye holi goost. neuertheless J will not repreue to haue hem in englissh, ne to rede on hem, where they may stire you more to deuocyon, & to the loue of god. But vnterli to vse hem in englissh. & leue the latyn J holde it not cōmendable.'

He concludes this, as every chapter, with this burden :

'Wakith & prayeth that ye fall not in to temptacōn. Vigilate & orate vt non intretis in temptationē.'

Then follows the epilogue of the whole treatise :

'Of this pistle now J make an ende wyth thankynges to god ; & yf J haue erred in my simple wrytyng, for ygnoraūce, or for defawte of felinge, J cōmende me to your prayers ; & lowely submytte me to other mēnes correcōn, And as J am wonte to say or to wryte : so here I say for all defawtes ; A Jhsu mercy, he thēne that his almyghty rightful & merciful in his rihtwis chastysing haue mercy on the synfull Amen. Jhu xpe vere quos castigas miserere, Amen. Explicit hic liber castigacōnis puerorum dei.'

'When this sentence from Mr. Lewis was quoted in p. 102, I apprehended it to have been at the end of the whole book, as he takes no notice of any thing subsequent ; and therefore concluded it might be a different edition from any I had seen. However, supposing there were not two editions of this book, the annexing the following treatise of love does not appear to have been originally designed, as no mention thereof is found in the title ; and of the five * copies we know of, three if not four of them are without that treatise. Moreover, the latter part is found separate in the Harleian library.†

'Who the author was does not appear, nor who the religious sister to whom it is addressed, any more than who was the translator of the following treatises of divine love, &c. but seems to be the same person, who translated the Orologium Sapiencie.

'After Explicit hic liber, &c. as above, leaving only a space of 4 lines, follows the supplemental parts, seemingly after-thoughts on the same subject, but without any title, on about 25 columns. The whole containing H iiij, in sixes, and two leaves prefixed for title, preface, and table. The last page is entirely blank, and part of the last column, enough to have taken in the small white grounded cypher.

Then follows the other treatise, or rather collection of several

* One in his Majesty's library, one at Cambridge, two in Dr. Hunter's collection, and another in Herbert's. The latter adds ; 'Two copies at Cambridge,' one with, the other without the Treatise of Love. HERBERT.

† *Catal. Bibl. Harl.* Vol. iii. n°. 1547.

treatises on different subjects, without any title, beginning thus on signature A j.

'This tretise is of loue and spekyth of iiii of the most specyall louys that ben in the worlde and shewyth veryly and perfitely bi gret resons and Causis, how the meruelous and bounteous loue that our lord Jhesu cryste had to mannys soule excedyth to ferre alle other loues as apperith well by the paynfull passion and tormētis y^t^ he suffryd for the redempcyon ther of; so that alle louis y^t^ euyr were, or euyr shal be ar ne note to be lykenyd to the lest parte of ye loue that was in hym. whiche tretyse was translatid out of frenshe Jnto englyshe, the yere of our lord M CCCC LXXXXiij, by a persone that is vnper fight in suche werke wherfor he hūbly byseche the lernyd reders wyth pacyens to correcte it where they fynde nede. And they & alle other reders of their charyte to pray for the soule of the sayde translatour.'

'Hereby he appears to be the same person who translated 'The boke composed of diuerse ghostly matters.'

After the foregoing preface, or introduction, is this head-title: 'Canticū beate marie de dolore suo in passione filii sui plenitudo legis dilecto:'

On signature F iij, a.

'Here endeth the lamentacōn of our lady, whiche she had in ye passion of our sauyour. Here begynneth a treatyse moche prouffitable for reformacōn of soules defoyled wyth ony of the vij dedely synnes.'

On sign. G iij, b.

'Here foloweth a Treatise that spekyth of the vertu. & of the braūches of the appultree. whiche is expouned morally: as followeth here after.'

On sign. H j, b.

'Here ben declared the signes wherby men may seke the loue of our lorde.'

H ij, b.

'How fayth exhorteth the persone to eschewe & haue in contempt all euyl thoughtes, & to reduse thē self in al poyntes to good werkes vnder the hope of diuyne grace.'

H 4, b.

'Here begynneth a techynge by manere of predycacyon made to the peple by mayster Albert conteynynge ix artycles.'

'These articles are so remarkable for conveying such a sensible reprehension of some of the superstitious customs of popery, from so dignified a clergyman of the Romish church, and may serve as a just reproof for all times, that I cannot forbear giving them at large.

'Mayster Alberte, archebyshop of Coleyne, sayd these wordes in the persone of Jhesu

cryst. The fyrst is this. Gyue a peny for my loue in thy lyfe whyle thou hast power and helthe And this shall pleyse me better. & more shall auayle the, than yf mē gaaf after thy dethe for the hepe of siluer, that were as hye as frō erth to the skye. The seconde is wepe one tere for my suffraunce & passion that J haue suffrid for the & or thy synnes, & it shall pleise me more, & be better for the, than yf thou wepte asmoche of teres as is water in the see, for ony other thyng y^{t} is vayne and chaūgeable. The thirde is this, breke thy slepe, & thy owne wylle whan thou mayst doo it to worship & prayse me. & it shall pleyse me more. & be better for the than yf men sende xij. knyghtes in good quarell for the after thy deth. The fourth is this, kepe the fro euyll sayeng of thyn neyghbour, & hurt no body wylfully, & this shal pleise me more & be better for the thā yf thou wentest barefote so long y^{t} men might folow the by the trackes of thy blood. The v. is this suffre Joyfulli a harde worde whā men say to the for the loue of me. & this shal pleise me more & better for the, than yf it myght be that thou suffredst as many roddes to be brokē vpō thy body as myght lye on a grete feld. The vj. is herberow the poor, & do good to theim that bē nedy. & thou shalt pleyse me more & be better to the, than yf thou fastid xl. yere brede and water. The vij. is doo good to thy power in all y^{t} thou may, & put peas & loue amonge thy neyghbours, & it shall pleyse me more & better to the, than yf thou were euery day rauyssht to heuē. The viij is this, yf thou desire oni thyng eyther for soule or for body. or for ony other thīg. or caas, pray therfore hertly to myself, & it shall plese me more & better for the, than yf my moder & all the sayntes in heuen praied me for the, so moche it pleseth me thyne owne prayer wyth tru hert. The ix. is this loue me souerainly ouer al creatures of good herte, of good loue & true, & this shall plese me more & be better for ye than yf there were pyller that rechid frō erther to heuen, & sharpe as rasours, & were possible that thou myghtest goo upō this pyller, & come down agen euery day & not dey. It pleyseth me more that thou sholde loue me faythfully wyth all thy soule. & wyth all thy herte enteerly.'

On sign. H 5, a.

'Here begynēn dyuerse treatises & ensamples of saynt poul, & other doctours of diuynite.'

On H 6, the last leaf.

Thus endeth this present boke whiche treateth fyrst of the gloryous passyon of our sauyour, and of the compascyon that his blessyd moder had thereof." &c. (repeating the several titles before rehersed) 'whiche boke was lately translated out of frensh in to englisshe by a right well dysposed persone, for by cause the sayd persone thoughte it necessary to al deuoute peple to rede, or to here it redde,. And also caused the sayd boke to be enprynted.'

'After which is Caxton's small white grounded cypher, as at the lower corner on the left hand of the copper-plate [N°. 1. in the fac-similes]. Contains H 6, in sixes, or forty-eight leaves; printed in double columns with Caxton's type; the last page blank; the paper-mark on the last leaf, a bull passant. Although no date of time or place, nor printer's name appear to this, any more than the former part; yet, as in the

preface we are informed that it was translated in 1493 (unless there be any mistake in the date), it may not be ascribed to Caxton, and therefore must be attributed to W. de Worde, as nobody else used Caxton's cypher in any mode whatever. The following, in a pretty ancient hand-writing, is prefixed to these treatises: 'There are in this olde booke many a good sayinge and lesson: as well as some supersticyouse and popyshe. Tho. Leventhorp.'

It had escaped Herbert, that a copy of this work was in the Harleian collection, vol. iii. n°. 1560, where it is dated 1493. For an account of the copies of this edition, consult the note* at page 300, ante.

397. HERE begynneth THE TEMPLE OF GLAS: *Enprynted in London in Flete strete in ye sygne of ye sonne by Wynkyn de Worde.* Quarto.

The reader will be pleased to refer to what has been said respecting the first edition of this poem, printed by Caxton, in the preceding volume of the Typographical Antiquities, p. 308. It remains to add that this very scarce edition opens thus:

For thought constreynt and greuous heuynes
for pensyfhed and hyghe distres
To bed I wente now this other nyght
whan that lucyna with her pale lyght
was Joyned last with phebus in aquarye
Amyd decembre, whan of Januuarye
Ther be kalendas of the new yere
And derke dyane horned & nothyng clere
had her beames under a mysty cloude
with in my bed for cold I gan me shroude
All desolate for constraynt of my woo
The long nyght walowyng to & fro.

At the end, Explicit the Temple of Glas.

After which, '*Duodecim abusiones*,' in double columns thus,

'Rex sine sapiencia
Domin[us] sine [con]silio.
Miles sine p[ro]bitate.

Episcop[us] sine doctrina.
Mulier sine castitate.
Judex sine Justicia.

Diues sine elemosina. Populus sine lege.
Senex sine religione. Seruus sine timore.
Paup[er] sup[er]bus. Adolescēs sin̄ obediēcia.'*

Then on the last page these two seven-line stanzas, being a paraphrastical translation thereof.

'Goo forth kynge reule the by sapyence
Bysshop be able to mynyster doctryne
Lorde to trewe counsell gyue audyence
Womanhede to chastyte euer enclyne
Knyght lette thy dedes worshyp determyne
Be rightwyse Juge sauynge thy name
Ryche do almes lest thou lese blysse with shame
People obeye your kynge and the lawe
Age be thou ruled by good relygyon
Trewe seruaūt be dredful & kepe the vnder awe
And thou poore fye on presumpcyon
Jnobedyence to yougth is vtter destruccyon
Remembre you howe god hath sette you lo
And doo your parte as ye ar ordeyned to.'†

Here endeth ye temple of Glas, Enprynted, &c. as before. Herbert adds in MS: 'The twelve abusions, the two stanzas and colophon, all on the front of the last leaf.' (Device N°. II.) Containing twenty-eight leaves: A and B 8; C 6; D 4. But Mason's copy, now in Mr. Heber's possession, contains C in eights; ending on the reverse of the first leaf after signature D iii. It is curious to trace a book back to its former possessors. This very copy was T. Rawlinson's; afterwards, West's; then Mason's‡; then Woodhouse's;

* Herbert's remarks in MS.: 'Perhaps these [the above] alterations form 'the interior of this edition.'

† The above two stanzas are varied in the orthography, from those printed by Herbert, from a copy in Dr. Farmer's possession, and noted by Herbert himself. For the sake of comparison, I subjoin the words here altered in their original shape: *stanz.* i. kyng: byshop: mynystre: Lord: treu: counceyle: yeue: Womanhed: lete: rightuous: sauyng: doo: left: blys: *stanz.* ii. kyng: religyon: True: dredfull: poure: how.

‡ A MS. prefixed to this copy, mentions it being 'wrote by Stephen Hawes, gentleman of the bedchamber to king Henry VII.'

'As this copy, in Mr. Ames's time, was in the possession of the late James West, Esq. to whose library he had free access, it can scarcely be doubted but that it was on the authority

Engraved by Hodgetts from a small Etching by Cook.

THOMAS MARTIN, Palgraviensis. F.R.S.

Ob: 1770. Æt: 71.

Published for William Miller, Albemarle Street, London. Dec.r 1811.

and is now in Mr. Heber's library: I question whether, what Herbert [p. 1778] calls another edition of this work, without date, in the public library at Cambridge, be not the very same as the present one. The colophon is exactly so.

398. Propertees & Medcynes for a Horse.* *Without place or name.* Quarto.

It is probable we should have had a more particular account of this work, if Herbert had inspected a copy of it himself: his own account being a mere reprint of that of Ames. 'At the end: 'And here we shall leue to treate ferthermore in this sayd mater whyche is dylygently corrected and made after a sufficyent copy directed vnto me by a certen person whyche as hym thought rygt necessary to be knowen to gentlemen and men of honour as to seruysable and rustyck people.' The W. C. backward. Sixteen leaves.

of this MS. Mr. Ames ascribed it to Stephen Hawes, and placed it in 1500; but see what has been said of this book in page 79 [vol. i. 308]. It may rather be supposed to have been printed soon after Caxton's death, by its deficiency of information when, where, or by whom printed. It is by the type chiefly we conclude it was printed by W. de Worde.

'It contains D 4, in octaves, or twenty-eight leaves. Mr. Ames says twenty-seven, and in octavo; and yet, for the reason above-mentioned, believe he meant this same copy. The word octavo, as it is not carried out to the extremity of the line as usual, seems designed rather to express the size of the book.' Herbert, p. 195.

'It should be observed that Mason replied thus to the above MS. remark: 'In one of the letters published by Fenne, and dated 1471, this poem is mentioned; and as if it had been written some years. This very ill accords with attributing it to Hawes. The language is older in many particulars than that which Hawes used.'

* The account of 'The Statutes' printed by W. de Worde is reserved for the last article in the list of books published by him.

399.* INCIPIT DONATUS MINOR cum Remigio ad vsum Scholarū anglicanarū pusillorū. *In domo Caxton in westmonasterio.* Quarto.

Under this title is a wood-cut, of which the following is a fac-simile:

On the reverse of this cut, the work begins with the title 'De Nomine.' Almost every page has a distinct running title, descriptive of the subject below treated of. After 'De quarta coniugatione In voce passiua,' we have 'Explicit Donatus Incipit Remigius.' On the reverse of B vj, 'Explicit Remigius:' then the colophon above

* The account of the work, entitled 'PERUULA,' will be found at p. 150 ante. The wood-cut, on the reverse of the last leaf, is exactly the same as the above subjoined to Donatus: '*Here endith a treatise kalled. Peruula.*'

given. Below, De Worde's device, N°. 1. This treatise contains fourteen leaves. An imperfect copy of it (formerly Herbert's) is in Mr. Douce's collection. Herbert properly adds: 'In this book the declension of some of the pronouns is very remarkable, viz. N. Ego. G. mei vel mis.—N. Tu. G. tui vel tis.—N. Quis vel qui Que vel qua Quod vel quid—Pl.—D. & Ab. quis vel quibus.—Also, Nostras and Vestras are declined throughout without the neuter gender.' This is quoted by Bruggemann in his 'View of the English Editions, &c. of the Greek and Latin Authors,' p. 736.

The following may here be properly subjoined, from Herbert: 'Donatus minor vnacum remigio ad pusillorum scholarum, usum insipit feliciter—" Meeting with this book (says he) described by various titles, induces me to conclude there were several editions of it. The title above inserted is taken from Mr. Ames's MS. in his interleaved copy, in which he began to collect additions and corrections for a new edition. " Donatus pro pueris," with this colophon, '*Prynted at Westmynstre in Caxtons house by Wynkyn de Worde,*' was communicated to me as the title of a copy in the library of Magdalen College, Cambridge.'

" Donatus ad Anglican. scholar. usum," is the title Mr. Ames printed from Palmer's Hist. and is quoted by Mr. Warton. Which seems to be an abridgment of the following, " Jncipit donatus minor cum Remigio ad vsum scolarū anglicanarum pusillorum," of which, above. Those who are fond of bibliographical researches respecting the early editions of the grammar of Ælius Donatus, may, in addition to what is said of them in Warton's interesting note, vol. ii. p. 281, consult the fac-simile plates, of the ancient editions printed abroad, in Meerman's Orig. Typog. vol. ii.; and the clear and erudite manner in which Daunou * discourses respecting the early editions by Sweynheym and Pannartz, and others. Herbert, p. 207, has a superficial

* *Analyse des Opinions diverses sur l'Origine de l'Imprimerie*, p. 15, et seq.

The following, from Mr. George Chalmers, is well worth subjoining: 'The *Donat*, which is mentioned in this record, was a *grammar:* from Donatus, a celebrated grammarian, who was the preceptor of St. Jerome, and lived at Rome, in the year of the Christian æra 354. By an easy transition, the *Donat* came to signify the *Elements* of any art.—

account of an edition, which was communicated to him from a copy in the library of Magdalen college, Cambridge, with the colophon of '*Prynted at Westmynstre in Caxtons house by Wynkyn de Worde:*' this is probably only one of the preceding editions.

400. Here begynneth a lytell treatyse of The Horse, the Sheep, and the Ghoos. *Without place or Printer's name.* Quarto.

The late Mr. Cole* gave the following communication, respecting this rare and curious work, to Herbert: 'The frontispiece is a lion sitting under a tree crowned, and holding a sceptre, with four other

"Then drave I me among Drapers, my *Donat* to lerne," said Chaucer—[Tyrwhitt's Glossary]. Wintown, who may be considered as the contemporary of Chaucer, has the following passage with regard to the use of the Donat in the seminaries of Scotland, during his time. (See MS. p. 1490.)

'Donate dan wes [354] in his state,
And in dat tyme hys libell wrate,
Dat now Barnys oysys to lere
At daire begynnyng of gramere
And Saynct Jerome in dai yheris
De best wes callyd of his scoleris."

Wyntownis Cronykil, B. v. c. x. l. 704.

Life of Ruddiman, p. 20.

* Herbert's account of it is as follows: 'This last article among Bishop More's books in the public library, Cambridge, and is part of two volumes of black-letter books mentioned in the Appendix of 'Catalogi librorum manuscriptorum Angliæ & Hiberniæ, p. 390, n°. 73. I was favoured with extracts from each of them, as likewise descriptions and remarks, by Mr. William Cole, of Milton, near Cambridge, to whom I desire to return this testimony of my best thanks for his great assiduity therein: and also to Richard Gough, Esq. for his application in my behalf. Those of them that have dates were printed in the best manner I could collect before I received this kindness; but they shall be more amply recited in an appendix, with others alike circumstanced.

'I have seen another copy of this book in the possession of Mr. Haworth, which wants the last leaf; and seems to be a different edition, as 'Sheep' & 'Ghoos' in the title of the forementioned are spelt 'shepe' & 'goos' in this, and the cut is repeated on the back of the title-page. The signatures to this are double letters, as if some other tract or tracts had gone before it. It contains only bb 5, in sixes; but, as observed, is imperfect at the end."—p. 197.

The following was a MS. memorandum made by myself at Cambridge, while examining the above curious volume among Bishop More's books: A still different edition is the following: Here begynneth a lytell treatyse of The horse, the sheep, and the ghoos."

beasts before him, and two more on the back ground; one lying on its back, and the other triumphing over it. This print is rather applicable to Reynard the Fox, than the present treatise, which supposes a lion and an eagle to be the judges, and the contending parties, an horse, a ram and a goose, as in the title, which of them is most serviceable to man. This poem claims Lydgate for its author, and contains seventy-five stanzas of seven lines each, beginning thus:

'Controuersyes, Plees and Discordes
Bytwene Persones were two or thre
Sought out the Groundes by Recordes
This was the Custome by Antyquyte
Juges were sette, that hadde Auctoryte
The Caas conceyued standynge indyfferent
Bytwene Partyes to gyue Jugement." &c.

'Explicit.'

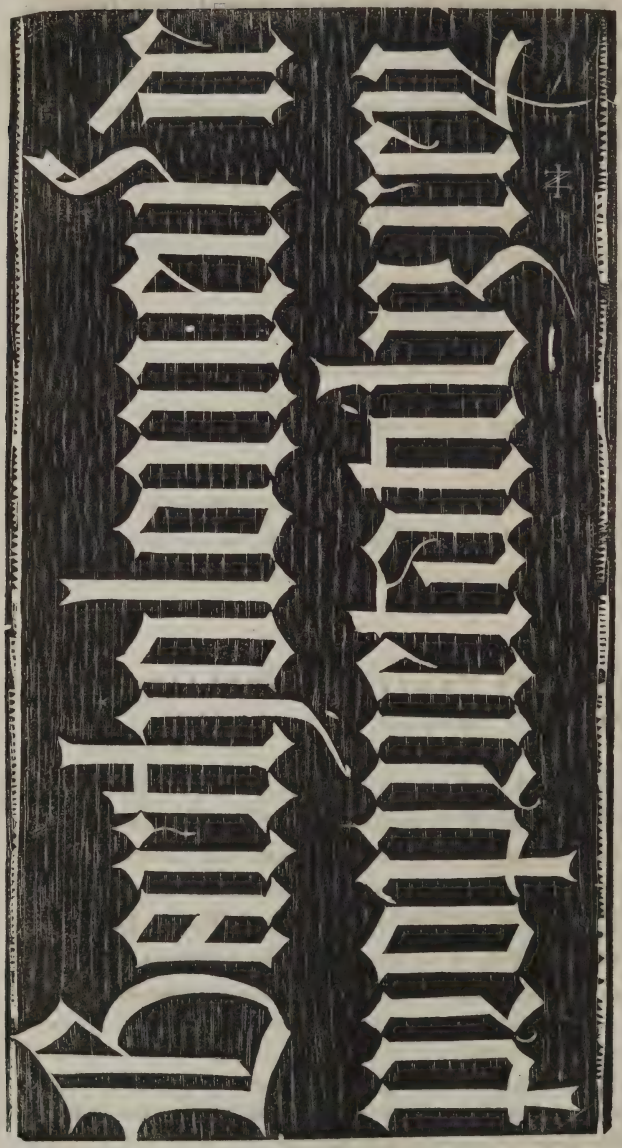
The reader will be pleased to consult the observations made upon this supposed production of W. de Worde's press, in the first volume, p. 307; from which it would appear that it was executed by Caxton himself.

401. The Plowman's Prayer & Complaint. *Printed at Westminster.* Quarto.

Herbert briefly remarks: 'You have it in Fox's Acts and Monuments.' It will be found in vol. i. p. 521, &c. edit. 1641, under the running title of 'The Ploughman's Complaint of the Abuses of this World,' called, at the beginning, 'An old ancient writing intituled The Prayer and Complaint of the Ploughman.' Temp. Edw. III. As it is wholly in prose, it is of course quite different from the poetical tract afterwards noticed under a nearly similar title. See also p. 290, ante.

—which contains only eleven leaves, and ends on the third leaf after sign. b. iij. It has Wynkyn de Worde's small device or cypher at the end, on a white ground. Among Bishop More's books in the public library at Cambridge.—A. B. 4, 58.

402.



These words, of which the annexed plate is a fac-simile, form the title-page of a volume of extraordinary typographical beauty and rarity. This volume has been described by Herbert (vol. i. pp. 197-201), somewhat at length, but not with sufficient clearness and accuracy. In regard to the antiquity and genuineness of Caxton's (supposed) edition of this work, the reader may consult pp. xc—xcii. of the foregoing volume. It now remains to give an enlarged and faithful description of this curious and uncommon performance.

On the reverse of the title-page are the following verses; printed in Wynkyn de Worde's largest lower-case Gothic type:

In noīe patrīs et filii et spūssācti. ā.
Assit principio sancta maria meo.

Crosse was made all of red
In the begynning of my boke
That is callyd god me sped.
In the fyrste lesson that j toke.
Thenne j lerned. a. and. b.
And other letters by her names.
But alwaye god spede me.
Thought me nedefull in all games.
Yf j played in felde other medes.
Stylle other wythe noys.
I prayed helpe in all my dedes.
Of hym that deyed upon the croys.
Now dyuerse playes in his name.
I shall lette passe forth and fare.
And auenture to play oo long game
Also j shall spare.
Vuodes medes and feldes,
Place that j haue played inne.
And in his name that all thīg weldes
This game j shall begynne.
And praye helpe coūseyle and rede.
To me that he wolde sende.
And this game rule and lede.
And brynge it to a good ende.

Qui habet aures audiendi audiat.

On the recto of the following leaf, signature A ij, begins the 'Prologue of the translatour' thus:

'True it is, that after the noble and expert doctrine of wise and well learned Philosophers, left and remaining with us in writing we know that the properties of things follow and ensue their substances. Herefore it is that after the order and the distinction of substances, the order and the distinction of the properties of things shall be and ensue. Of the which things, this work, of all the books ensuing, by the good grace, help, and assistance of almighty God, is compiled and made. Marvail not, ye witty and eloquent readers, that

I, thin of wit and void of cunning, have translated this book from latin in to our vulgar tongue—as a thing profitable to me, and peradventure to many other, which understand not latin ; nor have not the knowledge of the properties of things, which things ben approved by the books of great and cunning clerkes,' &c.

The prologue fills one page, and two lines and a half of another.

On the recto of the succeeding leaf, A iij, commences the first book; preceded by a large and spirited wood-cut representing the Almighty crowned and sitting in an armed gothic chair, with a ball (the world) in his left hand, and a sceptre in his right: around him are three circular rows of rays of glory: the whole on a black background, having a small circular cut at each corner: a bird, an angel, at top; two winged beasts at bottom. Beneath; '**Incipit liber. i. de. trinitate et de caplis istorū librorū sequent.**' The *First Book* is closed by a table of nine leaves, being the heads of the chapters of the nineteen books. On the reverse of signature B viiij, begins the *Second Book*: '**Here followeth the seconde boke of this present volume treatynge of angelles**:' beneath a wood-cut of the Almighty sitting in a chair as before (though on a considerably smaller scale), with an angel attending on each side of him ; two circular rows of radii or glory, with a third waved one: beneath, three falling demons. The second book begins on the recto of b i, and ends on the reverse of c v. The *Third Book* follows on the same page: 'Incipit liber tercius de Anima racōnal quo ad nature simplicitatē et viriū diuersitatē et operacōem in corpore:' this is followed by a large wood-cut, having, in the lower part, a naked upright man, with his abdominal viscera displayed, and his arms extended—above, the creation of Eve: within a garden enclosed by a castellated wall. The *Fourth Book*, e iii., has a wood-cut of the Almighty standing upon a globe, his arms gently extended, and the emblem of each element filling the four corners of the same. The *Fifth Book* (f vj. rev.) is preceded by a wood-cut of a dead man on a table, and five figures surrounding him; the central man taking out the viscera, and apparently lecturing upon the same. The *Sixth Book* (m ii. rect.) has a wood-cut descriptive of the seven ages of man ; the fourth age, of a young

man, is represented by a wood-cut, of which the following is a fac-simile; being, perhaps, the earliest cut of its kind in existence.

This young man is preceded by an infant, sitting on the ground, with extended arms; a child riding across a stick and playing with a wind-mill; a boy shooting with a bow and arrow:—who is succeeded by a matronly group. Below is an assassination; to the left, a sick man in bed, with the doctor examining the urinal; to the right, a human skeleton in the grave.

The *Seventh Book* (o iiii. rect.) is preceded by a smaller wood-cut than ordinary, of a sick man in bed, the doctor examining the urinal; to the left, some shelves covered with phials, and a man examining four rolls of paper on a table beneath. The *Eighth Book* (s vij. rev.) has a delicately executed wood-cut, representing the planets, stars, and signs of the zodiac, rolling round the world, which latter is in the centre; at each corner, an angel. The *Ninth Book* (y i. rev.) has a curious wood-cut of the twelve seasons, in small circular frames, round a mermaid in the centre. The *Tenth Book* (ʒ vi. rev.) affords a representation of the earth, and its properties of trees fruits and flowers. The *Eleventh Book* (ꝛ iii rev.) is preceded by a wood-cut of the aerial element; winds blowing at each corner: at

the termination, it is as follows: '**After thise forsayd bokes thus treated. we shall procede by the helpe of Jhesu in the twelfth boke. and soo of the other:**' beneath, Caxton's large device (as in vol. i.). Thus far the running titles of the several books are printed at length: the remaining ones have the number of each book printed in roman numbers, as here denoted.

The *xij*th *Book* [on A i. omitted printing] has the same cut preceding it as is given at page 56 ante. The *xiij*th *Book* (C ii. rect.) has a repetition of the cut in vol. 1, page ix. The *xiiij*th *Book* is preceded by a large wood-cut of a group of mountains with a tree in the middle. The *xv*th *Book* gives us several towns, with birds flying over. The *xvi*th has a singular wood-cut description of the mysteries of the alchemical art preceding it; namely two men in the foreground, the one with a rake, the other with an ax: behind, or rather above, two men groping in a running stream for some precious material; one man holding up his right hand, exhibiting his discovery. The *xvij*th *Book* presents us with a formal group of trees. The *xviij*th with a group of animals; the elephant at bottom, the lion in the middle, the goat above, to the right, others surrounding them. The *xix*th and last book has a large cut divided into four compartments: a man with a ladle in one and a pot uncovered before him—a man examining an urinal—the interior of a laboratory—a woman holding up a stone, with a man and two baskets full of circular pieces before her.

The first book has only 1 chapter; the second, 20; the third, 24; the fourth, 11; the fifth, 66; the sixth, 29; the seventh, 70; the eighth, 32; the ninth, 34; the tenth, 10; the eleventh, 16; the twelfth, 39; the thirteenth, 26; the fourteenth, 56; the fifteenth, 174; the sixteenth, 103; the seventeenth, 197; the eighteenth, 117; and the nineteenth, 146 chapters. The opening of the first book seems to have supplied the compilers of our Liturgy with nearly the whole of the modification of St. Athanasius's Creed; thus—

'The fader is god. the sone is god. the holy ghost is god: And thise thre persones be not thre goddes. but one very god euerlastynge. one essence or one beyng euer perdurable or durynge wythout mesure not chaũgeable. Almyghty. one substaunce and in one nature symple. The fader is of no thynge precedent. the sone is of the fader: the holi ghost is of

the fader. and of the sone procedynge. wythoute begynnynge of tyme and wythout ende: &c.—for man is of body corporall. and of soule he is made spyrytuall, from this holy trynyte. all confusion and all myxcion of persones is voyded. for the fader is a nother. the sone is a nother. the holy ghost is a nother. nor the fader may not be the sone. nor ye holy ghost. nor the sone maye not be the fader nor ye holy ghost. Nor the holy ghost maye not be the fader nor the sone. but to thyse thre persones is one essence or beynge. and one nature commune. the whyche is the begynnynge of alle thynges, &c. *A* iij. *rev.*

The treatise upon Music, with many other curious extracts from this volume, may be found in Sir John Hawkins's *History of Music*, vol. ii. p. 123-8: 279—288.

On the reverse of signature o o iij the author takes a summary view of the entire work; towards the conclusion are these words (at the top of the second column); 'Therfore I counseyllē the symple that they dispyse not ne philipende* this symple and boystous werke.' At the bottom of the same column: 'Endlesse grace. blysse. thankyng & praysyng vnto our lorde god Omnipotent be gyuen by whoos ayde and helpe this translacōn was endyd at Berkeleye the syxte daye of Feuerer. the yere of our lorde. M.CCC. lxxxxviij. the yere of the ŷ reyne of kynge Rycharde the seconde after the Conqueste of Englonde. xxij. The yere of my lordes aege syre Thomas lorde of Berkeleye that made me to make this Translacōn. xlvij.' Then a list of 'the Auctours that ben alledgyd in thyse bokes.' At the end of which, '*Explicit trac*[*ta*]*tus qui vocatur Bartholomeus de proprietatibus rerum*,' with three fourths of the column blank; so that (says Herbert) here was sufficient space to have added any other circumstance of date, place, &c. At the back of this leaf begins the

'Prohemium Bartholomei de proprietatibus rerum.'

'Eternall lawde to god grettest of myght
Be hertely yeue of euery creature
Whyche of his goodnesse sendyth grace lyght
To sondry folke as blessyd auenture

* When Lord Holland informed us that the late Mr. Fox used the word *vilipend* 'in ridicule of pedantic expressions', he was probably not aware of its having been used upwards offour centuries before, by an ancient English author of classical authority. See Lord Holland's Preface to Mr. Fox's History of the early part of the Reign of James the Second, p. VII. Pref.

Whoos spyryte of counsell comfortyth full sure
All suche as luste to seke for sapience
And makyth them wyse by grete Jntelligence

‘ As thus where men full naturally desyre
Of sondry thynges & meruels for to knowe
Of erthe of ayre of water and of fire
Of erbe & tree whiche groweth bothe hyghe & lowe
And other thynges as nature hath them sowe
Of thise the knowlege comyth by goddis grace
And of all thynge that reason maye them brace.

‘ Whan J beholde the thynges naturall
Gadryd by grace sent from the holy ghost
Breiffely compyled in bokes specyall
As Bartholomewe sheweth & eke declaryth most
Than J reioyce remembrynge euery coste
How some countree hath grete cōmodite
Some rote some frute some stoon of hyghe degre.

‘ Praysed be god whyche hath so well enduyd
The auctor wyth grace de proprietatibus
To se so many naturall thynges renewyd
Whiche in his boke he hath compyled thus
Where thrugh by redynge we maye comfort vs
And wyth conceytes dyuers fede our mynde
As bokes empryntid shewyth ryght as we fynde.

‘ By Wyken de Worde whyche thruh his dyligence
Emprentyd hath at prayer and desyre
Of Roger Thorney mercer and from thens
This mocion sprange to sette the hertes on fyre
Of such a loue to rede in euery shire
Dyuers maters in voydynge ydlenesse
Lyke has this boke hath shewed to you expresse.

‘ And many an other wonderful conceyte
Shewyth Bartholo[me]we de proprietatibus
Whiche besyde hymself to take the swete receyte
Of holsom cūninge his tyme dyspendynge thus
Geuynge example of vertue gloryous
Bokes to cheryssh and make in sondry wyse
Vertue to folowe and Jdelnesse to dispyse.

‘ For in this worlde to reckon euery thynge
Plesure to man there is none comparable
As is to rede and vnderstondynge
Jn bokes of wysdom they ben so dilectable
Whiche sowne to vertue and ben profytable
And all that loue suche vertue ben full gladde
Bokes to renewe and cause theym to be made.

‘ And also of your charyte call to remembraunce
The soule of William Caxton first prȳter of this boke
Jn laten tonge at Coleyn hȳself to auaūce
That euery well disposyd man may theron loke
And John Tate the yonger Joye mote he broke
Whiche late hathe in Englond doo make this paper thynne
That now in our englyssh this boke is prynted Jnne.

‘ That yong and olde thrugh plente may reioyse
To gyue theym self to good occupacion
And ben experte as shewyth the comyn voyce
To voyde alle vyce and defamacion
For Jdylnesse all vertue put adowne
Than rede and studie in bokes vertuouse
So shall thy name in heuen be gloriouse.

‘ For yf one thyng myght laste a. M. yere
Full sone comyth aege that frettyth all away
But lyke as Phebus wyth his bemes clere
The mone repeyreth as bryght as ony day
Whan she is wastyd ryght so may we say
Thise bokes old and blynde whan we renewe
By goodly pryntyng they ben bryght of hewe.

‘ Then alle that cause the goode contynuaunce
And helpe suche werke in furtherynge to their migt
Ben to be sette in goode remembraunce
For suche deserue reward of god all myght
They putte asyde both wyked thought and sight
And cause full often ryght goode gouernaunce
W[i]touten whyche synne wold hym self auance.

‘ Nowe gloryous god that regnest one in thre
And thre in one graunt vertu myght and grace
Vnto the prynter of this werke that he
May be rewarded in thy heuenly place
And whan the worlde shall come before thy face
There to receyue according to desert
Of grace and mercy make hym then expert.

'Lenuoy.

Ye that be nobly groundid all in grace
Experte in wysdom and phylosophy
To you this processe comyth a myghty pace
Whyche J dyrect to you that perfytlye
Ye may reforme to voyde all vylenye
Of euery thyng yf ought be here amysse
Excusyng theym whiche ment ryght well in this.'

These stanzas concludeon the reverse of signature o o. v. On the subsequent and last leaf is Caxton's large device on one side, and the title (as before given) on the other. The register of signatures, says Herbert, stands thus: The first part A iiij; B viij; b vj. c—z; eight each, and 6; 9. 8. The second part A-V. eight each; X.Y. Z. six each; aa-cc, eight each; dd-gg six each; hh-mm, eight each; n n four; oo six.

Thus much for a copious and exact analysis of the volume, as printed by Wynkyn de Worde. The work itself, according to Mr. Douce,* is a general history of nature, composed in Latin by Bartholomew Glanvile, an English Minorite or Franciscan, of the family of the earls of Suffolk. He flourished about the year 1360, and appears to have been the Pliny of his time. It was several times printed abroad in the infancy of the typographic art, † and translated into

* *Illustrations of Shakspeare and Ancient Manners;* vol. ii. p. 278. See also Warton's note, *Hist. Engl. Poetry*, vol. iii. 543.

† I subjoin a list of the principal of these foreign editions; which, it is presumed, will be found the most correct that has yet been submitted to the notice of the bibliographer. The reader will be pleased first to examine what has been said of Caxton's supposed edition of it, in vol. i. p. xc-xcii.

1470. *Fictitious edition.* Maittaire (*Annal. Typog.* tom. i. 190. 296. edit. 1733.) was the first who noticed this supposed edition, and Meerman (*Orig. Typog.* vol. i. 59, note k) was the first who shewed it to be 'fictitious: observing that the book formerly belonged to Lord Harley, and afterwards to Osborne, in whose shop he noticed it, and found the last figures XIII, to have been scratched out with a penknife.' He clearly refers it to the date of 1483; and, indeed, to do Osborne justice, it appeared with this date in the third volume of the Harleian Catalogue, n°. 1919. Without the attestation of Meerman, there would have been *prima facie* evidence of Maittaire's error; as he says the edition was printed by KOELHOFF in 1470, which, from the previous observations in my first volume, it is presumed could not have been the fact. Panzer, vol. i. 274, calls it '*Editio dubia valde.*

the English, French, Dutch, and Spanish languages. The English version was made by John Trevisa, a Cornish man, and vicar of

1479. A GERMAN TRANSLATION in folio. See Maittaire, tom. i. p. 402, who quotes Borrit. Jans Smit. Cat. B. 4, n. 77.

[*Sine anno.*] An edition of this kind is placed by Laire, between the years 1470 and 1480. Each page has two columns, containing sixty-one lines. It is printed in the Gothic character, and has a resemblance to the early Basil types. See his *Index Libror. ab Inv. Typog. ad Ann.* 1500, vol. i. p. 137, n°. 95.

1480. Per Nicolaum Pistoris de Benssheym et Marcum Reinhardi de Argentina socios. die Julii xxix. Lugd. in Fol. Goth. Char. "Edition rare, et peu connue." *Crevenna Catalogue*, vol. ii. n°. 1584, edit. 1789, 8vo. This edition was unknown to Clement; but it is specified in Laire's *Index*, vol. ii. p. 29; and Panzer, vol. i. p. 533; where Maittaire is corrected for describing it as printed at Strasbourg.

1481. Per Johannem Koelhoff de Lubeck: Coloniæ. In folio.
This is the first edition printed by Koelhoff; a copy of which was sold at the sale of some curious books in 1808. n°. 365. See Clement, tom. ii. p. 467.

1482. Per Petrum Ungarum. In fol. Lit. Goth. Cum sign.
See *Cat. de la Valliere*, n°. 1469; Panzer, *Annal. Typog.* ix. 247. n°. 30 Laire's *Index*, vol. ii. p. 60, and the modern Catalogue just referred to, n°. 403.
A *French Translation* of this date was printed at Lyons by Matthew Hultz. See Laire's *Index*, vol. ii. p. 60-1.

1483. Per Anthonium Koburger. In fol. Lit. Goth.
Clement gives us a lively description of the beauty of this edition; a copy of which he describes as being lent him by Mons. Bünemann. He says it is printed on fine paper, and that it ranks among the most beautiful specimens of ancient typography. See his *Bibliothèque Curieuse*, &c. tom. ii. p. 467, note 60.

1485. Impressus Argentine. In fol. Lit. Goth.
On the authority of Weislinger, cited by Clement, this is a rare edition. It is without numerals and catchwords, but it has no signatures. See too the beforementioned Catalogue, n°. 412. Sir John Hawkins, *Hist. Music*, vol. ii. p. 123, does not notice any Latin edition earlier than the present one. There was a FRENCH edition, printed at Lyons of this date, from the translation of Corbichon, of which, probably, the original MS. was sold at La Valliere's sale, n°. 1470; Also a DUTCH edition of this date was printed at Haarlem, with wood cuts. See *Cat. de la Valliere*, n°. 1471, and *Crevenna*, vol. ii. n°. 1585, where a very beautiful copy of it appears to have been sold. A FLEMISH TRANSLATION of it also printed of this date, which is described at large by Clement, tom. ii. p. 471, note; and *Schelhorn Amœnitat. Literar.*, tom. x. p. 981.

1488. This Latin edition is particularly specified by Clement and Weislinger. It is full of abbreviations. In folio

Berkley, in Gloucestershire, at the request of his patron, Thomas, Lord Berkley, in the year of 1398, and originally printed by Wynkyn de Worde, for there is no evidence that it came from Caxton's press in English, though it has been so asserted. Neither has the date of Wynkyn de Worde's edition, if it ever had any, been ascertained.'

There can be little doubt of this edition being the first English impression extant of THE PROPERTIES OF THINGS by Bartholomeus Glanvile. It is, perhaps, the most magnificent publication which ever issued from De Worde's press; and its rarity, in a perfect state, is extreme. Mr. Heber's fine and perfect copy of it, from which the foregoing description has been taken, was not made complete by the gentleman from whose collection it was purchased, till three copies of it had been obtained. It is printed in double columns, with the same type as the Polychronicon and Golden Legend, and is probably of equal antiquity with the former. Herbert's long account of the beautiful paper upon which it is printed is subjoined in the note below.* I should add that there is a copy of this edition in the

1491. A copy of this Latin edition, in folio, is noticed by Uffenbach, in the *Bibl. Uffenb.*, tom. ii. app. 49, and in the *Cat. Bibl. Theresianæ*, 1801, 4to. p. 47. In folio. There is a *French* translation of this date, printed at Lyons by M. Hultz., in folio. Clement, tom. ii. p. 471; It has wood-cuts. Laire, vol. ii. p. 166.

1492. Printed by Koeburger at Nuremberg, in folio. Clement; and the modern Catalogue of books before cited, n°. 404.

1493. Printed at Nuremberg, in folio. See Maittaire, vol. i. p. 568. and the *Bibl. Tigurina*, vol. i. p. 48.

1494. A ROMANS [SPANISH] TRANSLATION, printed at Toledo, in folio, and exceedingly rare, according to Clement, tom. ii. p. 470.

* 'When, or by whom linen paper was invented is not certainly known, but it appears to have been introduced into Europe about the beginning of the 14th century. As to the time of being made in England, this by John Tate was questionless the first: but it appears to have been totally unknown to those who have heretofore wrote on this subject, seeing they mention a mill erected at Dartford so early as 1588, as probably the first; for proof of which they quote the verses by Tho. Churchyard, annexed to a prose treatise, entitled 'A sparke of friendship,' and dedicated to Sir Walter Raleigh, printed in 4to. 1588. But even this mill must have been of greater antiquity, as this tract had been printed before in 1558. One John Spilman, a German, and jeweller to queen Elizabeth, had a patent for this.

We learn from a treatise by W. Vallance, entitled 'A tale of the two swannes,' printed

library of the Duke of Roxburgh, and another in that of the Marquis of Blandford. Earl Spencer and Mr. Douce each possess a copy. In Mr. Edwards's Cat. of 1794, nº. 1311, there is a 'very fair and ancient MS. (of this work) on vellum executed between 1360 and 1400, bound in blue morocco,' and valued at *5l. 5s.* Mr. Edwards has subjoined this remark: 'Many articles suppressed in the printed editions are contained in the early manuscripts of this work.'

by Roger Ward in 4to. 1590. that 'In the time of Henry the eight, viz. 1507, there was a paper-mill at Hartford, and belonged to John Tate, whose father was mayor of London.' The author, or his copier, has been mistaken in this chronology, as Hen. VIII. did not reign till 1509; the date however certifies that this mill at such a time was standing there: also in asserting that the father of this John Tate was mayor of London. There was one Sir John Tate, the son of John Tate born in the city of London, who was Lord Mayor in the year 1473, and possibly might be father of the paper-maker; and, who dying in 1514, was buried in the college of St. Anthony, near the place where the French church now stands in Threadneedle-street. But the verses styling the paper-maker 'John Tate the younger' induces me to believe him to be the same John Tate the younger mentioned by Stowe* as Lord Mayor in 1496, and he was the son of Thomas Tate of Coventry, and younger brother of Sir Robert Tate, who had served the same office in 1418. This said John Tate the younger, with the recorder and both the sheriffs, were knighted for their service against the rebels at Black Heath. These verses assure us that the paper of this book was made by him; and although no date appears, it carries the appearance of having been printed about the same time as the Vitas patrum. You have here the paper mark.

'It is not certain how long this mill at Hartford continued in this occupation; probably not after the death of Mr. Tate, who died in the year 1514, and was buried in the college of St. Anthony in Threadneedle-street.

'I have been informed that this mill was where Seel or Seal mill is now, at the end of Hartford Town, towards Stevenage; and that an adjoining meadow is still called Paper-mill mead.

'This Seel mill, so denominated from the adjoining hamlet, was erected in the year 1700, and is noted for being the first that made the finest flour, known by the name of Hartfordshire white. It stands upon the river Bean, in the middle of three acres of meadow land, called Paper-mill mead, so denominated in the charter of K. Charles I. to the town of Hartford for the fishery of a certain part of that river. Hence perhaps some have thought it was at Stevenage, but there is no water for a mill at, or even near that place.

* Hist. of London, edit. 1720. vol. i. b. 1. p. 163—b. 2. p. 120—vol. ii. b. 5. p. 213, 125, 126.

403. The Names of the Goddes and Goddesses, &c. *Without place or Printer's name.* Quarto.

The ensuing is from Herbert, with some trifling addenda; supplied by an examination of the copy of which he had received an account from Mr. Cole:

'Here foloweth the Jnterpretacion of THE NAMES OF THE GODDES AND GODDESSES as is reherced in this Tretyse folowynge as Poetes wryte.' Under this title is a cut representing the gods and goddesses sitting at a round table at a repast. One of the dishes is a boar's head; but what is singular, some of the deities have the tonsure and cowls, like monks. At the back is a list of these deities. The same cut is repeated on the last page, behind which is Caxton's large cypher, as to the Abbaye of the Holy Ghost. It contains forty leaves in stanzas of seven lines, and begins thus:

"Whan Phebus the Crabbe had nere his Cours ronne
And toward ye Leon his Journey gan take
To loke on Pyctagoras Spere I had begonne
Syttyng all solytary allone besyde a Lake.
Musyng on a Maner how y^t^ J myght make.
Reason and Sensualyte in one to accorde.
But J coude not bryng about ye Manacorde."

It ends on the second leaf after sign. G ii. '*Here endeth a lytyll Treatyse named the assemble of Goddes.* The copy in the public library at Cambridge [A. B. 4, 58], formerly Bishop More's, is a copy of the

We find mention made of a paper-mill at Fen-Ditton, near Cambridge, in the year 1562. Upon the whole, as this book, in many respects, is so much like the Vitas patrum, printed in 1495, it is very probable that the last leaf, like that, was a repetition of the title-page, with some cut or device, without any letter press. And as the first signature has four leaves, and no appearance of any deficiency, although it begins with signature A ij. I am inclined to believe that the title was printed on a single leaf, and that the last leaf was somewhat like it, having, perhaps, Caxton's cypher on one side, and the title repeated at the back thereof. I should have been very glad to have had an opportunity of comparing this with the edition 1494 and 1498, and noting their difference, but I know not where to find them.' HERBERT, p. 200-1. The above description of the volume shews that Herbert was right in his latter conjecture. The reader may inspect vol. i. p. 56: first set of Arabic numerals.

same edition as the present one. Herbert has considered it a different book; or rather treated it as a separate article.

'Doubtless (says he) this poem is the same with that inserted in the catalogue of Lydgate's works, under the title of 'Banket of the gods & goddesses, with a discourse of Reason and Sensualitie.'*

404. WHITAL'S SHORT DICTIONARY gathered especially out of Columel, Grapald, & Pliny. *Jmprinted in the late house of William Caxton.* Quarto.

This, says Herbert, is a Vocabulary rather than a Dictionary. It was again printed by Hen. Wykes in 1568 (not 1567), 4to. Also corrected, &c. by Lewis Evans, the second time, and printed by Thomas Purfoot, 1572, 4to. It was again corrected, by Fleming, and printed in 1594, 1599 by Purfoot. It is a pity we have not a more particular account of, probably, one of the most curious, as well as early, lexicographical productions in our language. I never heard of the existence of a copy.

405. THE PATER NOSTER. AUE. & CREDO. in our Moder Tonge with many other deuoute Prayers &c. *Without Place or Name.* Quarto.

The following is from Herbert:

'Here begynneth a ryght profytable Treatyse cōpendiously drawen out of many & dyuers wrytyngs of holy men, to dyspose men to be vertuously occupyed in theyr myndes & Prayers. And declared the Pater noster. Aue. & Credo. in our moder Tonge with many other deuoute Prayers in lyke wyse medefull to religyous People as to the laye People with many other moost holsomest Jnstruccyons, as here after it shall folowe. The famous Doctour Johan Gerson chaūceler of Parys, takynge his Groūde of holy Scrypture & accordinge with all other doctours sayth thus: Oure

* See *Chaucer's Works*, fol. 376, edit. 1602.

moost mercyfull Fad' Lord God knowyng our Freelte & Redynes to all Synēs,' &c.

'The frontispiece is St. Jerome in his cardinal's hat, sitting in a chair, with his lion pawing upon him. Behind the leaf is a cut of the crucifixion, as to The Abbaye of the Holy Ghost, which is repeated at the back of the last leaf, behind the printer's device in a square foliage, with flowers underneath Caxton's cypher reversed, the same as to the Jntroductorium lingue latine, &c. At the end is this: 'Praye for your Broder Thomas Betton which for your Soules ẏ be come or shall come into Relygyon drewe and made the Contentes of thys lyttell Quayer & Exhortacyon. necessary & nedeful to them that ben come & shall come to Relygyon. Lerne to kepe your bokes clene,' &c. The lord's prayer begins, 'Fader our that are in heuens.' The crede, 'J byleue in god fader almyghty shaper of Heuen and earthe—borne of mary the mayde Suffered payne and passion.'

'It consists of 18 leaves, according to the account I am favoured with by Mr. W. Cole. Mr. Ames says sixteen leaves: his copy wanted probably the first and last leaves, as he has not described them. Among Bp. More's books in the public library, Cambridge. Also in the collection of William Bayntun, Esq. I take this (concludes Herbert) to be the same with what Mr. Ames mentions at the bottom of p. 107. 'A collection from Gerson and several authors; by Thomas Betton, 4to.' The reader may consult pp. 290, 309; ante.

406. Accedence * *Prynted in Caxon's hous by wynkyn de word at westmynstre.* Quarto.

What ensues is from Herbert: This is the head and running title almost throughout the book, which contains A viij, B vj. It begins like 'Accidentia ex Stanbrigiana,—printed in Flete-strete,' and treats of 'the eight parts of reason,' but they differ in several respects as to the manner of treating of them: this treating largely of

* 'The Acts of Parliament,' which precede this in Herbert, are reserved for the last articles in W. de Worde.

the degrees of comparison, which the other does not so much as mention. That gives the moods and tenses of the four conjugations at large, both active and passive, whereas this gives only a few short rules to know them by. Again, this shews the concords of grammar, which the other has not. The colophon: *Prynted at westmynstre Jn Caxtons hous by wynkyn de worde.*' On the reverse of the last leaf (B vj.) is the same cut as to Donatus Minor, &c.; see p. 306 ante.

'N. B. The colophon in my copy, '*Prynted Jn Caxton's hous by wynkyn de word' at westmynstre.*' So that there are two editions of it. The type is the same as the 'Jntroductorium lingue latine,' which was the first he used after Caxton's decease.'

I question whether there be two editions of this book. Herbert does not say from what copy he borrowed his first colophon: the second, which is taken from his own copy, should be 'Caxon' instead of Caxton; see above. This latter copy is now in Mr. Douce's possession. It has been slightly referred to at page 172, ante, as containing 13 leaves.

407. Here begynneth the Chorle & the Byrde. *Emprynted at westmynstre in Caxton's house by wynken de worde.* Quarto.

The title is over a cut similar to that engraved at p. 306 ante. This poem is said to be a translation from the French by Lydgate. It contains 52 seven-line stanzas, and another of 8 lines, by way of Lenvoye. The fable is pretty, conveying this useful lesson: Be innocent and content with your condition. It is printed in Ashmole's Theatrum Chemicum,* under the title of Hermes bird; p. 213, &c. with some account of its origin, in p. 467; where it is ascribed to Raymund Lully as the original author; but Mr. Warton† informs us that the fable on which it is founded is told by Petrus Alphonsus, a writer of the 12th century, in his tract De clericali disciplina, never printed. It was printed before by Caxton;‡ and Bp. Tanner mentions it as

* With the addition of ten stanzas, viz. 36, 42, 48, 57 and 58.

† *Hist. of Eng. Poetry*, vol. ii. p. 224, &c. ‡ See vol. i. p. 307-8.

printed also by Copland.* The colophon, '*Explict the chorle and the byrde. Emprynted,*' &c. as above. Under which is Caxton's small white-grounded cypher [N°. 1]. The type is the same as the Introductorium, Accidence, &c. Eight leaves. Paper mark, the letter p. See second line of Pl. v. to vol. i. p. cxxv.

408. The Same: *Enprynted at London in the Flete-strete in the sygne of the Sonne by Wynkyn de Worde.* Quarto.

Under the above title, which is printed upon a riband, is a rude wood-cut of a countryman talking to a bird in a tree. At the back of this title-page or frontispiece, the poem begins thus:

Problemes of olde Lykenes & Fygures
Whiche p̄ued ben fructuous of sētence
And Auctorites groūded on Scrypturs
By resemblaunce of notable Apparence
With Moralytes cōcludȳge on Prudēce
Lyke as the Byble reherseth by wrytynge
How Trees chose somtyme a Kynge.

The stanzas are all of seven-line structure except the last, which is as follows:

Go lytell Quayer and recommaunde me
Vnto my Mayster with humble Affecyon
Beseche hym lowly of Mercy and Pyte
Of thy rude makynge to haue Compassyon
And as touchynge thy Translacyon
Out of Frensshe, how that it Englysshe be
All Thynges is sayd under Correccyon.
With Supportacyon of his Benygnyte.

'*Here endeth the Chorle and the Byrde. Enprynted,*' &c. as above. Device, N°. vii. Eight leaves. This description is taken from Cole's MS. account, and from a personal examination of a copy among Bishop More's books in the public library at Cambridge; A. B. 4. 58. Another copy is in the Roxburgh collection. Herbert is less minute, p. 231. At p. 1779, vol. iii. he notices an edition of it,

* *Bibl. Bri.* 490.

without date, printed by one Johan Nychel [not 'Nychol']; on the authority of a MS. note by Ritson.

409. The Doctrynalle of Dethe. *Enprynted at westmynster Jn Caston's* [*Caxton's*] *hous. By me Wynkyn de worde.* Quarto.

The above title is over a cut similar to that at p. 102 ante. On the reverse, the same cut. Then follows, on the recto of the ensuing leaf 'This treatyse is called the doctrynale of dethe, and is to be rede afore a man or a woman whan it semeth that they be in the artycle of deth.' This is a short and exceedingly pious treatise answering to our form of prayer, called the Visitation of the Sick. There are parts in it somewhat overcharged in the colouring; but, upon the whole, it seems likely to have done much good. When the mind is subdued by long illness, and the prospect of death is immediate and certain, we can relish that fervent style of devotion, which, at other seasons, seems to have scarcely any claim upon our attention. I subjoin the following, as descriptive of the Roman Catholic ceremonies attendant on the death bed:

'Also see that there be plenty of holy water, and that it be ofttimes *cassed* about the house of the sick person. Also set in the sight of the sick a crucifix, and also an image of our lady, if ye can have it either in picture or in carved work. and oftentimes biddeth them remember the Passion of our Saviour, whereby they shall have remission of sin, and special defence from their ghostly enemy; and bid them heartily beseke oftentimes that blessed Mother of Mercy to pray for them, and that she will be with them at the hour of death. And also if he be lettered, say with him the seven psalms and the litany, and the psalms of the passion, or holy anthems, and responses, and hymns of the Trinity, or of our Lady, or of other feasts. And also see that the holy candle be brenning [burning], specially when ye see that he draweth nigh to death; and bless him oftentimes with it: and if ye have any holy relics, lay them upon him. And when ye see that he gived up the spirit, cry, and bid those which are about you cry, "the father, the son, and the holy ghost help your servant: 'Iesu, Iesu, Iesu, by the virtue of thy passion help thy Servant: Blessed Virgin Mary, and Mother of Mercy, help thy servant: Iesu have mercy of thy soul: all the court of heaven we beseke you. in the charity of our Lord, pray for his soul: the grace of the Holy Ghost and the merits of Christ's Passion be with thee. Amen.' [*Sign.* a vj.]

Then follow five temptations with which the Devil is supposed to harass the dying person: then, certain questions to the dying: then

'certayne prayers' viz. to the Trinity, to the Son, to the Holy Ghost, to our Lady; to the Angels. On the reverse of the last leaf '*Here endeth the Doctrynale of deth. Enprynted,*' &c. as before. Device N°. IV. Sixteen leaves. Contains a b in sixes; C four. This description is taken from a fair copy of this very rare piece in the collection of Mr. Johnes; which was formerly Alchorne's copy.

410. HERE begynneth A LYTELL TREATYSE FOR TO LERNE THE ENGLYSSHE AND FRENSSHE. *Emprynted at Westminster by my Wynken de Worde.* Quarto.

The title is over a wood-cut of a schoolmaster and three scholars. It contains but two sheets. The late Mr. Reed's copy of this book, which is slightly noticed by Herbert, is said in the catalogue of his library to be 'very rare.' It is now in the collection of the Marquis of Blandford, and may be considered both a curious and scarce book.

411. THE LYFF of that gloryous Vyrgyn and Martyr SAYNT KATHERYN OFF SENE: With THE REUELACIONS of SAYNT ELYSABETH the Kynge's Doughter OF HUNGARYE. *Enprynted at Westemyster by Wynkyn de Worde.* Folio.

Herbert properly refers us to the Harleian Catalogue, vol. iii. n°. 1562, for an account of this doubtful edition of a work originally published by Caxton: see my first volume, 317-319. Oldys, who is supposed to have compiled the English part of the Harleian catalogue, describes it as being 'visibly with Caxton's type, all but the last page, and two or three leaves besides in the book, which are printed with Wynkyn's letter. As for his printing Caxton's cypher (continues Oldys) at the end, it was what he did to several books he printed intirely himself, after Caxton's death.' Herbert, who had never seen it, observes: 'this is evidently a book made up out of Caxton's and W. de Worde's editions. It is manifest, however,

that it was printed by W. de Worde at Westminster, which is sufficient for the present purpose.' The question is, whether this book have really the imprint of De Worde? Oldys has subjoined the imprint to the title, but he does not formally announce it in the more elaborate description of the volume. That an edition should be printed by both Caxton and De Worde seems very doubtful; and it is probable, after all, that the present impression is from the press of Caxton.

'As for St. Elyzabeth (says Oldys), who ended her life in 1261, she said she had so great certainty of all her Revelations that 'She wolde rather suffree deth, thenne doubte, ony lytyll part of theim that they were not trewe.'

Oldys has subjoined a similar work entitled 'DYALOGUES AND REUELACYONS OF THE NEWE SERAPHYCALL SPOUSE OF CRYSTE SEYNT KATHERYNE OF SENE. *Black letter. Imprynted at London by Wynkyn de Worde*, 1519, Folio; which ought to have been inserted under its appropriate year, ante; and which has escaped Herbert.

412. MEMORARE NOUISSIMA, &c. Or the Booke named CORDYALL, which treateth of the four last Thynges that ben to come; translated out of Frensshe into our maternal Tonge, by the noble and vertuouse Lord Anthonie, Erle of Ryvyres, &c. *Enprynted atte Westmystre, Anno V.t's.* Quarto.

As Herbert had never seen a copy of this edition, but borrowed his account of it from the Harleian catalogue (vol. iii. n°. 6916), I subjoin what Oldys has said concerning it:

'There is a folio edition of this book (before described in this catalogue) which was printed by Caxton. This smaller edition was not of his printing, as is erroneously lettered on the back, but of Wynkyn de Worde's, as appears by the form of the letter, and his register of the signatures at the end. When he printed it, may, perhaps, be conjectured, from that obscure manner of expressing it above cited,

where he mentions it to be anno V.ts, which may be either the 5th year in the last decade of that century in which he began to print, and then it is 1495, or the 5th year after the death of his master Caxton, who first printed the book, and so it will be 1496. This is a beautiful copy, bound in morocco, and finely gilt. It has two wooden prints at the beginning and end, representing the horrors of deadly sin, and the story of Dives and Lazarus.'

Herbert remarks in addition: 'As neither of these conjectures account for the ts, I cannot say they strike me; I rather suppose the point between the v and ts to have been inserted by mistake, and then vts may stand for vt supra, as frequently used in the missals, &c. of that time; and if so, it refers to some date before mentioned; but as I have not seen the book, cannot say this is absolutely the case; however, if there really be any date found towards the conclusion of this book, I shall not hesitate to declare that this contraction was designed to refer to it, as the time of printing the book. I have only to remark—from a MS. memorandum made by me upwards of three years ago, on inspecting a beautiful and perfect copy of this edition in the Bodleian library—that it is printed in double columns, and has 'Registrum quaternōr a b c d e f g h i k l m.' Eighty-eight leaves. Device N°. II.

413. Exornatorium Curatorum. Quarto.

Herbert, p. 208, describes this book as containing 'sixteen leaves.' It appears to have been unknown to Ames.

414. A litel Treatise shewing how euery Man and Woman ought to fast the Westnesdaie. Quarto.

This is the whole of Herbert's description of a volume which was unknown to Ames, and which, in all probability, owes its extreme rarity to its having been considered as a necessary manual of devotion. It is a pity that both these works are so imperfectly described by Herbert, who does not seem ever to have examined a copy of either.

415. The Shedynge of the Blood of our lorde Jhesu Cryste at seuen tymes *Enprynted at Westmynster, &c.* Quarto.

'Here begynneth a Contemplacyon or Meditacyon of the shedynge' &c. precisely as above. 'This title' (says Herbert) 'is at the head of the first time or meditation, on signature a ij; so that probably there was a wood-cut of the crucifixion, or such like, instead of a title-page, this copy having only seven leaves, b 4. At the end, 'Here endeth a meditacyon of the vij. shedyngis of the blood of our lorde Jhesu Cryste. *Enprynted at Westmynster, &c.*' Under the colophon, device N°. II. See Herbert, p. 208. Mr. Heber has a copy of this tract, which has nine leaves. The following rhymes, annexed in an ancient hand-writing, are subjoined by Herbert:

'Who so hym be thought; ffro pyt vnto payne:
Inwardely & ought. That eu' schall last c'tayne.
How hard it is to flyt; He wald not do on synne:
ffrom bed vnto pytt. All ye worlde to wynne.'

This is, in all probability, a re-impression of the edition of 1509, p. 143, ante; where it ought to have been inserted.

416. Here begynneth a lytel treatyse called the dysputacyon or cōplaynt of the herte thorughe perced with the lokynge of the eye. *Inprynted at Londō in fletestrete at ye sygne of the sonne, by Wynkyn de Worde.* Quarto.

Herbert has given an imperfect account of this rare volume, which is copied from that of Ames. On the title-page is a wood-cut of a man lying in bed, with the superscription 'My herte is throughe perced w^h^ the lokynge of myne eye.' On the reverse, three couple of men and women. The first stanza is as follows:

'In the fyrst weke of the season of Maye
Whan the wodes be couered in grene
In whiche the nyghtyngale lyst for to play
To shewe his voys amonge ye thornes kene

Thē to reioyce whiche loue seruaūtes bene
Whiche fro all cōforte thȳke thē fast behȳde
My pleasyr was as it was after sene
For my dysporte to chase harte and hynde.

On the recto of sign. C vj. '*Here endeth a lytell treatyse called the dysputacyon or the complaynte of the herte through perced with the lokynge of the eye. Inprynted*,' &c. as above. Device N°. VI. Sixteen leaves. Ames says 102 octavo stanzas. A beautiful copy is in the Roxburgh collection.

417. THE NEXT WAY TO HEUEN or the booke of saynt Peter of Lucemburgh. Quarto.

Such is the brief and unsatisfactory account of this work, unknown to Ames, which seems to have been sent to Herbert.

418. THE GOSPELLES OF DYSTAUES: *Enprynted at London in fletestrete at the sygne of the Sonne by Wynkyn de Worde.*

The title is impressed on a scroll, over a wood-cut of two women; "ISENGRYNE," and "DAME ABŪDE," with the author sitting at his desk between them. The same on the reverse. This extraordinary performance, which seems to be written in the true Boccacio style of humour,* has been so imperfectly described by Herbert, vol. i, p. 215, and is in itself so interesting, that the reader may not object to a comparatively copious account of it. On the recto of the second leaf

* It is probably a translation of LES EVANGILES DES CONOILLES; the joint production of Fourquart de Cambray, Antoine Duval, and Jean D'Arras called Caron. It first appeared, in conjunction with two other similar ancient pieces, about the year 1475—according to De Bure's conjecture. *Bibliogr. Instruct.* vol. iv. n°. 3998; see also vol. iii. n°. 3082, where it is entitled 'Les Evangiles des Connoilles, faictes a l'honneur et exaulcement des Dames, en rime francoise, 12mo. gotiq. sans date.'—from which Barbier, in his *Dict. Anon. et Pseud. Franc.* vol. i. p. 264, has borrowed his account of it: although the ancient title is more correctly give by De Bure in vol. iv. p. 241. A copy of these three treatises was in Gaignat's collection, *Cat. de Gaignat*, vol. i. n°. 1749—where it was sold for thirty-nine livres. Ames adds, in a note, 'p. 24, n°. 420, in the sale of Sir Joseph Jekyll's MSS. is, Les evangiles des queneules dictes et certifes par Femmes. In the possession of the Rev. Mr. Widmore, at Westminster.'

(incorrectly signed y ii.) we are informed that 'I. H. W. translated this treatise that containeth the text of the gospels of Distaves, with divers glosses and postills added thereto by some wise and discreet ladies,' &c. The circumstance that gave rise to the performance is thus in part related by the author:

'Upon a night after supper, for to take my disport, and pass my time joyously, in the long winter nights between Christmas and Candlemas last past, I transported me into the house of a well aged *Damoiselle* my neighbour near, where as I was accustomed for to resort and devise with her, for divers of her neighbours came thither for to spin and devise of diverse small and joyous purposes, whereat I took great pleasure and solace.'

At this moment come in six ladies, who entreat the author not to retire; but they begin to speak all at once, so as to overpower his modesty. The names of these worthy ladies, from whom the gospels are given, are *Dame Isengryne* of Glory; *Dame Transelyne* of the Crook; *Dame Abūde* of the Oven; *Dame Sebylle* of the Mareys; *Dame Gamber* the fay; *Dame Berthe* horned. Sign. A ii. rev.

These good dames prevail upon the author to pen down their *Dictes* and *Sayings;* and agree with him to return after supper on the ensuing evening. 'On the morrow, at the hour assigned, the author furnishes himself with ink, paper, and pens,' and finds all the ladies assembled to receive him. *Dame Isingryne* begins a general exhortation, declaring that many books had been published, defaming the fair sex; and that if they thought proper, they should all meet on the following Monday in the house of *Mary Ployard*, where they had been 'accustomed to hold their disport at seven o'clock of the night' —and that each should begin her 'lecture or gospel.' Our courteous author again gives them the meeting, and takes his seat by the side of *Dame Isingryne*, 'with a lamp before him to cast light upon his work.' He then describes the good lady (lxv years of age): 'She had been a fair wife in her time, but she was become greatly withered, her eyes were hollow, and her eyelids somewhat reversed and red, always watering; she had had five husbands, besides her acquaintance apart. She meddled in her old age to receive young children, but in her young age she received great children. She was much expert in divers arts. Her husband was young, of whom she was right jealous, and made many complaints of him to her neighbours.'

Her 'Gospel' comprehends twenty-five chapters. These chapters are short sentences, containing aphorisms, quack recipes, and all manner of strange and grotesque remarks—not overburdened with delicacy—but well calculated for the works of Albertus and Baptista Porta. The following are specimens:

'*The xvi Chapter.*

'I tell you —— that young maidens should never eat cherries with their lover, who should have the last; for oftentimes it happeneth so, that they which have the last cherry s the last married of all.'

Then follows a *Gloss*, not worth quotation.

'*The xxiii Chapter.*

'If by adventure a man beat his wife, or defile her with his feet, she shall be delivered with great pain, and oftentimes they die in the pain. *Gloss;* Dame Hermofrode saith that there is no remedy in this, save that she must drink in the shoe that did defile her; and know, if she do so, she shall be delivered quickly.'

'*The xxiiii Chapter.*

'If it happen that some body stride over a little child, know ye for certain that he shall never grow more, but if [unless] they stride backward over it again. *Gloss;* Certainly, said Sebylle, of such thing cometh dwarfs and little women.'

I subjoin two more specimens from the lecture of '*Dame Berthe* the horned.' Sign. E iii. rev.

'*The ix Chapter.*

'If a woman have the small-pox, it behoveth that her husband buy her a black lamb of the same year, and afterwards bind her in the skin; and then let him make his pilgrimage and offering to Saint Arragonde, and for a truth she shall heal.'

'*The xi Chapter.*

'———— when ye see a terrible horse that will not suffer that they mount upon him, or will not enter into a ship, or pass a bridge, say to him in his ear these words—"Horse also true as the lemman of a priest is the devil's horse, suffer me to mount upon thee;" and incontinent he shall be peaceable and do all you will.'

It should have been observed, that they meet at each others houses every evening to tell a tale, and that the last night's tale concludes on a Saturday—The author then says 'Great was the laughing among the assistants that had already washed and combed their heads, and wound up their yarn, and was all ready for to truss up their gere, whereof I was right joyous; for certainly I began for to be much weary of them, because that to my seeming all the words

that they had spoken was without reason,' &c. On the recto of the last leaf (third after sign. E iii.) we have

'*The conclusion and excusing of the Author.*

'Now, my lords, and also my ladies, that this little treatise doth read, or heareth read, take it in passtime, praying you that ye take no regard unto the chapters, as to the appearance of any truth, or of any good introduction. But take it all for to be said and written for to shew and declare the fragility of them that so devise right often when they be together. And yet I have heard more of them divers times; but it ought to suffice at this present time for my part: for another may come the which may augment them.

Thus endeth the Gospelles of Dystaues. Enprynted, &c. as before. Device N°. v. This description is taken from a perfect copy of the work, in the very curious and abundant library of my friend Mr. Heber. A brief account of it was drawn up for the Censura Literaria, where it is thus described: 'A most curious book, ornamented with five wooden cuts, relating to the subjects; the whole gossiping conversations, which are singular, and are divided into six days, and each day into numerous chapters or heads. Comprised in sixty folios, in black letter.' See vol. ii. p. 191

419. Hycke scorner. *Enprynted by me Wynkyn de Worde.* Quarto.

'The title (says Herbert) on a ribbon is over a wood-cut, which as it has been exactly copied in a modern edition,* and does not appear to have any reference to this morality, I shall not stand to describe; but on the back of this leaf are the portraits of the dramatis personæ, with their names on labels over their heads. This, perhaps, is the earliest dramatic piece we have in print. Dr. Percy has given a very accurate analysis of it, which is prefixed to the late Mr. Hawkins's reprinted edition.† At the end, '*Enprynted,*' &c. as above. It was in the collection of the late David Garrick, Esq. and is among his plays in the British Museum. It was printed also by John Waley, s. a. See Herbert, p. 215.

Mr. Beloe, in his Anecdotes of Literature and Scarce Books,

* Hawkins's *Orig. of the Eng. Drama*, vol. i. p. 73.

† See *Reliques of Ancient Eng. Poetry*, vol. i. p. 132, ed. 1794, and Hawkins, ut sup.

vol. i. 387, has given an extract from this volume, which he considers ‘among the choicest treasures of English literature.’ No other copy of it, except the one in the British Museum, is, I believe, knownto collectors.

420. Expositio vel meditatio fratris Hieronimi Sauonarole de Ferraria ordinis sacri predicatorum in psalmum, In te Domine speraui, quam vltimis diebus dum vite sue finem prestolaretur edit. *Impressa in ciuitate Londoniarum per Winandum de Worde in platea vulgariter nuncupata fletestrete in intersignio solis.* Quarto.

At the end: *Explicit expositio vel quam morte preuentus explere non potuit:* then the colophon, as above given; which is taken from Lewis's MS. history of printing, where, however, the size of the volume is not specified. It would appear to have either Device N°. v. or N°. vi.

421. The Cōtrauerse bytwene a Louer and a Jaye. *Imprynted at London in fletestrete at the sygne of the Sonne by Wynkyn de Worde.* Quarto.

‘Here begynneth a lytel treatyse called the cōtrauerse bytwene a louer and a Jaye lately compyled.’ This is on a scroll, over a wood-cut of the usual figure of a man lifting up his arms, and looking over his left shoulder: to the right, a bird in a tree. A wooden compartment around. On the back, the prologue of four seven-line stanzas. On signature a ij. ‘Here behynneth the auctoure:’*

In an arbere
Late as I were
The foules to here
Was myne entente
Syngynge in fere
With notes clere
They made good chere
On bowes bente

Theyr tewnes swete
Moued me to slepe
Ferther to flete
I coude not restrayne
To take my rest
Me thought it best
It was my lust
Styll to remayne

* This metre is chosen by Sir Thomas More in his Serjeant and Friar; see my edition of the *Utopia*, vol. i. p. lxiii: ‘behynneth’ is above printed for ‘begynneth.’

The floures flourysshed
The trees burnysshed
The odoure me nourysshed
With grete suauyte
That still I laye
All the longe daye
In sporte and playe
By songes of melody

Me thought in slombre
I harde a louer
Without recouer
Cryenge alas
My loue unkynde
That dyde me bynde
Hathe chaunged her mynde.
for no trespace.

Device N°. 11. Herbert, p. 216, has taken his account of this rare volume from Warton's note, vol. i. 219; and vol. ii. p. 84: where it is called a 'Dialogue between a Lover and a Jay, by one Thomas Feylde, printed by Wynkyn De Worde, in 4to Princ. Prol.'

Thoughe laureate poetes in old antiquite.'

The occurrencs of the poem are then described, as happening in a dream. The 'Lenuoye of the auctoure,' at the end, commences thus:

Go lytell booke with rudenes replete
Presente the humbly before lecture lytterall
Excusynge thy maker by way or by strete
And pronounce thy sentence wth language lyberall.

It ends on the reverse of C iiij. '*Thus endeth the treatyse of the louer and a Jaye lately compyled by me Thomas Feylde. Imprynted,*' &c. as above. Mr. Heber has a copy of this edition, and another is in the Roxburgh collection. The author has escaped Ritson in his *Bibl. Poet.*

422. The Spectacle of Louers. *Imprynted at London in fletestrete at the sygne of the Sonne by me Wynkyn de Worde.* Quarto.

The full title of this work (which is very superficially described by Herbert, p. 216,) is as follows: 'The Spectacle of Louers. Here after foloweth a lytell contravers dyalogue bytwene loue and councell with many goodly argumentes of good women and bad, very compendyous to all estates, newly compyled by William Walter seruaunt unto Syr Henry Marnaye knyght Chauncelour of the Duchye of Lancastre, 4to.'

This title is over a wood-cut of two figures; one of 'Councell,' the

other of ‘ Loue ;’ these words being printed over each respectively. The prologue of the author, of three stanzas, is at the back. The poem (like the prologue) is in seven line stanzas, beginning thus, at signature A ij :

In a mornynge for my recreacyon
In to the feldes as I went walkynge
To beholde the grounde I had delectacyon
Arayed w^t^ floures fayre and swete smellynge
The trees buddynge and the byrdes syngyng
Phebus his beames shynynge like the golde
Made my herte ioye suche pleasures to beholde.

And as I was thus walkynge all alone
By an herber I herde ryght sodeynly
A louer that pyteously made his mone
Sayenge alas for sorowe I shall dye
Venus darte hath wounded me so cruelly
Without I maye my purpose soone attayne
For sorowe my herte wyll breke in twayne.

The poem is written ‘ dialogue-wise’ between *Consultor* and *Amator*. It ends on the first leaf after signature D iij. in fours ; after ‘ Lenuoy of Robert Coplande,’ thus :

And euer thy selfe thou lytell boke I pray
To thyne auctoure and vnto eche degre
Excusynge thyne impressyon alway
Yf to theyr mynde it fortune not to be
And where mysse is that they wyll pardon me
And to correct after theyr good entent
With lesse or more as it is conuenyent.

Finis.

Device N°. VI. The preceding description of this rare volume is taken from a copy in the collection of Mr. Heber. A beautiful copy of it is in the Roxburgh collection ; which, with many similar poetical tracts, described within a few pages of the present, was purchased at the sale of Dr. Farmer’s books, n°. 6451.

423. Tytus & Gesyppus. *Enprynted at London in Fletestrete at the sygne of the Sonne, by me Wynkyn de worde.* Quarto.

‘ Here begynneth ŷ hystory of Tytus and Gesyppus translated out

of latyn in to englyshe by Wyllyam Walter, somtyme seruante to syr Henry Marney knyght, chaunceler of the duchy of Lancastre.' After this, follow three wood-cuts representing 'Tytus, Sophrone, and Gesyppus.' The poem, in stanzas of seven lines, begins under these cuts.

What time in Rome reygned Octauyan
There was a senatour called Fuluius
Whiche had a sone, a noble gentylman
Of wyt excellēt, whose name was Tytus
&c. &c. &c.

Titus meets at Athens with Gesyppus, and they swear eternal amity together. Gesyppus is persuaded to marry Sophrone, who is thus described:

Sophrone was the name of this damoysell
Whiche yf he wolde haue her in maryage
He sholde haue her y^{t} dothe other excell
In beauty, wysdome, and eke personage
And yet she is but. xv. yeres of age
Gesyppus of this report set on fyre
With glad semblaunt graunted to theyr desyre

And on a daye this damoysell to se
He toke the way vnto her mancyon
Tytus kepte hym famyliaryte
And after they had take refeccyon
Gesyppus to haue cōmunycacyon
Toke her a parte his mynde for to disclose
Wherby he myght knowe her wyll & purpose

As Tytus sate by and dyd contemplayre
Her noble beaute with the curius
Her goodly countenaunce and vysage fayre
Her membres and wysdome compendius
Of her he was so hote and amerous
His blood enchaufed so y^{t} with grete payne
From chaungynge colour he coude hym refrayne

Gesyppus consents to yield Sophrone to Titus, although the two former were agreed upon marriage. The second part opens with 'How Gesyppus went out of his chambre to Tytus & and how Tytus lay with Sophrone.' This is over a wood-cut of two men conversing to

the left; with a man and woman in bed, to the right: the man holding a ring to the woman—

——— eche vnto other sholde gyue a rynge
And yf they made thereat no refusynge
Than durynge lyfe they do eche other take
And els they may promyse than forsake.

The story proceeds:

Gesyppus chambre where as the bryde lay
Tytus chambre annexed was vnto
Whiche had a lytle dore & secret way
From the one to the other for to go
Gesyppus the candell lyght quenched tho
And to Tytus chambre fast he hastyd
And with his wyfe to ly he dyd hym bydde

Tytus for shame at the fyrst dyd deny
But Gesyppus of worde & dede stedfast
Unto his sayenge dyd suche wyse reply
That to lye with her he graunted at last
To Sophrons bed he ascended in hast
And asked in familiaryte
His wyfe for euer yf y^{t} she wolde be

Sophrone whiche knewe nothynge of this mater
Thought it was Gesyppus y^{t} to her spake
Wherfore vnto hym she made this answer
For her husbonde she wolde hym not forsake
Tytus his wedynge rynge forthe than dyd take
And put it on the fynger of his wyfe
Grauntynge to be her husbonde terme of lyfe. *Sign.* B. i. *rev.*

We may here draw the curtain upon the Lovers. The third part, 'How Gesyppus lyenge a slepe, two theues came and the stronger slewe the weyker in deuydynge of theyr pray.' C ij. rect. with a rude wood-cut of the combat of the thieves. On the reverse of C vj. under the tripartite device N°. VI. '*Thus endeth the frendly hystory of Tytus and Gesyppus. Enprynted*' &c. as before. Signatures: A vj; B iiij; C vj. This description, which is taken from a beautiful copy of this rare poem in the Roxburgh collection, will be found much more copious and interesting than that which is inserted by Herbert in his Appendix, p. 1779.

424. The Remors of Conscyence. Quarto.

'Here begynneth certayne Demonstracyons by our Lorde to all synfull Persones with the Remors of Mannes Conscyence to the Regarde of the bounte of our Lorde.' Herbert has borrowed his account of this book from Cole's MS. communication, which is before me; and from which it would appear that the title is printed over a wood-cut of a man upon his keees in the act of prayer: the same embellishment is on the reverse of the title.

There is an imperfect copy among Bishop More's books in the public library at Cambridge, A. B. 4, 58; having only six leaves and ending with

'Mercy Jhesu J wyll amende'

It is a dialogue between Deus and Homo (which is the running title), and begins thus:

'Our gracious God moost in magnyfycence
His mercyfull eyen casteth frō Heuen on hy' &c.

Ames entitles this book 'Hornodeus; or, The remorse of conscience.' A palpable mistake for Homo deus. I have seen the copy thus described by Cole: which, as Herbert suggests, had, in all probability, never so many as twelve leaves, according to the remark of Ames.

425. A Treatyse agaynst Pestilēce. *Enprynted by Wynken de Worde.* Quarto.

Under this title I insert the following, from Cole's communication to Herbert: the description of the latter book being corroborated by a personal examination of the copy. 'Here begynneth a litel boke the which traytied and reherced many gode thynges necessaries for the infirmitez and greate sekenesse called Pestilence; the which often tymes enfecteth vs made by the most expert Doctor in Phisike bishop Arusiens in the realme of Denemark.' Quarto. By Wynken de Worde. Thus inserted in the late Mr. Thomas Baker's inter-

leaved copy of Maunsell's catalogue, in St. John's Coll. library, Cambridge.

This seems to be a different edition from that mentioned by Mr. Ames, under the title of 'A passyng gude litel treatyse, agenst the pestilence. By Philip bishop of Arusiens in Denmark doctor in Physickes. Quarto.

A copy in the public library, Cambridge [A. B. 4. 58], appears different from either, having this title over a print of king Ptolomeus, and Astronomy, habited as a woman: 'Here begynneth a Treatyse agaynst pestilēce & of ŷ infirmits.' It contains only six leaves, and begins thus [within an engraved border]: 'At the Reuerence and worship of ŷ blessed Trynyte & of the gloryous Virgyn Saynt Mary, & the conservacyon of the comyn wele of Crysten people as well for them ŷ be hole as for remedy of them that ben seke. J the Bysshop of Arusiens in the Royalme of Denmark, Doctour of Physycke, wyl wryte by the moost experte and famous Doctours auctorysed in Physyque some thynges of ŷ infyrmyte of ŷ Pestilence whiche dayly enfecteth and sone sufferth vs to departe out of this lyfe.' &c. '*Enprynted*' &c. as above.

426. Boke of Husbandry. Quarto.

Under this title, on a scroll, is the cut of a person standing in a wood, or park, giving orders to a woodman, who is felling a tree. 'Here begyneth a Treatyse of Husbandry whiche Mayster Groshede sōtyme Bysshop of Lyncoln made and translated it out of Frensshe in to Englysshe, whiche techeth all maner of men to gouerne theyr Londes Tenementes, and Demenes ordynatly as the Chapytres euydently is shewed.' Concludes with 'Here endeth the Boke of Husbondry, and of plantynge and graffynge of Trees and Vynes." It contains twelve leaves. No date or printer mentioned. Among Bishop More's books [A. B. 4. 58] in the public library, Cambridge.

The preceding is Cole's communication to Herbert, corrected. I have examined the book, and have scarcely any hesitation in ascribing it to the press of Wynkyn de Worde.

427. HERE begynneth A LYTELL GESTE HOW THE PLOWMAN LERNED HIS PATER NOSTER. Quarto.

The title is above a small wood-cut of four labourers. The book contains only four leaves; and, on the back of the last, has De Worde's device N°. v. It begins,

'Somtyme in Fraunce dwelled a Plowman
Whiche was myghty bolde and stronge
Good skyll he coude in Husbondry
And gate hys Lyuynge full merely' &c.

The religious were frequently lashed by persons adopting the character of a ploughman; as the vision of Pierce the plowman; Pierce the plowman's crede; the plowman's tale; the plowman's prayer, &c. Among Bishop More's books in the public library, Cambridge, A. B. 4. 58. The preceding is Cole's account, slightly corrected from a personal examination of this copy. See p. 309, 323, ante.

428. SERMO JOHĪS ALCOK &c. *Enprynted in Flete-strete at the sygne of ye sone by Wynkyn de Worde.* Octavo.

'Sermo Johīs Alcok epi Elien. vpon these words, Jhesus clamabat. Qui habet aures audiendi, audiat. Luc: 8: *Emprynted*, &c. as above.

The copy in Jesus college Cambridge has this note on the title-page, 'Which entreteth very faithfully of ŷ holy and blessed sacrament of ŷ Aulter, representing ŷ very true Body and Blode of our Lord Jhū crist.'

The preceding from Herbert. In the account of Pynson's edition of this work, the reader will find a more satisfactory detail concerning it.

429. SERMONES per venerandum patrem fratrem STEPHANUM BARONIS FRATRUM &c. *Impressi lōdonijs per wynandū (ī the flete strete) ad signum solis moram trahētem.* Quarto.

430. Tractatulus eiusdem venerādi patris De Regimine Principū. *Impressus lōdonijs, &c.* Quarto.

Under these titles the reader may receive the following account of two works of the same venerable father, from copies which belonged to Herbert himself. He calls them 'square octavos,' but I have little doubt of Ames being right in describing them as small quartos; and, accordingly, I have designated them as such.

'Sermones Declamati corā alma vniuersitate Cātibrigiēsi per venerandum patrem fratrem Stephanum baronis fratrum minorū de obseruātia nūcupatorū, regni Anglie prouincialē vicariū ac confessorū regiu. *Jmpressi'* &c. as before. Under this title is his small black grounded device [N°. II.] At the back of the title-page are 14 hexameter and pentameter verses 'Ad lectorem.' It is printed in double columns, black letter, and contains G iiij in octaves. At the end '*Finis huius opusculi.*' Without any colophon or device, although room more than sufficient.'

'Incipit tractatulus eiusdem venerādi patris De regimine principū ad serenissimum regē anglie henricum octauum. *Jmpressus lōdonijs'* &c. as in the foregoing article, to which it undoubtedly was designed as an appendix.* The title is over the king's arms crowned and supported by angels. At the back thereof is a short dedication 'Sacre regie maiestati Frater stephanus baronis īmeritus Prouincialis, et huīlis seruulus. S. in christo. P. D.' Printed in double colums, the same size and type as the Sermones Declamati. Contains B 8. 'Explicit tractatulus de regimine seu caritate principum.' The small black grounded device [N°. II.] completes the last page.' See Herbert, p. 218, 219.

* A MS. note by Mr. Douce informs me that 'they were printed together at Paris, without date, in 12mo. much about this time. The sermons are exceedingly curious, and in the style of those by Father Maillard.'

431. A JOYFULL MEDYTACYON to all Englonde of the coronacyon of our moost naturall soueraÿne lorde kynge Henry the eyght. '*Thus endeth this joyfull medytacyon made and compyled by Stephen Hawes somtyme grome of ye chamber of our late soueraÿne lorde kynge Henry ye seuenth.*' Quarto.

The preceding was Ritson's MS. remark in his own copy of Herbert, which is now in Mr. Heber's possession. He adds, that the piece is in verse, and upon one sheet. Herbert had transcribed Ames's less minute account. A copy of it is among Bp. More's books in the public library at Cambridge.

432. HERE BEGYNNETH THE LYFE OF SAYNT BRANDON. *Emprynted at London in the Flete strete at the sygne of the sonne By wynkyn de worde.* Quarto.

The above title, says Herbert, is over a wooden cut of the saint at full length, holding an open book in his left hand and a crosier in his right, enclosed in ornamental pieces, of which the bottom one has Caxton's cypher. It begins on the back of the title-page thus, 'Saynt Brandon the holy man was a monke and born in yrlonde, & there he was abbot of an hous wherin were a thousand monkes,' &c. Ten leaves without numbers, signatures, or catch words. On the last page, 'Thus endeth the lyf of saynt Brandon. *Emprynted,*' &c. as above. Device, N°. v.

Herbert describes the copy which was in Mr. Thane's possession, and adds, that Ames mentions the book as an octavo.

433. HERE BEGYNETH ye LYF OF SAYNT URSULA after ye cronycles of englōde. *Impressa finit feliciter per me Wynandum de worde Londoniis comorantem in vico vulgariter dicto the fletestrete in signo solis et lune.* Quarto.

The above title is upon a wide scroll, within a square frame, over a vessel foreshortened, exhibiting the murder of several women on board. The dead body of one of these, in particular, is sliding down a plank, which reaches from the side of the ship to land. Soldiers and a castle are to the left. In the fore-ground, a figure screening a female (probably St. Ursula) within its cloke. A female figure, with a glory round its head, sits at the stem or helm of the vessel: an arrow sticking in her throat. This would also seem to be the same saint. The cut is very uncommon. The poem begins on the reverse of the title-page. The tenth stanza is as follows:

This vyrent vyrgyn in vertue venerable
Was named Ursula heyre apparent to the lande
Of courage constaunte in cryst incomparable
Of her vyrgynyte to hym she made a bande
To brynge her lampe illumynate in her hande
Protecte electe abiecte from vylanye
That of her persone all prynces dyde demaunde
Them to assocyate to her vyrgynyte *A* ii. *rev.*

One of her miraculous powers is thus recorded:

Also yf a woman with chylde be trauaylynge
And call to Ursula for helpe in her afflyccyon
Our lorde hathe graunted the chylde his crystenynge
And saue the woman at Ursulaes petycyon.
This hathe she gyuen the heremyte in commyssyon
Unto all people this myracle to commende
Loke in her hystorye where more is comprehend. *B* ii. *rev.*

On the recto of B iiii: ‘Vite sancte vrsule sodaliumque suarum translata e sermone latino in anglicum, rostatu [rogatu] fratris Edmūdi hatfeld monachi Roffensis ac iussi[u] illustrissime domine dñe Margarete matris excellentissime principis Henrici septimi.

Impressa' &c. as before. Beneath, is a Latin oration in praise of the eleven thousand virgins; being addressed to St. Ursula and her companions. On the reverse, the tripartite device N°. VI. Twelve leaves. This account will be found more correct and copious than that which is given by Herbert, from Ames. The Harleian copy of this very rare poetical tract is in the Roxburgh collection.

434. HERE BEGYNNETH a lytell treatyse called THE LUCYDARYE. *Without Place or Printer's Name.* Quarto.

The following is Herbert's minute account of this edition, from a copy of it in his own possession: 'The above title on a scroll is over a wood-cut of "ŷ disciple" and "ŷ mayster" discoursing before a mansion building. At the back of the title-page is the following preface.

'As for to speke of noblesse spyrytuall. it is the moost grete noblesse that is, and that man may haue. That is to haue euermore his herte and his affeccyō vnto his creature,* to seke knowlege of hym and of his ordenaunces, as wherfore he made the aungelles, ye man, the woman, maryage, paradyse, hell, & where they ben, and wherfore he wolde be borne of the vyrgyn Mary, and the whiche sygnyfyeth his dedes and his werkes; and also of the Antecryst and of the deed bodyes, and how a man sholde confesse hym and to whome. Now enquyre we than of his thynges as the dyscyples dothe the whiche demaundeth of his mayster, and the mayster answerynge vnto his demaundes as it foloweth.

The work itself begins on the next leaf, having this head-title: 'Here foloweth a lytel treatyse intytuled or named ŷ Lucydary good and profytable for euery well dysposed persone the whiche hath wyll and affeccyon to knowe of noblesse spyrytuall.' It contains E viij. The former signatures only sixes. On the back of the last leaf is only his tripartite device. It was translated from the French by A. Chertsey, and was first published by Caxton; see vol. i. p. 343. A copy of it is in the Roxburgh collection.

* Qu. creator?

435. The Lyfe of Johan Picus Erle of Myrandula. *Enprynted at London*, &c. Quarto.

I subjoin the copious account of this first edition of Picus's life, with which Herbert has favoured the curious. The orthography is modernised, in order to render it more interesting to the generality of readers: the phraseology is faithfully preserved.

'Here is contained the life of John Picus, Earl of Mirandula, a great lord of Italy, an excellent cunning man in all sciences, and virtuous of living, with divers epistles and other works of the said John Picus, full of great science, virtue, and wisdom; whose life and works ben worthy and digne to be read, and often to be had in memory.

'This title is over a wood-cut of the crucifixion, with various implements of the passion, and among them a collar with a chain to it; on the left hand of the cross is a man, probably designed for John Picus, on his knees, praying unto it.

'This treatise was translated from the Latin by Master Thomas More, and accordingly inserted among his English works, published in 1557.* He dedicates it 'Unto his right entirely beloved sister in Christ, Joyeuce Leigh,' and sends it her for a new-year's gift. Who was the author of the original does not appear.

'This John Picus, descended from a nephew of the Emperor Constantine, was born in the year M.CCCC.lxiii. and died in M.CCCC. iciiij, when he had completed the thirty-second year of his age. He appears to have been, not only nobly descended, but a zealous pious man; though, deluded by the bigotry of those times, he purposed to have commenced a preaching friar, but as he seems to have hesitated about it, and did not live to accomplish this purpose, notwithstanding he did many acts of charity in his life, and made the poor of the hospital at Florence the heritors of his lands, the brotherhood doom him to purgatory, as we find related in a section entitled,

'*Of the State of his Soul.*

'After his death (and not long after) one Hieronim, a friar preacher of Ferrara, a man, as

* The reader is referred to my edition of Sir Thomas More's *Utopia*, vol. i. p. lxxiii—lxxxi—for a yet more copious analysis of this Life of Picus; taken from the above-mentioned edition of More's Works.

well in cunning as holiness of living most famous, in a sermon which he rehearsed in the chief church of all Florence, said unto the people in this wise.

'O thou city of Florence, I have a secret thing to shew thee which is as true as the gospel of St. John:—I would have kept it secret but I am compelled to shew it. For he that hath authority to command me, hath bid me publish it. I suppose verily that there be none of you but ye knew John Picus, earl of Mirandula, a man in whom God had heaped many great gifts and singular graces: the church had of him an inestimable loss, for I suppose if he might have had the space of his life prorogued, he should have excelled (by such works as he should have left behind him) all them that died this 800th year before him; he was wont to be conversant with me, and to break to me the secrets of his heart, in which I perceived that he was by privy inspiration called of God unto religion, wherefore he purposed oftentimes to obey this inspiration and follow his calling. Howbeit not being kind enough for so great benefices of God, or called back by the tenderness of his flesh (as he was a man of delicate complexion) he shrunk from the labour; or thinking happily that the religion had no need of him, deferred it for a time: howbeit this I speak only by conjecture. But for this delay I threatened him two year together, that he would be punished if he for *slowthed* that purpose which our Lord had put in his mind, and certainly I prayed to God myself (I will not lie therefore) that he might be somewhat beaten; to compel him to take that way which God had from above shewed him. But I desired not this scourge upon him that he was beaten with: I looked not for that: but our Lord had so decreed that he should forsake this present life, and leave a part of that noble crown that he should have had in heaven. Notwithstanding, the most benign judge hath dealt mercifully with him; and for his plenteous alms given out with a free and liberal hand unto poor people, and for the devout prayers which he most instantly offered unto God, this favour he hath—though his soul be not yet in the bosom of our Lord in the heavenly joy, yet is it not on the other side deputed unto perpetual pain; but he is adjudged for a while to the fire of purgatory, there to suffer pain for a season; which I am the gladder to shew you in this behalf, to the intent that they which knew him, and such in specially as for his manifold benefices are singularly beholden unto him, should now with their prayers, alms, and other suffrages help him.'

'These things this holy man Hierom this servant of God openly affirmed, and also said that he knew well if he lied in that place, he were worthy eternal damnation. And after this, the same Hierom shewed to his acquaintance that Picus had after his death appeared unto him all compassed in fire, and shewed unto him that he was such wise in purgatory, punished for his negligence and his unkindness. Now sith it is so that he is adjudged to that fire from which he shall undoubtedly depart unto glory, and no man is sure how long it shall be first, and may be the shorter time for our intercessions, let every christian body shew their charity upon him to help to speed him thither; where, after the long habitation with the inhabitants of this dark world, (to whom his goodly conversation gave great light) and after the dark fire of purgatory (in which venial offences be cleansed) he may shortly (if he be not already) enter the inaccessible and infinite light of heaven, where he may, in the presence of the sovereign Godhead, so pray for us, that we may the rather by his

intercession be pertainers of that unspeakable joy which we have prayed to bring him speedily to.'

'After the account given of his life, death, &c. we have the copies of three of his letters, with the arguments of the occasions thereof; and then some specimens of his versification. What figure they may make in the original I know not; but there appears nothing very brilliant in the translation, which is wholly in the seven-line stanza. The titles of them are as follows:

'Here begin xii. rules—partly exciting partly directing a man in spiritual battle.'

These are contained in twenty-three stanzas.

'Here follow the xii. weapons of spiritual battle which every man should have at hand, when the pleasure of a sinful temptation cometh to his mind.'

These are first specified, and after more fully declared in twelve stanzas. Then follows

'*The xii. Properties or Conditions of a Lover.**

To love one alone and contemn all other for that one
To think him unhappy that is not with his love.
To adorn himself for the pleasure of his love.
To suffer all things, though it were death, to be with his love.
To desire also to suffer shame, harm for his love, and to think that hurt sweet.
To be with his love ever, as he may if not in deed yet in thought.
To love all thing that pertaineth unto his love.
To covet the praise of his love, and not to suffer any dispraise.
To believe of his love all things excellent, and to desire that all folk should think the same.
To weep often with his love: in presence for joy, in absence for sorrow.
To languish ever and ever to burn in the desire of his love.
To serve his love nothing thinking any reward or profit.'

These are 'at length more openly expressed in ballad as it followeth,' in thirty-eight stanzas.

The whole contains G 4, in sixes, or twenty-eight leaves. At the end '*Enprynted at London*' &c. without any device.—Herbert, p. 221-3.

* The stanzas of the third, tenth, and eleventh 'properties,' are given in the work referred to in the last note: vol. i. p. lxxi. lxxii.

436. Missale—*in domibus magistrorum vvynandi de vvorde, necnon Michaelis de Paule London commorantibus.* Folio.

Colophon: ‘ *Finit missale vna cum introductione accentus in epistolis et euangeliis (summa cura ac vigili opera nuper reuisum) legentibus in ecclesiis valde vtili. Venale habes missale in domibus*, &c. as above. Herbert says ‘ it is printed in black and red ink’—most probably in the office of Michael de Paul; De Worde taking a share in the publication.

Bishop Burnet (adds Herbert) mentions a mass-book, or Missal, printed at London in 1500, in which ‘ there is a mass for avoiding sudden death, which Pope Clement made in the college with all his Cardinals, and granted to all who heard it, two hundred and seventy days of indulgence.’ *Hist. of the Reformation*, vol. ii. p. 61: second edition. I have not met with that edition (continues Herbert) but find the same confirmed in all the Sarum Missals in my possession, viz. from 1498—1557; except two hundred and sixty for two hundred and seventy days of indulgence. It is towards the end of the volume, and entitled ‘ Missa pro mortalitate evitanda.’ See Herbert's *Appendix*, vol. iii. p. 1819-20; which seems to be better introduced in the present place.

437. The Vertue of ye Masse. *Imprynted at London by Wynkyn de Worde.* Quarto.

The title is over a priest, with attendants, holding up a cross at the altar. In octave stanzas. A viij, B iiij. This brief description is taken from one of Herbert's memorandum books, and is omitted in his printed work. A copy is in the public library at Cambridge.

438. Alcaron: *Enprynted at London*, &c. Quarto.

Herbert has literally copied Ames's description of this edition, as follows: ‘ A lytell treatyse of the Turkes lawe called Alcaron: and also it speaks of Machomet the nygromancer.’ The colophon:

'*Thus endeth the Alcaron of the turkes law made by the fals nygromancer Machomet. Emprynted at London*' &c. A wooden cut of him preaching, with a sword in his hand; another with him, disputing with some Christian doctors, and the devil behind, prompting him what to say.' This is a very uncommon production.

439. Cocke Lorells Bote. *Inprȳted at London in the Flete strete at the Sygne of the sonne by Wynkyn de Worde.* Quarto.

'An old satire, in verse. In it the author enumerates the most common trades or callings; as carpenters, coopers, joiners, &c. and mentions

> Players, purse-cutters, money-batterers,
> Golde-washers, tomblers, jogelers,
> Pardoners, &c.—*Sign.* B vj.

The preceding is from Bishop Percy's Reliques of Ancient English Poetry, vol. i. p. 137, edit. 1794; where the book is entitled '**Cock Lorells Bote**'—from which Herbert made a very brief and imperfect entry of the volume, at p. 224. Mr. Beloe, in his Anecdotes of Literature and Scarce Books, vol. i. p. 393, says 'the first part is wanting:' he subjoins a curious specimen of the work, with an account of the licentious and predatory character of its author—who was probably the same as is there described—'one Cock Lorell, the most notorious knave that ever lived.' His popularity has, I believe, escaped the notice of our chroniclers. I am indebted to Mr. H. Ellis, of the British Museum, for the following specimens of this singular performance:

'After enumerating the different descriptions of people who flocked to his *Hoy* (among whom grote-clyppers, fletchers, boke-prynters, waferers, owchers, forborers, webbers, lorymers, brydel-bytters, parys plasterers, orgyn makers, carde makers, boke bynders, lanterners, katche pollys, mole sekers, ratte takers, canelrakers, muskeltakers, money baterers, kechen knaues, whery rowers, smoggy colyers, &c. are mentioned), we are told

'Of euery crafte some there was
Shorte or longe more or lasse
All these rehersed here before.
In Cockes bote eche man had an ore
All tho that offyces had
Some woūd at ye capstayne as Cocke thē bad
Some stode at ye slȳge some dyde trusse & thrȳge
Some pulde at ye beryll some sprede ye mayne myssyll
Some howysed the mayne sayle
Some veryed showte a very slayle
Some roped ye hoke some ye pope & some ye laūce
Some the lōge bote dyde laūce some mēde ye corse
Mayne corse toke in a refe byforce
And they that were abyll drewe at the cabyll
Some the anker layde some at the plōpe a sayll
One kept y^e^ [com]pas & watched ye our glasse
Some ye lodysshestōe dyd seke some ye bote dyd swepe
Some made knottes of lynkes endes
Some the stayrope suerly byndes
Some a satte borte a stare borde
Some the standerdes out dyd brynge
Some one the shrowedes dyde clyme
Some couched a hogges head vnder a hatche
Some threwe out bayte fysshe to catche
Some pulled vp the bonauenture
Some to howes the tope sayl dyde entre
Some stered at the helme behynde
Some whysteled after the wynde
There was non that there was
But he had an offyce more or lasse.'—*Sign.* C. i.

'They sayled Englande thorowe and thorowe
Vyllage towne cyte and borowe
They blessyd theyr shyppe whan they had done
And dranke aboute sayn: Julyans torne.'—(*Sign.* C. ii. *rev.*)

Colophon: '*Here endeth Cocke Lorelles bote. Inprynted,*' &c. as before. This is one of those curious, as well as ancient tracts, which richly merit republication. The copy of it in the Garrick collection, in the British Museum, is probably unique.

440. Carta feodi simplicis cum littera atturnatoria. *Impressa Londō per wynandum de worde in vico the fletestrete in signio solis cōmorātem.* Quarto.

The colophon, as above given, is over the royal arms of Henry vii. with the large tripartite device (N°. vi.) at the back. The title, as above, is on a riband, or scroll. Twenty-seven leaves; ending on the third leaf after sign. E iii. A memorandum in Mr. Heber's copy, observes that this 'is probably the oldest edition of the tract extant; and apparently written since the year 1505; as this date occurs more than once.' According to a MS. note by Herbert, from Mr. Price's communication, a copy of this edition is in the Bodleian library.

441. Quinta recognitio atq; additio ad Grāmaticen Sulpitianam Cum textu Ascensiano &c. Quarto.

The following is Herbert's enlarged description of this edition of part of Sulpitius and Ascensius:

'Quinta recognitio atq; additio ad Grāmaticen Sulpitianam Cum textu Ascensiano in qua pluribus locis presertim de sylabarum quantitate et de figuris et preceptis orthographie illustrato emuncto atq; aucto: nullo prorsus vtili detracto.'

'This title is over his common tripartite device. At the back of the title-page, 'Jodocus Badius Ascensius magistro Dauidi Lauxio atrebatensium ludimagistro: Et amico cum primis dilecto. S. D.' which concludes,'Vale rursus ad Idus Aprilis. M. D. X.' This book consists of various tracts on the different branches of Grammar. The contents taken from the running titles are as follow. 'Examen de 8° partib⁹ orationis. De declinatione nominū orthoclitorum. De declinatione noīm heteroclitorum. De nominibus heteroclitis. De formatione graduum. De generibus nominū. De verbis defectiuis. De formatione imparatiuorum. De formis verborū. De preteritis verb̄. De supinis ver. De mutatione vocaliū in cōpositione. De regimine dictionū. De regimine et constructione dictī. De com-

ponendis ornandisq; epistolis. De carminibus. De figuris. De orthographia. Vocabulorum interpretatio. Versiculi Ascensiani in xxx precepta elegantiarū Francisci nigri.' Mr. Ames says, according to the account given him by Mr. Booth of Bernard's-Inn, in whose possession the book then was, 'The first four leaves have no signature, the letters a, c, e, g, i, l, o, q, s, v, y, have each eight leaves, b, d, f, h, k, m, n, p, r, t, x, z, have only four leaves, and A, B have 6 leaves;' making in the whole 108 leaves: but the copy I borrow from, which was in the possession of the late John Ratcliffe Esq.; contains 161 leaves, and no doubt had another, probably with one of his devices, &c. This copy was bought at Mr. Ratcliffe's sale for Dr. Hunter. Very neatly printed.

'Pynson printed a book very similar in 1505, with Ascensius his epistle to D. Lauxius, dated 'Ad nonas Decembres: anni huius. M.CCCCC.iii.' See Herbert, vol. i. p. 225-6.

442. The Lamentacyon of our Lady. *Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde.* Quarto.

The following account of this rare book is a slight correction and enlargement of the one given to Herbert by Cole:

This title is on a scroll over a cut of the Virgin Mary sitting in a chair, with our crucified Lord lying on her lap, bordered with foliage. On the reverse, it begins thus: 'When that J Mary Jhesus moder sate in Jherusalem at the Holy Feest of Eester alone in my hous, for moche multytude of people that came to the cyte I closed my dores and sate alone as I was wonte to do and thought pryuely on my swete sone Ihesu where he were and what that he dyde,' &c. Colophon: '*Here endeth the Lamentacyon of our Lady. Enprynted,*' &c. as above. Underneath is his largest device, N°. VI. Among Bishop More's books in the public library, Cambridge, A. B. 4. 58. It contains only six leaves, including the title-page.

443. The Bowge of Courte. *Enprynted at London in Fletestrete &c.* Quarto.

The following is from Herbert: 'Here begynneth a lytell Treatyse named the Bowge of Courte.' Under this title is a cut of three men and a woman in the dress of the times. John Skelton, confessedly the author of this poem, wrote in the seven lined stanza, supposes himself at Harwich, with a ship in sight, and begins:

'In Autumpne whan the sonne in Vyrgyne
By radyante Hete enryped hath the Corne' &c.

It contains ten leaves and concludes with this colophon: '*Thus endeth the Bowge of Courte, Enprynted*' &c. as above. Below is his small black-grounded device [N°. 11]. Among Bishop More's books in the public library, Cambridge, A. B. 4. 58.

It was printed in several collections of this author's pieces; the last in 1736, 8vo.

Mr. Douce conjectures that this work may be a translation, or imitation of La Buse de Cour, printed at Vienna by Peter Shenck, in folio, 1484. He refers me to Marchand's Histoire de l'Imprimerie, p. 79; where this latter edition is somewhat minutely detailed.

444. Robert the Deuyll. *Enprynted in Fletestrete in the sygne of the Sonne by Wynkyn de Worde.* Quarto.

The following copious account of this very rare and interesting volume, is slightly corrected and augmented from Cole's communication to Herbert; from an examination of the copy in the public library at Cambridge.

'Here beginneth the Lyf of the moste myscheuoust Robert the Deuyll whiche was afterward called ŷ seruaunt of God.' It begins thus on sign. a ii. 'It befel in tyme past there was a duke in normandye whiche was called ouberte, the whiche duke was passinge ryche of goods & also vertuous of lyuynge,' &c. I shall give

(continues Herbert) the contents of the several chapters of this treatise, as it seems a curiosity.

'How the duke of normandye with grete royaltye brought his wyfe the doughter of the duke of bourgon in to roan in normandy after he had maried her. How vpon a tyme this duke and duchesse allone sore complayninge the one to the other y^t^ they coude haue no chylde togyder. How roberte the deuyll was conceyued and how hys moder gaue hym to the deuyll in his cõcepcyon. How robert the deuyll was borne and what grete payne his moder suffred in his byrth. Howe all the chylderne with one assente named this chylde roberte the deuyll. How roberte kylled his scole mayster. How robert the deuyll was made knyghte by the duke his fader. How robert the deuyll rode aboute the countree of normandy robbynge stelinge morderynge & brẽynge chyrches abbayes & other holy places of religion & forsỹge of women & rauissyge of maydẽs. How the duke sent oute men of armes for to take roberte his sone the whiche robert toke them all and put out theyr eyen in despite of his fader and sente them so home ayen. How the duke of normandye made a proclamacion throughoute his londe how men sholde take robert his sone with all his compañye and brynge hym euerychone to prison. Howe robert made hym a stronge hous in a derke thycke wyldernes where he wroughte myschefe withoute cõparison & aboue all mesure or naturall reason. How robert the deuyll kylled vii heremytes. How robert the deuyll rode to his moder the duchesse of normandye beynge in the castell of darques where she was was come to a feste. How the duchesse desyrede, roberte her sone, to smyte of of her hede. And than she tolde hym how she had gyuen hym to the deuyll in his conceppcyon. How Robert the deuyll toke leue of his moder. How robert departed frome his moder & rode into the wyldernesse where he founde his cõpanye. How robert told his compañye he wolde goo to rome for to be assoyled of hys synnes. How robert the deuyll kylled all his cõpanye. How robert the deuyell sente the key of his chefe hous or theuysshe lodginge to his fader the duke of normandye and how he wente to rome. How roberte come to rome for remyssyon of his synnes. How the pope sente roberte thre myle without rome to an holy heremyte. How god sent an aũgel to the heremyte to shew hym the penaũce y^t^ he sholde gyue to roberte for his synnes. How robert the deuyll toke his leue of the heremyte & wente agayne to rome to do his penaũce that the heremyte had gyuen hym. How robert made a jowe kysse his dogges arse at the emperour's table. How robert threwe downe a bryde on a foule dongehyll, and how he put a lyuynge catte in to an hote sethynge potte with podred befe. How the senesschal had gadred a greate armye of men of warre of sarasins & layde syege to rome because the emperour wolde not gyue hym his doughter in maryage. How our sauyour jhesu hauynge compassion on the crysten blod sente robert by his aũgell a white hors and harneys cõmaũdinge hym to go rescew and helpe ye romaynes ayenst ye hethẽ dogges ye sarasyns. How roberte torned agayne to the forsayd fontayne & there vnarmed hym, whan he had thus subdued & vanquysseed ye sarasyns & put them to flyght. How robert gatte the thyrde batayle as he dyde before whiche she kepte secrete. How one of the emperours knyghtes hurte robert in the thyghe with a spere. How ye seneshall thruste a spere heed in to his thyghe wenynge to haue begyled themperour and to haue wonne his doughter therby. How god sente his aungell

to the heremyte y^{t} he sholde go to rome and seke roberte for he had full done his penaunce. How the emperours doughter thrughe the grace of god began for to speke the fyrst that euer she spake in her lyfe. How the heremyte foũde roberte and comaũded hym to speke saynge to hym that his penaunce was full done and his synnes forgyuen. Howe roberte retorned agayne to rome for to marye the emperours doughter by the cõmaundement and wyll of god. How roberte & his lady came to rowane in normandye with grete honour and worshyp. How the emperour sente a messenger vnto the duke roberte that he sholde come and rescue hym ayenst the seneshall. How y^{t} the duke roberte tourned agayne to rowane after he had made the seneshal to be slayne.

On the third leaf after sign. E iij we have the following colophonic metre:

Thus endeth the lyfe of robert the deuyll.
That was the seruaunt of our lorde.
And of his condycyons that was full euyll.
Enprynted in London by Wynken the Worde.

'*Here endethe the lyfe of the moost ferefullest and vnmercyfullest, and myscheuous roberte the deuyll whiche was afterwarde called the seruaunte of our Lorde Jhesu Cryst. Enprynted*' &c. as before.

At the back of this last leaf is a wood print of the virgin with the child Jesus in her arms, underneath is the printer's small black grounded device N°. II. A copy is among Bishop More's books in the public library at Cambridge.

An imitation, or reprint, of this extraordinary performance was published in 1596, 12mo. by James Roberts, and in the same year by Nicholas Ling. Herbert, vol. ii. p. 1033: vol. iii. p. 1341. An edition was also published in 1599, 4to. according to Bibl. T. Rawlinson: A. D. $172\frac{7}{8}$; n°. 881. And recently a similar metrical composition, under the same name, with cuts, was published in small quarto; of which there were fifty copies printed upon large paper.

445. Thystorye of Jacob and his twelue sones. *Enprȳted at Lõdon in Fletestrete at the sygne of the Sonne by Wynkyn de Worde.* Quarto.

The title is upon a scroll, at signature A j. Underneath, Joseph is represented with his brethren standing before him. The poem is written in seven-line stanzas, and begins:

'All yonge and olde that lyste to here
Of Dedes done in the olde Tyme
By the holy Patryarches that there were
Whiche descended of olde Adames Lyne' &c.

'*Here endeth Jacob & his xii sones. Enprynted*' &c. as before. At the back of the last leaf his tripartite device N°.v. Fourteen leaves. In the public library at Cambridge, A. B. 458. Ames mentions this book thus: 'THE HYSTORY OF JACOB AND HIS TWELUE SONS THE PATRIARCHS.' A poem in stanza verse. It begins, 'Al yonge and old that lyst to her.' which by the orthography, appears to be a different edition.

446. THE P[RO]UERBES of LYDGATE. *Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde.* Quarto.

The following is Herbert's account of this edition, corrected and enlarged from an examination of a copy in the public library at Cambridge, A. B. 4, 58.

'Under the title, which is on a scroll, are three men in conversation; and on the back is a person, which may be taken for the author, sitting before a plutus or a reading desk, which turns on a pivot, and has cupboards underneath for his books, some of which lie on the top. Herbert had not seen this book, but apprehended this portrait to be the same as to 'the boke of comforte agaynste tribulacyons. The work is a poem in seven and eight-line stanzas, and begins on what should be sign. a iij, thus:

'Go kysse the steppes of them y^{t} were forther$\bar{y}$g
Laureate Poetes whiche had soueraynte
Of eloquence to supporte thy makynge
And pray all tho, y$_{t}$ shall this processe se
In thyn excuse, that they lyste to be
Fauourable to lacke or to c$\bar{o}$mende
Gete tyhyrounde upon humylyte
Vnto theyr Grace that thou mayst vp ascende,'

The following is the last stanza:

'Go lytell byll, with out tytle or date
And of hole herte recōmaūde me
Whiche that am called Johan Lydgate
To all tho folke, whiche lyst to haue pyte
On them y^t^ suffre trouble and adversyte
Beseche them all y^t^ the shall rede aryght
Mercy to medle with trouthe and aquyte
And loke wel theyr myrours and deme none other wight.'

On the recto of the fifth leaf after sign b. iii, is the colophon: '*Here endeth the prouerbes of Lydgate vpon the Fall of prynces. Enprynted*' &c. as before. Contains fourteen leaves. At the back of the last leaf is his large tripartite device, N°. VI. Quere its being printed from a MS. in the Bodleian. Selden B. 26. See Hearne's index to his Life of Alfred.

Mr. Heber is in possession of a copy of this edition.

447 HERE BEGINNETH A MERY * GESTE OF ROBYN HODE and his meyne, and of the proude sheryfe of Notyngham. *Enprented at London in Flete strete at the sygne of the sone By Wynken de Worde.* Quarto.

This is the first printed book which celebrated the exploits of the far-famed Robin Hood; a hero, to whose memory ample justice has been done by the indefatigable and successful labours of the late Mr. Ritson.† A reprint of this edition, corrected from a comparison with a subsequent one of Copland, appears as the first metrical composition in the compilation mentioned in the second note below. ‡

* Ritson says 'mery:' Herbert (from Cole) and Percy 'lytell:' yet Ritson's running title is 'Lytell.'

† Entitled 'ROBIN HOOD: *A Collection of all the ancient Poems, Songs, and Ballads, now extant, relative to that celebrated English Outlaw: to which are prefixed* [*with Notes and Illustrations*] *Historical Anecdotes of his Life; in two volumes.* London 1795. 8vo. These volumes are rather elegantly printed, and contain many pleasing wood-cuts, prefixed to the ballads, illustrative of the subjects celebrated. They should be in the library of every lover of old English History and Poetry. Dr. Percy, in his *Reliques of Ancient English Poetry*, vol. i. 83, has made mention of the above impression by Wynkyn de Worde.

‡ Dr. Farmer was in possession of 'a few leaves of an old quarto black letter impression

But our business is with Wynkyn de Worde's impression: the title, as above given, is over a wood-cut of three figures, viz. Robin Hood between a woman on one side, and a man on the other with striped hose, breeches, and doublet. These figures were probably meant to represent Robin Hood, Maid Marian, and Little John. It begins on the reverse of the title:

' Lithe and lysten gentylmen	Robyn stode in Bemysdale
That be of fre bore blode	And lened hym to a tree
I shall you tell of a good Yeman	And by hym stode lytell Johan
His name was Robyn Hode	A good yeman was he
Robyn was a proud outlawe	And also dyde * Scathelock
Whyles he walked on groũde	And Much the myllers sone
So curteyse an outlawe as he was one	There was no ynche of his body
Was neuer none y founde	But it was worthe a grome' &c.

On the fourth leaf after signature E iiii, ' *Explycit. Kynge Edwarde and Robyn Hode & lytell Johan. Enprented at London'* &c. At the back of this colophon is his large device N°. VI. The volume contains thirty-two leaves, and is among Bishop More's books, in the public library at Cambridge. A.B. 4, 58. It has hitherto been considered unique.

448. HERE BEGYNNETH A MERY GESTE OF THE FRERE AND THE BOYE. *Enprynted at London in Flete strete at the sygne of the sonne by Wynkyn de Worde.* Quarto.

Under the above title is a wood-cut representing a friar in a wood, and near him a shepherd's boy sitting under a tree and playing on

judged by him to be of Rastell's printing, and older, by some years, than the above edition of W. de Worde'—which latter Ritson thought ' might safely be placed as high as the year 1520.' Ritson coincided with Dr. Farmer's conjecture; but it must be confessed that no grounds have been stated by either for the priority of Rastell's impression, and the date of 1520, assigned to de Worde's, being purely conjectural, is on no account to be confided in. The probability is strongly in favour of the antiquity of the *above* impression, as being the production of a more ancient printer than Rastell.

* ' Good' is here inserted by Copland.

a flute. The fac-simile of this cut has been given by Ritson in the work mentioned below. It begins thus:

'God that dyed for vs all
And dranke bothe eysell and gall
Brynge us out of bale
'And gyue them good lyfe & longe
That lysteneth to my songe
Or bendeth to my tale
'There dwelled an husband in my countre
That had wyues thre' &c.

'*Thus endeth the Frere and ye Boye. Enprynted,*' &c. Only seven leaves. The copy in the public library at Cambridge, A.B. 4. 58, is supposed to be unique.

The late Mr. Ritson republished this 'merry jest' among his pieces of Ancient Popular Poetry,* p. 31, with a fac-simile of the fore-mentioned cut 'traced for this purpose by his learned, ingenious, and valuable friend, the late John Baynes, Esq.' This edition is compared by Ritson with a later one in the Bodleian library, printed by Edwarde Alde, which is also considered to be unique, and of which a slight mention is made by me in a recent periodical bibliographical Journal.†

* *London*, 1791, 8vo. 'There is indeed (adds Ritson) a very old, though at the same time a most vulgar and corrupted, copy extant in the public library at Cambridge (MSS. More, Ee. 4, 35), under the title of 'THE CHEYLDE AND HES STEP-DAME,' of which, besides that almost every line exhibits a various reading, the concluding stanzas are entirely different, and have, on that account, been thought worth preserving. But the most ancient copy of all would probably have been one in the Cotton library, if the volume which contained it had not unfortunately perished in the dreadful fire which happened in that noble repository.' p. 32. From the mention made in v. 429 of the city of 'Orlyaunce' and the character of the 'Offycyal,' it may be conjectured that this poem is of French extraction; and, indeed, it is not at all improbable that the original is extant in some collection of old Fabliaux. A punishment similar to that of the good wife in this story, appears to have been inflicted on the widow of a St. Gengulph, for presuming to question the reality of her husband's miracles. See Heywood's *History of Women*, p. 196. RITSON.

† *British Bibliographer*, vol. i. p. 61, 65. Ritson says 'There was once a copy of one or the other of the above editions, or some different impression, with divers other curious pieces, in the printed library of Anthony Wood (N°. 66); but the article, with others of a like nature, appears to have been clandestinely taken out.' *Ancient Popular Poetry*, p. 32.

449. The Gouernall of Helthe. *Enprented in Fletestrete in London &c.* Quarto.

'Here begynneth a lytell treatyse called the Gouernall of Helthe, with the medecyne of the stomack.' On the recto of the first leaf, with a star beneath, is a cut at top with four figures, representing Apollo or Medicine, Painting, Sculpture, and Astronomy. Below it follows, 'in this treatyse that is clypped Gouernall of Healthe. What is to be said with Crystes helpe of some thynges ẏ belonge to bodely helthe had & to be kepte or to Bodely Helth lost & to be recouered & is departed in viii Chapytres ẏ is to say.' &c. It ends on the third leaf after sign. b. iij. '*Here endeth the Gouernall of Helth. Enprented &c.*' as above. At the back of the last leaf is a cut of the Virgin with the child Jesus, in her arms, as at the end of the 'boke of comfort agaynst Trybulacyon,' post.—Device N°. II. A copy of this rare little book is in the public library at Cambridge, AB. 4. 58.

450. Margerie Kempe of Lyn. *Emprynted in Fletestrete by Wynkyn de Worde.* Quarto.

'Here begynneth a shorte treatyse of contemplacyon taught by our lorde Jhesu cryste, or taken out of the boke of *Margerie Kempe of lyn.*' The following short extract, in modernised orthography, may serve to shew to what an inflamed pitch of enthusiastic rapture and gross absurdity some of the devotional treatises of this period were wrought:

'She [Margerie Kempe] desired many times that her head might be smitten off with an axe upon a block, for the love of our lord Jesu: Then said our lord Jesus in her mind, I thank thee daughter that thou wouldest die for my love, for as often as thou thinkest so, thou shalt have the same meed in heaven as if thou sufferedest the same death; and yet there shall no man slay thee—then she asked our Lord Jesu Christ, "how she should best love him?" and our lorde said "have mind of thy wickedness, and think on my goodness.' —*Sign.* A i. *rect.*

'She had great wonder that our Lord would become man, and suffer so grievous pain for her, that was so unkind a creature to him: and with great weeping she asked our Lord Jesu "how she might best please him?"—and he answered to her soul, saying, "daughter,

have mind on thy wickedness, and think on my goodness,"—When she saw the crucifix, or if she saw a man had a wound, or a beast, or if a man beat a child afore her, or smote a horse, or any other beast with a whip, if she might see it, or hear it, she thought she saw our Lord beaten or wounded, like as she saw in the man or the beast.'—*Sign.* A ii. *rect.*

It contains but four leaves. On the recto of the last leaf: *Here endeth a shorte treatyse called Margerie Kempe de Lyn, Emprynted,* &c. as above. On the reverse, a print of the crucifixion, as at page 79, ante. A copy (perhaps unique) of this very curious tract is among Bishop More's books in the public library at Cambridge. A B. 4.59.

451. Joseph of Armathy. *Enprynted at London in Fletestrete at the sygne of the sonne by Wynkyn de Worde,* &c. Quarto.

What follows is from Herbert: 'Here after foloweth a Treatyse taken out of a Boke whiche somtyme Theodosius the Emperour founde in Jherusalem in the Pretorye of Pylate of Joseph of Armathy.' Underneath is a cut of the crucifixion with Ihesus Nazarenus Rex Judeorum at top, and bordered with foliage. The same at the back of the title. It begins: 'For as moche oftentymes grete Doubtes & doubtfull Thinges deceyueth the Reders, therefore all Doubtes sette a Parte Ye shall se dyuers Thynges extract of the veray true & probate assercyons of hystoryall Men touchynge & concernynge thantyquytes of thonourable Monastery of oure Lady in Glastenbury. After the Tyme that our Sauyour Jhesu Cryste was put vnto Dethe' &c.—'*Thus endeth the Lyfe of Joseph of Armathy, Enprynted,* &c. as above. It contains only six leaves, within an ornamented border, including the first and the last, neither of which have any printing on them. On the last leaf is a cut of king David lying on the ground, from whom issues a genealogical tree, representing the kings of Juda, and in the midst of them the Virgin Mary, holding Jesus in her arms, as deriving her descent from David. On the back is this printer's common device, tripartite. [N°. v].

Ames, continues Herbert, mentions this book thus: 'The hystory of Joseph of Aramathea, which Theodosius the emperour found in

Jerusalem, in the pretorie of Pilate. *With wooden cuts.*' And by the difference of the orthography, &c. seems to be another edition. There is little doubt of Ames's book being the same as the present: he called the first two and the last 'wooden cuts.' A copy is in the public library at Cambridge, A. B. 4, 59.*

452. HERE BEGYNNETH THE BOKE OF COMFORTE AGAYNSTE TRYBULACYONS. *Enprynted in London in Fletestrete at the sygne of the sonne by Wynkyn de Worde.* Quarto.

The ensuing is from Herbert: 'Here begynneth the boke of comforte, agaynste trybulacyons.' This title over a cut of the crucifixion, without the thieves; enclosed in a border of flowers, &c. and has this label over it, 'Jesus Nazarenus rex Judeorum.' On the back is another cut of a priest at a reading desk, the same as to Thordinary of crysten men, 1506; and having been made the frontispiece of several other books, has been taken promiscuously for the portrait of the author of each. Pynson used one very like it. The head title: 'This present treatyse conteyneth a deuoute contemplacyon and oreyson the whiche whosoeuer it say and it wyll ymagen deuoutly with very repentaunce of his synnes, he may obteyne of God consolacyon in al trybulacyon and exaudycyon of all ý he shal requyre of god salutarely to his soules helthe.' Contains H 8; all sixes, except G and H, 8 leaves each. Colophon: '*Here endeth yᵉ boke called the comforte agaynst trybulacyon. Enprynted,*' &c. as above. On the last page a cut of the Virgin and child Jesus in her arms, under which is his device N°. II. In the collection of Mr. Johnes (formerly Alchorne's copy), and in the public library at Cambridge—wanting the title, A. B. 4, 59.

* I made a MS. memorandum about three years ago, of 'Herbert's copy having thirty-one leaves, as well as the preceding; but I will not take upon me to vouch for the accuracy of either—as I have no recollection to what this memorandum applied.

453. Gesta Romanorum. Quarto.

The observations of Mr. Douce * are well worth attending to, respecting this edition: 'As the *English Gesta* appears to have been extremely well known to both these writers [Lydgate and Gower] and also to Occleve, it is by no means improbable that the above translation was made by one or the other of them. Whether it has ever been *printed* is another question. Mr. Warton has twice mentioned (vol. ii. p. 18, vol. iii. p. lxxxiii) an edition without date by Wynkyn de Worde; and Dr. Farmer has also, in a note prefixed to the Merchant of Venice, referred to the same edition. It had escaped the researches of the industrious Herbert, who has only mentioned it after Warton, and has, in vain, been sought for on the present occasion.'

I have examined numerous bibliographical treatises and catalogues for this edition, without effect. It does not appear to have been in Dr. Farmer's own collection.

454. A mery P[ro]nosticacion, &c. [Quarto].

From one of Herbert's memorandum books, the following enlarged account of this edition (supplied by the loan of a copy from Mr. Thane to Herbert), is laid before the reader. It begins at the back of the title-page, thus:

'A mery p[ro]nosticacion
For the yere of Chrystes incarnacyon
A thousande fiue hundreth fortye and foure
This to pronostycate J may he bolde
That whā the newe yere is come gone is ye olde.'

'This is over a cut of two men as walking and in discourse; the foremost with the fools cap is pointing to the sun. Peaked shoes. It seems to be wrote in the maner of Poor Robin's Almanack, in like verse. Of the eclypse. Of the foure quarters of the yeare. Of the twelue monthes. Of diseases and sickenesses. Of suche as be

* *Illustrations of Shakspeare and of Ancient Manners*, vol. ii. p. 422; where there is a most accurate and judicious, as well as interesting, account of the Gesta Romanorum.

vnder the sonne. Of the venustians. Of marcurialles. Of lunatistes. Of kinges. Concludes thus:

'What kynges shal do this yere I cannot tel
For in God's secretes J was neuer sene so well
But J truste that Henry our most noble kynge
Contynually in honour shal floryshe and sprynge
w^t^ Kateeryne his wyfe and prynce Edwarde his son
And aswel for to do as they haue hetherto done.
AMEN.'

The work begins at the back of the title-page. Three leaves.

It may be remarked that Ames had printed (but incorrectly) these verses; nearly the whole of which were omitted in Herbert's own work. Herbert's observation respecting the date of this edition, with, Ritson's notice thereupon, will be found in the subjoined note.*

455. CRYSTE CROSSE ME SPEDE. A. B. C. *Imprynted at London in Fletestrete at the sygne of the Sonne, by me Wynkyn de Worde.* Quarto.

By means of a copious MS. extract, from a copy of this edition (in the possession of the late Mr. Thane), made by Herbert in one of his memorandum books, I am enabled to gratify the curious with what follows:

'Here begynneth a lytell propre jeste,
Called cryste crosse me spede. a. b. c.
How ye gosyps made a royal feest
In the goodlyest maner w^t^ game & gle
To the ale they went w^t^ hey troly loly

* As W. de Worde's will was proved 19th January, 1534, this piece could not be printed by him: for none, I presume, will allow this really to be a prognostication for a period, at least ten years to come, which is even more than the author himself pretends to; I shall therefore refer it to our General History. Its having no colophon, date, or printer's monogram, and being prefixed to the following article, seems to have occasioned the mistake.' p. 234. "I do not see why a prognostication for 1544 might not be printed before 1534. In the Harleian library (num. 2338) is an old poem entitled 'Passio Christi;' the author's name is Thomas Brens; after which, in a later hand, is the date 1422, which Mr. Wanley thought a wilful mistake, as the book makes mention of the year 1536. It appears, manifestly, to have been written in the fifteenth century, and probably in 1422," RITSON, MS. in his copy of Herbert, now in Mr. Heber's possession.

But whan they came home theyr was not so
Theyr songe was of sorowe and most hateful wo.'

This title over the cuts of three women (separate blocks). The page made up with ornamental pieces of various sorts. It begins at the back of the title page.

' Cryste crosse me spede. A. B. C.
The grace of the graye distaffe
with ye spyndelles all at a raffe
with ye swepynge of your halles all
The wesshynge betels on your hedes fall
The clubbes blessynge of swyngels all
That men beare in hande gyue you a scall
J graunt you theyr blessynge to your hedes all
Tyll that your hedes renne all on redde blode
Dame sybbyl saltocke that sothe was of sawe
Telleth the storye of the olde lawe
And kateryn the kemster accorded well thereto
And crystan ye carde maker & many other mo
A grete company of gossyps gadred on a route
Went to besyege an ale hous rounde aboute
Some brought a distaffe & some a rele
Some brought a shouell & some a pele
Some brought drynke & some a tankarde
And a galon potte faste they drewe thederward
Whan they were sette they sembled on a syse
Than began gyll to cakell in the flyse
Than spake dame molde the greate
Vnneth she myght one worde well speke
Now gyue vs drynke aboute
I assent sayd Jone
Thou shalte not drynke alone
Amonge the great route
Now fyll me a potte sayd alysonne
For J wyll haue a vessell of a tonne
Ye for God sayd emote
We wyll drynke eche a grote.'

' Here endeth the first page of this Jest, the remainder seems to be wanting in this copy before me, having only the first and last leaves. As it has no signatures, it is not easy to conjecture how much it is deficient; however, on the last leaf we find this conclusion:

Now here an ende withouten drede
Of crystes crosse god me spede
Here endeth the kynred of the cuppe royall
Greate pyte to parte suche gosyps in dede
God sende them the blysse of bruers vessell all
And in al theyr pylgrymages well for to spede
Forsothe this partȳge maketh theyr hertes to blede
All yᵗ be presēt god sēde you suche an ende
Ones to be gossyp lyke, or yᵗ you hense wende.

Finis.

Imprynted, &c. as before. On the back of the last leaf, either the device N°. v. or N°. vi. This little volume ranks among the scarcest books printed by W de Worde.

456. Eleven Grammars. Quarto.

I cannot do better than subjoin the judicious observations of Herbert respecting this article; premising that the MS.* remarks, 'written on a blank page at the beginning' of Lord Pembroke's copy of these tracts, are not worth reprinting from Palmer, p. 351. Herbert thus observes:

'These eleven grammars are mentioned by Psalmanaazaar† in the

* 'The anonymous author of a MS. prefixed to these 11 grammars unadvisedly asserts them all to have been printed above 100 years before Lily's: whereas Lily's grammar is supposed to have been printed about 1513. However, 'Libellus de octo orationis partium constructione, authore Eras. Roter.' appears to have been published in 1515, with D. Colet's epistle to Lily, dated in 1513; and that of Erasmus to his readers, at Basil, III. Kalend. Aug. 1515. And though this evidently is quite a different grammar from Lily's, yet those epistles confirm its having been wrote at least at that time, which is perhaps as early as most, if not all of these grammars that may be found with a date. Be that as it may, it was printed by W. de Worde 1534, under the title of Gramatices Rudimenta. I have an edition of Lily's both accidence and grammar, very little differing from that still published, printed by Conrad Badius at Geneva, in 1557, 8vo. and two other editions in 4to. printed 1577 and 1588 under Fr. Flower's assignment, who had a patent for printing grammars, &c. dated 15. Decem. 1573.' See *Gen. Hist. of Printing*, p. 351. *Fuller's Ch. Hist.* B. v. p. 168, Knight's Life of Dean Colet, p. 130. 451—3. Herbert, p. 234.

† 'In his epistle prefixed to the 3d book of Palmer's *Gen. Hist. of Printing*, signed G. P. the initials of his name, he acknowledges himself to have had the whole management of that part of the said History; and as it is that part which contains the account of English printing, I shall for the future quote him as the author thereof. For want of this distinction Palmer has been made accountable for the other's absurdities,' &c. Ibid.

lump, without naming the particulars. Doubtless each of them may be found in the foregoing articles, as also some others. There were several collections of these grammatical pieces bound up together; five or six of them are in my own possession. Had they not been thus collected, many of them probably would have been lost. In Thomas Rawlinson's catalogue of books for sale, in November 1732, n° 2660, is a lot containing 11 grammatical pieces printed by W. de Worde, which might be supposed to be bought for the Earl of Pembroke, and so be the identical collection here mentioned; but that this Gen. Hist. of Printing was published the same year, and most probably in the earlier part of it. One of my volumes contains 13 of these grammatical pieces.'

There seems to be little doubt that these eleven grammatical tracts have been all described in the preceding pages.

457. Book of Prayers.

What follows in Herbert, respecting this doubtful, and in all probability fictitious, as well as vaguely described, book, is better reserved for the note below.*

* 'Fuller mentions a book of prayers, which he supposes to have been printed in the time of K. Hen. VII. "by the commandements of the moost hye and vertuous Princesse our lyege Lady Elizabeth by the grace of God Quene of England and Fraunce, and also of the right hye and moost noble Princesse Margarett mother to our Soveraign Lord the King, &c. without the year when printed." Of this I cannot find any other account, therefore am inclined to believe that author took this article upon trust; nor have I met with any instance of Elizabeth Queen of Hen. VII. apparently the person here intended, ever concerning herself with the printing of any book whatever. As to princess Margaret, there are doubtless several examples of books printed at her command or desire; but none, that I know of, under that denomination. So that upon the whole this article seems to be composed of the titles of two books jumbled together. By princess Margaret being here called mother to the king, one of them at least must be supposed to have been printed before 1509, and very probably by W. de Worde, her printer; notwithstanding she sometimes laid her commands upon Pynson. Thomas Berthelet printed a book of prayers and meditations, collected by Q. Katherine Parr, who is styled "queene of Englande and of France." 8vo. 1545. If that is the book intended, as seems not altogether improbable, the author shot wide of his mark indeed.'—Herbert, p. 235.

The foregoing, with the exception of the YEAR BOOKS and STATUTES (which are reserved for the last articles in the present list of books printed by Wynkyn de Worde), are the whole of what appears in Herbert, under the above running title, from p. 117 to p. 237. In his Appendix, or CORRECTIONS and ADDITIONS, p. 1780, he subjoins the following, from communications made to him by Dr. Farmer and Mr Steevens.

458. GHOOSTLY FADER that confesseth his Ghoostly chylde. *Imprynted at London in Fletestrete at the sygne* [*of the*] *Sone by Wynkyn de Worde.* Quarto.

'Here begynneth a boke of a Ghoostly fader, ŷ confesseth his Ghoostly chylde, ŷ w^che^ speketh fyrst of ŷ vii. deedly synnes, and after of ŷ cyrcumstaunce ŷ to y^m^ belongeth.' Over a cut at conf. [ession?]. On the back, a priest on his knees before J[esus?]. Contains C in sixes. In verse. *Thus endeth this p*[*ro*]*fytable cōfessyon. Imprynted*, &c. as above. On the reverse of the last leaf the printer's device [N°. IV.] with foliage at top and bottom.' Among Bp. More's books in the public library at Cambridge. The preceding, somewhat amplified, description is taken from one of Herbert's memorandum books. Another copy of this scarce work is in the Roxburgh Collection.

459. THE CASTELL OF PLEASURE. *Enprynted at London in the fletestrete at the sygne of the sonne by Wynkyn de Worde.* Quarto.

The following is, in part, from Herbert, p. 1780: The title is on a riband, over a cut of a man, a woman, and a castle; with labels, 'Desyre, Beaute, Pleasure.' Beneath the cut, 'The conueyaunce of a dreme how Desyre went to the castell of pleasure, wherein was the gardyn of affeccyon, inhabited by Beaute, to whom he amerously expressed his loue: vpon the which supplycacyon rose grete stryfe, dysputacyon, and argument between Pyte

and Dysdayne.' On the back begins a prologue, by 'Copland the prynter to the author.' I select a very pleasing specimen:

The nyght drewe nye the daye was at a syde
My herte was heuy I moche desyred rest
Whan without confort alone I dyd abyde
Seynge the shadowes fall from the hylles in the west
Eche byrde vnder boughe drewe nye to theyr nest
The chymneys frome ferre began to smoke
Eche housholder went about to lodge his gest
The storke ferynge stormes toke the chymney for a cloke
Eche chambre and chyst were soone put vnder locke
Curfew was ronge lyghtes were set vp in haste
They that were without for lodgynge soone dyd knocke
Which were playne p̄cedentes ye daye was clearly paste.

Stanza v.

The latter stanzas are equally long. From 'L'enuoy de Robert Coplande lymprimeur,' we learn that Nevil, son of Lord Latimer, was the author. The English address is as follows:

Take ye in gre, o worthy mayster myne
This rubryke frensshe, in verses incorrect,
No meruayle is, thoughe theyr speche be not fyne
For in scole nor countre, I never toke effect
And from your boke let them be vndeiect
Without your lycence yf I dyd them impresse
Pardon I praye you, of this my homelynesse.

'*En passant le temps sans mal pencer.*
Quod Coplande.
Enprynted at London,' &c. as before.

Eighteen leaves. A beautiful copy, from which this description is taken, is in the Roxburgh Collection.

460. The C̄oplaynte of a Louers Lyfe. *Imprynted at London in the flete strete at the sygne of the Sonne by Wynkyn de Worde.* Quarto.

The title is on a scroll, over an old man and a young man, with a tree between them. The work begins on the reverse of the title page thus:

In maye when flora the fresshe lusty quene
The soyle hath clad in grene red & whyght

And phebus gan to shede his stremes shene
Amyd the bole with all the bemes bryght
And lucyfer to chace awaye the nyght
Ayenst the morowe our oryson hath take
To byd out of her slepe awake.

Sixth stanza, thus:

And by a riuer forth I gan costey
Of water clere as berell or crystall
Tyll at the last I founde a lytell way
Towarde a parke enclosed with a wall
In compas rounde and by a gate small
Who so wolde frely myght gone
In to this parke walled with grene stone.

The verses which follow these, display great beauty of rural description. Concludes on the reverse of the 12th leaf. Colophon as before. A beautiful copy is in the Roxburgh Collection.

461. The Complaynt of the Soule. *Emprynted at London*, &c. Quarto.

What follows is from Herbert: The title is on a riband, over a cut representing the separation of the soul from the body, as described [p. 104, ante]. It begins on the back, with this head-title: 'Here begynneth a lamentable complaynt that ŷ soule maketh of the wrethed lyfe of the body.' On 14 leaves. '*Here ende[th] a lamentable complaynt—of ye wretched lyfe of the body. Emprynted*' &c. as above. Device N°. vi. From a copy in Herbert's own possession.

462. The example of Euyll Tongues. *Without imprint.* Quarto.

The title is on a scroll, or riband, over a curious wood-cut of two women flogging a man, who is tied to a tree. To the right, a man in the stocks, with a woman forcing something down his throat, by means of a carpenter's instrument for boring holes. On the reverse of the title the poem begins in stanzas of seven lines; but they are too dull for extraction. The following, however, is sufficiently strong:

Speke of salpeter arsnek or ony poyson mortall
The fyre of hell the blood of serpentes venymmous
Ye fynde sone so peryllous amonge all
As is the yll tonge to them that be vertuous
They be of malyce so full and vygorous.
For they y^t^ luste to do well, and ther to do theyr payne
By the euyll tongue all is ouerthrowe agayne.

Sign. A. iii.

Only four leaves. Device N°. VI. on the reverse of the fourth. In the Roxburgh Collection. Unknown to Herbert.

I shall now lay before the reader a few notices of editions of works, which had not only escaped Herbert, but which have no connection with any before enumerated. And first, of those described in the Censura Literaria:

463. HERE BEGYNNETH A TREATISE OF A GALLANT. *Enprynted at London in the Flete strete at the sygne of the Sonne, by Wynkyn de Worde.* Quarto.

From the careful pen of Mr. Haslewood, we are supplied with the following information respecting this rare and curious tract. It is a fragment, wanting sixteen entire stanzas, and a part of two others. The recto of the first leaf is marked with the signature A. j. The title is impressed upon a riband. Among the stanzas quoted by Mr. H., as composing the first and last leaf, are the following; every stanza having nearly a similar burden, or conclusion:

Some tyme we had Fraunce in grete derysyon,
For theyr hatefull pryde and lothesome unclennes;
Use we not nowe the same in our regyon,
And haue permuted our welthe for theyr gladnes?
Lechery of our people is become a maystres,
Our gentylnes, for galantyse haue we lefte there,
Englonde may wayle that euer it came here.

Yf ye beholde the galantes progenye vyperius
That out of Fraunce be fledde for theyr intoxicacyon,
Hathe nowe vengeaũce consumed that realme gloryous
For theyr pryde and synfull abhomynacyon
That all the worlde may wayle theyr desolacyon

O Fraunce why ne had these galauntes byden there
Englonde may wayle that euer it came here.

* * * *

Beholde the rolled hodes stuffed with flockes,
The newe broched doublettes open at the brestes,
Stuffed with pectoll of their loues smockes,
Theyr gownes and theyr cotes shredde all in lystes,
So many capes as now be, and so few good prestes.
I can not reken halfe the route of theyr marde gere:
England may wale that euer it came here.

These galauntes vse also full abhomynable,
Theyr typpettes be wrythen like to a chayne
And they go haltred in them as hors in the stable:
It is a peryllous pronostycacyon certayne;
For sinfull soules shall be bounde in payne,
Hande and fote in perpetuall fyre
They shall curse the time that euer it came here.

All these newe bulwarkes they weare at theyr knees,
They laboure sore in theyr wyttes fantasyes to finde,
No man holdeth hym contente with his degrees
Pryde gothe before, and shame cometh behynde;
Alas that Englysshe men sholde be so blynde,
So moche sorowe amonge us and so lytell fere
We may wayle the time that euer it came here.

The last stanza is as follows:

Exyle pryde, relyeue to thy goodnes,
Synne hath consumed this worldes humanyte;
Praye God thou may reioyse thyn olde felycyte;
And his blessyd moder, as this londe is her doure,
We haue no cause to wayle that euer it came here.

Finis.

'*Her endeth this treatyse made of a galaunt. Enprynted*' &c. as before. Mr. Haslewood adds, that this fragment 'was found pasted within the fly leaf, on the oak-board binding of an imperfect volume of Pynson's Statutes, and purchased from the Nash-Court Collection.' Censura Literaria, vol. v. p.37—40.

464. Syr Degore. *Enprinted at London in Flete strete at the Sygne of the Sonne, by Wynkyn de Worde.* Quarto.

'The title is on a label, above a wooden cut of an equestrian knight and his esquire. The first division, which recounts the birth, parentage, and education of Sir Degore, has no prefix. The second sets forth "How Syr Degore fought with a dragon in a forest, and slewe hym." The third, "How Syr Degore justed with the Kynge of Englonde, and smote hym downe." The fourth, "How Syr Degore wedded his moder, the Kynges doughter of Englonde, and how shee knewe that he was her Sone, by the gloves." The fifth, "How Syr Degore foughte for a lady with a gyaunt, and slewe hym." The sixth and last, "How Syr Degore fought with his fader, and howe his fader knewe hym by the broken sworde." Each of these subjects is preceded by an illustrative wood-cut. I extract, says Mr. Park, a few lines from the commencement and close of this romance.

Lordynge, and ye wyll holde you styll,
A gentyll tale tell you I wyll
Of knyghtes of this countree
That hath trauayled beyond the see
To seke auentures, bothe nyght and daye,
And how they myght theyr strength assaye

* * * * *

Thus came the knyght out of his care:
God gyue us grace well to fare,
And that we all, upon domesday
Come to the blysse that lasteth ay.

Amen.

Thus endeth the treatyse of Syr Degore. Enprinted &c. as above. Eighteen leaves.

An abstract of the fable of this romance (says Mr. Park) has been given by Mr. Warton,* and a more complete analysis by Mr. Ellis,†

* *Hist. Engl. Poetry*, vol. i. 182 † *Spec. Metr. Romances*, vol. iii. 347.

from a copy printed by Copland. The present edition by W. de Worde, which seems to vary in some particulars, is not mentioned by either of those accomplished scholars, nor is it noticed by the industrious Herbert.' Censura Literaria, vol. v. 255—257.

465. SYRS SPARE [YOURE] GOOD. *Emprynted at London in the Fletestrete [at the] sygne of the Soone by me Wynkyn de Worde.* Quarto.

Mr. Haslewood has favoured the poetical world with a brief account of the 'shattered remains of two leaves' which belong to a work published under the above title. The first page, says he, has apparently the customary riband; for the title begins, 'Sy.' Beneath, a wood-cut of an old man and a young one in the attitudes of walking, and the last pointing to the preceding figure, yet looking at an object past; a tree between the figures, and a blank label over each person: the same cut as is noticed by Herbert in the Complaynt of a Louers Lyfe' [vide p. 372 ante.]. On the second page the poem commences, and might have been entitled 'prologe.' Mr. Haslewood then notices a few of the final and rhyming words [of six verses], and proceeds thus:

As here after ye shall here full well
Of a knyghtes sone howe it befell
A ryche knyght there was in Fraunce I vnderstande
And was a man of grete lande
And hyght Syr Thomas perlore
A sone he hadde wyth his wyfe and no more
And she was called fair Ysaungrane
And theyr sone was called Rafeleyne.

* * * * *

The following are the concluding couplets:

Fare well I sette you all this testamente
Who well lerne this shall be vnshente
And can kepe hym amonge good company
Shall be fre of all sorowe and myserye

Who so euer taketh this testament in remembraunce
Pouerte and myserye shall not fall to his chaunce
His good his worshyp shall be kepe I vnderstande
Therfore spare your good that he [ye?] haue in hande

Finis.

[*Her*]*e endeth a lytell treatyse very profytable for* [*euery*] *yonge man and yonge woman called Syrs spare* [*youre*] *good. Emprynted'* &c. as before. Cens. Literar. vol. IX. 373-5. But see the British Bibliographer, vol. ii. p. 370, where there is an account of a perfect copy of this work, printed by Kytson.

466. The Cyte of Ladyes. Quarto.

This volume was accidentally opened by me in the library of Corpus Christi College, Oxford, about three years ago; and the following specimen of its contents was placed among the MSS. which I had devoted to an account of Wynkyn de Worde's typography. At this period, I cannot take upon me decidedly to pronounce whether it be a legitimate production of De Worde's press, or whether any colophon or date be subjoined: but I incline to the opinion that it is here properly inserted.

'*Here begynneth the fyrste chapytre whiche telleth howe and by whome the Cyte of Ladyes was fyrst begon to buylde.*

'On a day as I was sitting in my little cell divers books of divers matters about me, mine intent was at that time to travel and to gather into my conceit the waying of divers sentences of divers authors by me long time before studied. I dressed my visage toward those foresaid books, thinking as for the time to leave in peace subtil things, and to disport me for to look upon some pleasant book of the writing of some poets; and as I was in this intent, I searched about me after some pretty book, and of adventure came a strange book into my hands that was taken to me to keep. I opened this book, and I saw by the intitulation, that it called hym Matheolus. Then in laughing, because I had not seen him, and oftentimes I had heard speak of him that he should not speak well of the reverence of women: I thought that in manner of solace I would visit him. And yet I had not looked long on him, but that my good mother that bare me called me to the refection of supper, whereof the hour was come, purposing to see him in the morning,' &c. *Sign.* B b j.

The book ends on the reverse of sign. z iij. Finis. A very curious and amusing volume.

467. Sermo Pro Episcopo Puerorum.* Quarto.

'In die Innocencium sermo pro Episcopo puerorum.' This title, in the printer's largest letter, is at the top of the recto of the first leaf: the reverse is blank. Then follows 'Laudate pueri dominum psalmo Centesimo xii°. et pro hujus collacionis fundamento. Praise ye children Almighty God, as the philosopher saith in divers places. All those things that have the habit of perfect cognition may move themselves, and convey themselves to their end: as a beast having sensible knowledge, and man more perfecter, both sensible and intelligible, may move themselves whether they will, and so convey all their actions and deeds unto their natural end,' &c. On the reverse of the 5th leaf we have the following specimen of the school discipline then used towards children 'when that infant age is ended:'

'When that infant age is ended, the father provideth for his child a master; the which giveth instruction in small doctrines, as in his Donate, † Parts of Reason, and such other: the which master commonly is called *Pedagogue* in Latin. This master giveth commandments to the child in his growing age: and [if] he break them, he is sharply corrected: there is no fault that he doth, but he is punished. Sometimes he wringeth him by the ears; sometimes he giveth him a stripe on the hand with the ferell; sometimes beateth him sharply with the rod. And so with commandments and sharp correction he giveth him full instruction in the lower science.'

On the reverse of sign. b iiij the sermon ends; and a list of the indulgences of Pope John the xxii. succeed. These occupy the remainder of two pages and a half. At bottom is the small white ground device: N°. 1. A leaf, with the print of the crucifixion so often before mentioned, concludes the tract; which must have been printed before the year 1496, as the soul of Bishop Kemp is prayed for in it, who died in 1489; and his successor Hill in 1495 or 1496. Ten leaves, exclusively of title-page and the print: ending on the reverse of the first leaf after sign. b iiij. printed in double columns. In Mr. Heber's possession. Unknown to Herbert.

* Concerning the celebration of the Boy Bishop, consult the note in Knight's *Life of Colet*, p. 362; Brand's *Popular Antiquities* and *Archæologia*, vol. xi. 43: vol. xv. 340-3.

† See note p. 307. ante.

468. Sermo exhortatori[us] cancellarij Eborᵉ. hijs qui ad sacros ordines petunt promoueri. Quarto.

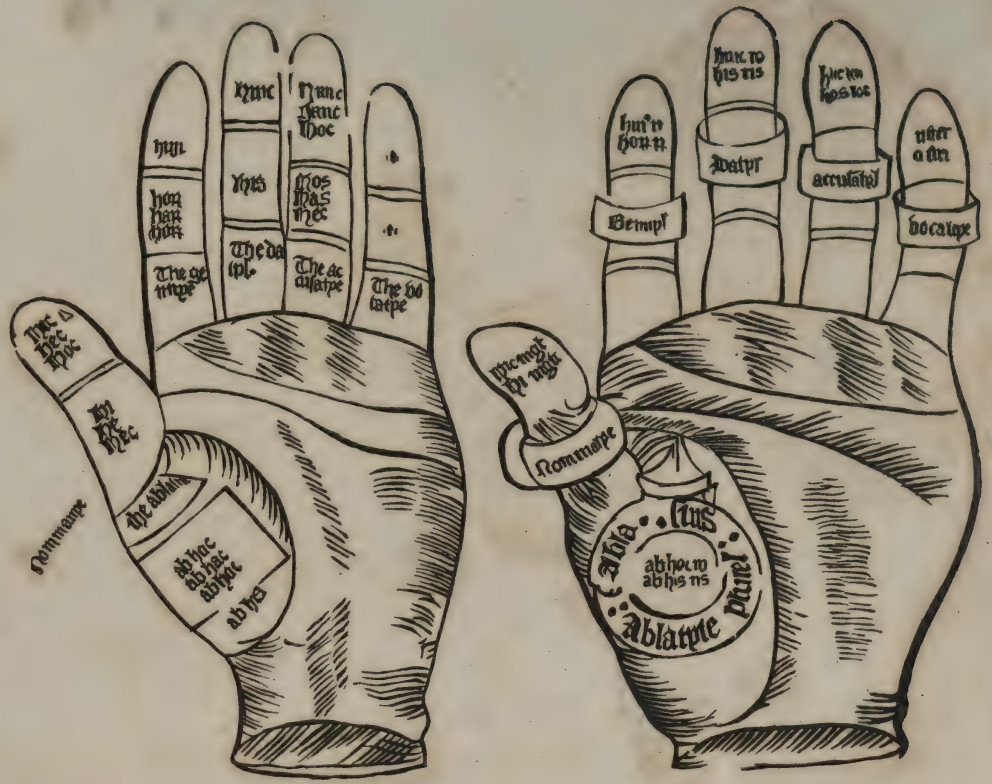
The above title is on the recto of sign. a i. A MS. note, in my friend Mr. Utterson's copy of this small tract, informs me that the author of this discourse was William Melton, who flourished in 1317. It concludes on the reverse of sign. A viiij, having only eight leaves. 'Hunc sermonē legi diligenter et lectū approbaui: et decreui imprimi posse sine periculo. Joannes Colet.' Beneath, the device N°. v. Unknown to Herbert.

469. Lac Pueroꝝ. M. Holti. Mylke for chyldren. *Enprynted at London by Wynkyn De Worde, in flete strete in the sygne of the sonne.* Quarto.

The title is on a label or scroll, over a wood-cut of a schoolmaster and his three scholars; similar to the fac-simile representation in vol. i. p. l. This grammatical treatise, written in the English language, is divided into three parts: 'Prima pars Opusculi &c.' being the running title as far as the first part extends; and so of the two remaining parts. The work is dedicated, on the reverse of the title-page, to Morton, Abp. of Canterbury, by Holt himself; to which succeed some very elegant Latin verses by Sir Thomas More, when he was a young man; subscribed 'Thome more diserti adolescentuli in lucubraciunculas Holtiade. Epigramma.'

On the 4th and 6th leaves are each of the hands engraved on the opposite plate; which may serve to shew the mode of illustration adopted by our ancestors in teaching grammar.

On the 8th leaf is another curious plate of the five declensions. The work terminates on the reverse of sign. H iii. '*Finis opusculi magistri Iohannis Holt. quod Lac pueror. appellauit.*' Then follow some well printed Latin hexameter and pentameter verses of Sir Thomas More: on the reverse, device N°. vi.; with the imprint as above. Forty-eight leaves. In Mr. Heber's possession. Unknown to Herbert.



From HOLT'S LAC PUERORŪM. *To face p. 380.*

Published for Willm Miller, Albemarle St. Decr 1811.

Mr. Heber has remarked in his own copy of it: 'Although the present tract is noticed by Tanner [409], Wood [vol. i. 7-8], Pitseus [689], and Bale, I strongly suspect that neither of them had seen it.'

470. He[re] begynneth an interlocucyon, with an argument, betwyxt man and woman, and whiche of them could proue to be most excellēt. Quarto.

This title is over a wood-cut of a man and woman with a tree between them: on the reverse, a large wood-cut of a man reclining on his right hand, and a desk with a book shut upon it. It begins thus, on sign. a ij. rect:

When Phebus reluysāt most ardēt was and shene
In the hote summer season, for my solace
Under the umbre of a tre, both fayre & grene
I lay downe to rest me, where in this case.

As after ye shall here, a stryfe there began
Whiche longe dyd endure, with great argument
Bytwyxte the woman, and also the man,
Whiche of them coulde proue to be moost excellent.

The Man.

The fyrst whiche I herde: was the mā that sayde
Adam our forefather, by womans shrewde councell
To ete of an apple, was pyteously betrayde
Well happy is he, that with you dothe not mell.

The Woman.

Jhesu of a mayden and vyrgyn his mother
Was incarnated, to redeme that man had loste
Set thou this one now agaynst the other,
And woman is more excellent in euery coste.

The dialogue continues in nearly the same strain, interspersed with scriptural examples, and diversified with occasionally sharp repartees. The verses are sometimes of 8 and 9 feet. On the recto of the 4th leaf of the poem, after the interlocution of the woman, there is a sort of summing up, by way of judgment, under the title

of ‘ La femme replique.’ This judgment bears hard against our own sex. On the recto of the following leaf it concludes thus :

The Auctor.

Of this argument, the hole entent
I marked it, effectually
And after I had herde, them at this discent
I presed to wardes them incontynently
But when they sawe me, approche them to
Lest I wolde repreue, theyr argument
Full fast they fledde, then bothe me fro
That I ne wyst, whyther they went
Wherfore now to judge whiche is moost excellent
I admyt it vnto this reders prudence
Whyther to man or woman is more conuenyent
The laude to be gyuen and wordly magnyfycence.

Finis.

On the reverse, Wynkyn de Worde's large tripartite device N°. VI. In the collection of Mr. Heber. Unknown to Herbert.

471. The. iiii. leues of the true loue. *Enprented at London in flete strete at the sygne of the sonne by Wynkyn de worde.* Quarto.

The title is on a scroll, over a wood-cut of a male and female standing and facing each other; the female with a ring in her right hand; and over her head, on a scroll, is ‘ Holde this a token privye (yvvys):—over the man, is ‘ For your sake I shall it take.’ The poem begins, in irregular metre, on the reverse of the title. It is wretchedly dull; terminating on the reverse of the first leaf after sign. B iij. in fours. The printer's small tripartite device N°. v. at the end. In the possession of Mr. Heber. Unknown to Herbert.

472. HERE BEGYNNETH a lytell prosses or matter called the CHAUCE OF THE DOLOROUS LOUER newely cōpyled or made by Crystofer Goodwyn. The yere of our Lorde god a M.CCCCC.XX. *Imprynted at London in flete strete at the sygne of the Sonne by Wynkyn de Worde.* Quarto.

The title is over a wood-cut of a knight reclining on the grass, and leaning upon his right hand; his horse tied to a tree, and looking round towards him: precisely similar to the frontispiece of Lord Herbert's Life, 4to. In the back-ground is another knight on horseback, entering the garden, with the gate open. 'The prologue of the auctour,' in three stanzas, is on the reverse of the title-page. The treatise follows, on the recto of the second leaf. There are many pretty passages in this short poem. The knight enters the garden, in raptures with the beauty and variety of trees, flowers, and shrubs—

——————— suche another skant
Coulde not be founde of floures so habundaunt.

Attracted by the different objects, he looks about him with avidity; at length he sees a bird

which sange full hye
Upon foure floures castynge so swete a sauour
That thy quykened [his] sprytes with their dulcet odour.

And euer this byrde full pleasauntly dyde synge
With her sugered notes very lowde & shyll
That all aboute the plase her jocund voyce dyd rynge.

The knight 'stumbles on a bush:'—the bird flies away. He advances to the four flowers, and finds the letters AV I S separately written on each. This he 'knows well to be the name of his true love;' from whom he had recently departed; sorrow, in consequence, possesses him. Afterwards follows, beneath a wood-cut of the lover at full length 'the balade of the dolourous louer;' which is sufficiently whimsical. He calls his mistress, among other things,

O rubycunde ruby and perle most oryent
O gyloffer gentyll and swete floure delyce
O daynty dyamounde and moost resplendent
O doulset blossome of a full grete pryce.' *Sign.* B j.

On the reverse of sign. B ij. this 'dolorous balade' ends; and afterwards foloweth 'Of the aduenture that happened unto hym shewed by vysyon in his slepe.' This contains one leaf. On the reverse of which is the colophon as above. Seven leaves. Unknown to Herbert. In the possession of Mr. Heber.

473. A Complaynt of them that be to soone maryed. Quarto.

This title is over a wood-cut of two men near a castle gate: the right man holding a stick in his left hand. It opens thus (on the reverse of the title-page):

For as moche as many folke there be
That desyre the sacramente of weddynge
Other wyll kepe them in vyrgynyte
And wyll in chastyte be lyuynge
Therfore I wyll put now in wrytynge
In what sorowe these men lede theyr lyues
That to soone be coupled to cursed wyues.

The following specimen is rather amusing; it describes the wife's reluctance to work after the indolence and revelry of the first marriage days:

Whan that I was newely maryed
I had good tyme aboute thre dayes
I was not chyddene haryed
I was fulfylled with loue rayes
I made gambaudes, lepes, and playes
I helde me neyther nere ne ferre
But soone ynoughe I had assayes
Of sorowe and care that made me bare

Rynnynge they came me to assayle
On the other syde ryght asprely
Full sore they made me to auayle
Were it slepynge or wakyngly
Thought alwaye was present me by
And yet before me made frontere
With them in theyr companye
Greate charge whiche bare the baner

About eyght dayes or soone after
Our maryage, the tyme for to passe,
My wyfe I toke and dyd set her
Vpon my knee for to solace
And began her for to enbrace
Sayenge syster go get the tyme loste
We must thynke to laboure a pace
To recompence that it hathe vs coste

Than for to despyte she vp arose
And drewe her faste behynde me
To me sayenge is this the glose
Alas pore caytyfe well I see
That I neuer shall haue quod she
With you more than payne and turmente
I am in an euyll degre
I have now lost my sacramente

For me be to longe with you here
Alas I ought well for to thynke
What we sholde do within ten yere
Whan we shall haue at our herte brynke
Many chyldren on for to thynke
And crye after vs without fayle
For theyr meate and theyr drynke
Then shall it be no mervayle

Cursed be the houre that I ne was
Made a none in some cloyster
Neuer there for to passe
Or had be made some syster
In seruage with a clousterer
It is not eyght dayes sythe oure weddynge
That we two togyther were
By god ye speke to soone of werkynge.

Sign. a iiij. *rect.*

The colophon is as follows: which shews that the volume should have been described among the foregoing, sub anno 1535.

Here endeth a full dolefull complaynte
Of many a man of there one concorde
Lokynge with face pale wanne & faynte
Cursynge the tyme of theyr accorde

Fynysshed and done the yere of our lorde
A thousande. cccc. and xxxv. at London
Enprynted also by Wynkyn de Worde
In Fletestrete at the sygne of the son.

Device N°. 1. Thirteen leaves. In Mr. Heber's possession. Unknown to Herbert.

474. Here begynneth the complaynte of them that ben to late maryed. Quarto.

Over a common wood-cut of two men and a woman; the former walking and looking over their left shoulders, with the hands raised. The author of this small poetical piece begins with complaining of his protracted state of celibacy, and of the mischievous freaks which he committed in the early part of it. He then marries at an advanced period in life, and feels the torments of jealousy, and the dreariness of being without children. The following stanza has something in it pleasingly descriptive:

I ought for to haue by this many chyldren
Some sporte and playe and some at fyre syttynge
Other in the felde to shote, lepe and ren
And some hardy, some mery, & tryumphynge
In whome I shold haue all my delytynge
But to late maryd withouten en dout
May neuer se his chyldren ren out.

Afterwards we are informed of some authors who abused matrimony, but who happened never to have been married:

Theophrastus us sheweth in his prose
That in maryage all is out of tune
So doth also the romaunte of the rose
Composed by Mayster Iohā de mehune
Yet neuertheles it is all comune
That they neuer were in bonde of maryage
Wherfore at all auentures is theyr langage.

Sign. B i. *rev.*

Notwithstanding, the negative comforts of a late marriage, our author speaks loudly and lustily against bachelors. The following may be thought to bear a little too hard upon the subject:

Better it is in youth a wyfe for to take
And lyue with her to goddes pleasaunce
Than to go in age for goddes sake
In wordely sorowe and perturbaunce
For youthes loue and utteraunce
And than to dye at the last ende
And be dampned in hell with the foule fende. *Sign.* B iij. *rev.*

The tract concludes thus:

Here endeth the complaynt of to late maryed
For spendynge of tyme or they a borde
The sayd holy sacramente haue to longe taryed
Humayne nature tassemble and it to accorde
Emprynted in Flete strete by Wynkyn de Worde
Dwellynge in the famous cyte of London
His hous in the same at the sygne of the Sonne.

Beneath, the device N°. VI. On the reverse the same. Eight leaves. In the library of Mr. Heber. Unknown to Herbert.

475. THE PAYNE AND SOROWE OF EUYLL MARYAGE. *Imprynted at London in fletestrete at the sygne of the Sonne by me Wynkyn de Worde.* Quarto.

Over a wood-cut of the priest's joining the hands of the wedded pair. The poem, in long seven-line stanzas, begins on the reverse of this title. It ends on the recto of the first leaf after sign. A. iii; having but four leaves. '*Here endeth ye payne and sorowe of euyll Maryage. Imprynted*' &c. as above. His large tripartite device N°. VI. on the back. I endeavoured, but without success, to be amused or gratified by this poem; the shortness of which is not compensated by its sweetness.

476. THE FYFTE EGLOG OF ALEXANDER BARCLAY, &c. *Imprynted at London in fletestrete, at the sygne of* [*the*] *sone, by Wynkyn de worde.* Quarto.

The following is from Herbert, p. 1781, where it is inserted by mistake among Pynson's editions:

'The fyfte Eglog of Alexandre Barclay of the Cytezen and vplon-

dyshman.' This title over the cut of a priest sitting, &c. p. 209. Beneath, 'Here after foloweth the Prologue.' At the end are two cuts of two shepherds with this head-title; 'Interlocutoures be Amyntas and Faustus.' Contains C in sixes. '*Here endeth the v. Eglog of Alexandre Barclay of the Cytezyn, and vplondysshman. Imprynted*' &c. as before.

Beneath, device N°. v. A copy of this edition would appear to have been sold at the sale of Mr. Woodhouse's books for 25*l.* Preceding this: 'Rob. Whitinton, De Nominibus Deorum, Dearum, Heroum,' &c.*

477. Modus tenendi unum Hundredu *siue Curiam de Recordo. Impressū Londōn per Wynandum de Worde in vico the fletestrete in signo solis cōmorantē.* [No date.] Quarto.

The title is over various ornaments by way of compartments, enclosing the regal arms. The work begins on the reverse of the title page. The imprint, as above given, is on the recto of the tenth leaf, with the unusual device N°. iii. This curious little tract was unknown to Herbert. It is in the collection of Mr. Roger Wilbraham.

It now remains to notice the Statutes † which were printed at

* In a MS. note, Herbert refers to the Bodleian Catalogue, vol. ii. p. 680, and supposes this edition to be inserted in some of the forementioned grammatical treatises.

† I here subjoin what Herbert has said concerning the Year Books, or Reports; premising, that Sir W. Blackstone has observed nothing relating to the antiquity of their publication, by printing [Comment. vol. i. p. 71-2, edit. 1787]; and that what Palmer has advanced upon the subject appears both incorrect and confused.

'Year-books, or juridical annals.

'Psalmanaazaar says this printer was the first, who began to print the year-books; and that he and Pynson, whom he more than once calls his successor, printed above 40 of them, which are in Lincoln's inn MS. library, being inscribed Libri manuscripti. This latter part he seems to assert on the authority of the MS. before the 11 Grammars in the Pembroke Library. I have lately searched there for them, but none such are to be found. Indeed, several of the numbers, according to the printed catalogue in Catal. MSS. Angliæ, are missing. Afterwards he says, these two were joined in printing the king's year-books, as

the press of Wynkyn de Worde. It being extremely difficult to assign to these any precise period of publication, they are here arranged according to their supposed chronological order: those *without date* being considered the more ancient production.

478. [Acts of Parliament]. *Enprynted at Westmynster by me Wynkyn de Worde.* Small Folio.

The following is from Herbert, p. 204:

Acts of Parliament. After the cut, which is before these acts of Parliament, it begins:

'The kynge our souereyn lorde Henry the seuenth after the conquest by the grace of God kynge of Englonde and of Fraunce and lorde of Jrlonde at his parlyament holden at Westmynster the seuenth day of Nouembre in the first yere of his reigne to thonour of God and holy chirche, and for the comen profyte of the royame by thassent of the lordes spirituell and temporell and the comons of the sayd parlyamente assembled and by the auctorite of the sayd parlyamente hath do to be made certeyn statutes and ordinaunces in manner and forme followyng.

The titles are:

'Fourmedowne. Ayenste strangers made denyzens to paye customes &c. Noo protection to be alowed in ony courte at Calays. Correccyns of prestes for incontynence. Ayenste tanners and cordyners. Felde. Ayenste hunters. For reperacyons of the nauee. Sylke werke. Reuocation of kynge Richardis acte ayenst Ytalyens.'

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long as De Worde lived, which were afterwards continued by Pynson. This latter assertion will be refuted in my memoirs of Pynson.

'I have never met with any of these books with W. de Worde's name, either alone, or in conjunction with Pynson's; but I have two, viz. the 17. and 18. of Edw. III. without printer's name or date, which, as they are printed with the same types as Fitzherbert's Grand Abridgment, 1516, make no question but that they also were in like manner printed for him. As each of them have room for a colophon or device, but have neither; and as none of the year-books have any title-page, presume mine are perfect. The former of them has at the end "The price of thys boke is xvi. d' vnbound." After which follow tables of the cases in each of the four terms, on folio lxxx. The latter has, "the price of thys boke ys. xii d vnbounde." Then follow tables for the four terms which end on folio lx. whereby it appears that 20 leaves were then sold for a groat.

'On the contrary, several year-books with Pynson's name or device alone are extant, which, perhaps, might induce Psalmanaazaar to suppose that he succeeded W. de Worde.'—Herbert, p. 235, 6.

Then,

'The second parlyament holden in the thirde yere of kynge Henry the VII.'

Then again,

'To the worship of God and holy chirche and for the comen wele and profyt of this reame of Englonde &c. the xiii Jan. in the fourth yere of his reyne—Enprynted at Westmynster by me Wynkyn de Worde.'

Mr. Ames had bound with it, in something larger form, the act 'anno VII°. Henrici septimi,' containing seven chapters, on six leaves, with the same cut; and at the end. '*Enprynted*' &c. as before.

I have placed this publication first in order, since Mr. Tomlins, in his papers of 'The Record Commission, Reports of Searches,' p. 42, considers it as published in the year '1491, or after, and before 1502.' It is probably a reprint of Caxton's edition of the Statutes in English: see Gent. Magazine, vol. 81, part 1.

479. STATUTA, &c. *Without imprint.* Folio.

'Anno. xi.° Henrici. vij. Statuta bonum concernencia edita in parliamento tento apud westmonasterium. xiiij.° die Octobris Anno regni Illustrissimi Dñi nostri Regis Henrici septimi. xi.°' This title is in the centre of the recto of the first leaf: on the reverse, the large ornamental plate of the king's arms. It follows thus:

The table of euery cha[p]ytre or acte folowynge:
That men gooynge to bataylle wyth the prynce etc shalle not be atteynted *Capitulo primo*
For punysshement of vagabondes * and beggers *Capitulo* - - -.ij
That actes afore made agaynst vnlawfull reteynours ryottes etc sholde be putte in execucyon *Capitulo* - - - - - - .iij.
That one weyght and one mesure shall be vsyd thorough alle this realme *Capitulo* .iiij.
The names of townes lymytted for the sauf custodie of weyghtes and mesures acordynge to the kynges standarde *Capitulo* - - - - iiij

This table or list of towns is subjoined at the end of the same chapter.

* The following is sufficiently curious to extract:—'And furthermore it is ordained and enacted by the said authority that none apprentice ne servant of husbandry laborer ne servant artificer *play at the tables* from the tenth day of January next coming but only for meat and drink, ne at the *tennis closshe dice cards bowls* nor any other unlawful game in no wise out of Christmas; and in Christmas to play only in the dwelling house of his master, or where the master of any of the said servant is present.'

There are twenty-seven chapters to the table; and the volume contains thirty-two leaves. On the back of the last leaf is Caxton's large cypher. Earl Spencer and Mr. Heber each possess a copy of these Statutes, which are placed by Mr. Tomlins among the publications in the 15th century. This edition is briefly noticed by Herbert, p. 203.

480. STATUTA, &c. *Emprynted in Fleetstreet in the sign of the sonne by Wynken de Worde.* Folio.

The following, from Herbert; omitting what he has remarked about the cypher or device of W. C. as being wholly superfluous after what has been observed in the foregoing pages:

'Statuta bonum publicum concernencia edita in parliamento tento apud Westmonasterium XIIII. die Octobris anno regni illustrissimi domini nostri regis Henrici septimi.' Then a table of 27 chapters. Contains 24 leaves. Afterwards. 'The Statutes and ordynances in the XII of Hen. VII. at Westmynster the 16th Jan.' &c. in four leaves. At the close, 'Emprynted in Fleet-street in the sign of the sonne by Wynken de Worde.' Beneath (says Mr. Ames) a neat cut of the black-grounded cypher, probably N°. II.

481. [A. D. 1502. Folio].

Called by Mr. Tomlins 'A Reprint of the Statutes xi Hen. VII. with the Addition of the Statutes and Ordinances xii Hen. VII.' and placed under this date, p. 42, 49. No collection mentioned wherein a copy is said to exist.

482. [A. D. 1504. Folio].

The following from Herbert: 'The Statutes made the twenty-fifth of January, in the nineteenth year of Henry VII. [he adds in MS. 'there does not appear any date when printed.'] These Statutes were printed originally both by Pynson and Faques, King's Printers, in 1503, which must have been immediately after they were made: for

as Henry VII. began his reign 22 Aug. 1485, and the year of our Lord then commenced 25th March, the 19th Hen. VII. the time of holding this parliament must have been 25 January 150$\frac{3}{4}$. p. 141.

483. STATUTES, &c. *Enprynted at London in Fletestrete at the sygne of the Sonne by Wynkyn de Worde Anno dñi.* m.cccccvj. Folio.

It begins: 'Anno XIX Henrici VII. Henricus dei gratia. For attendaunce vpon the kynge in his warres Cap. Primo.' A ii. rect. Twenty-two chapters. On the reverse of sign. C vj. '*Here endeth the Statutes. Enprynted*' &c. Mr. John Townley has a fine copy of this edition, uncut. It is superficially noticed by Herbert, p. 144.

Herbert supposes, with great probability, that W. de Worde did not 'print any statutes after this time.' Pynson seems to have been the most active publisher of law books. Yet Herbert, on the authority of Ames, p. 98, gives an edition of the Statutes, printed by W. de Worde, in the year 1528, as being 'in the possession of John Browning, Esq.'

APPENDIX.

The work of a Bibliographer may be said never to have an end. During the description of the foregoing volumes, printed by Wynkyn de Worde, the following works were sent to me for inspection; which I deem more advisable to add here, than to insert them, with such Additions and Corrections as may occur, at the end of the volume. They are too interesting to be superficially noticed.

p. 91-6.

The following treatise of STANBRIDGE, not noticed in the copious list of his grammatical tracts, referred to in the above pages, is well worth describing.

484. VULGARIA STANBRIGI. *Imprynted at London ī fletestrete by wynkyn de worde at the sygne of the sonne. Without date.* Quarto.

The following are specimens of this uncommon work:

‘ *Sinciput, et vertex, caput, occiput, et coma crinis*
hoc sinciput, is the fore parte of the heed
hic vertex, cis for the crowne of the heed
hoc caput, is for a heed
hoc occiput, is the hynder parte of the heed
hec coma, e for a brisshe
hic crinis, nis for a heer.

[Of this kind there are seven pages.]

a garment a clothe idem apparayle
Hic indumentum, vestis, vestitus, amictus
idem idem idem
Ornatus, simul apparatus, amiculus idem
a cappe agat: e idem
Ista caput gestat apex, caliptra, galerus
a cappe idem an hood idem
Biretum, pilius, cuculus, capitiumq

[Of this kind there are six pages.]

Vulgaria quedã cũ suis vernaculis compilata iuxta consuetudinem ludi litterarij diui pauli.

Good morowe. *Bonũ tibi huius diei sit primordiũ.*
Good nyght. *Bona nox, trãquilla nox, optata requies,* &c.
Scolers must lyue hardly at Oxforde.
Scolasticos Oxonii parce viuere oportet.
My fader hathe a greate losse on the see.
Pater meus magnã p̄ naufragiũ iacturam habuit
Wysshers and wolders be small housholders.
Affectatibus divitias modicã hospitalitatẽ observant.

Sixteen leaves. Device N°. VI. In the library of Mr. Roger Wilbraham. Unknown to Herbert.

p. 250.

A Caroll of Huntynge. [1521]. Quarto.

It is somewhat extraordinary that Hearne did not give a description of this curious morceau of typography, which is printed on the reverse side of the leaf, having the same colophon, of the Christmas Carols of the above date. That he should have been so minute about the latter, and have wholly omitted the former, is certainly a very unaccountable circumstance. The keen and active spirit of bibliographical research, which characterises Mr. Philip Bliss, of St. John's college, Oxford, led to the discovery of the present curious relic; which is printed entire in the notes to Mr. Haslewood's edition of Juliana Berners's book of Hawking and Hunting, &c. The full chorus to this hunting carol is here subjoined:

with tro, ro, ro, ro: tro, ro, ro, ro
with hey go bet, hey go bet &c.
There he gothe, there he goth &c
we shall haue sport and game ynowe.

Finis.

On the reverse, the Christmas carol, with the imprint as given at page 250, ante. The original of both is in the Bodleian library,

among the books bequeathed by Dr. Rawlinson: containing the whole of Hearne's diary.

p. 254.

485. The Way to the Holy Lande. *Enprynted at London in the fletestrete at the sygne of ye sōne by Wynkyn de worde. The yere of god.* M.CCCCC. *and xv. the xvi. day of Maye. Reg. K. H. viij. vii.* Quarto.

The above title is upon a label, or riband, over a wood cut, of which the following is a fac-simile, with the exception of the border below; which is omitted as a mere extraneous ornament:

On the reverse of this title page, we have 'Fro Calys to Rome by fraunce;' succeeded by a table of six pages, denoting the distances of the several stages. Then follows, on the reverse of A iiii, 'Chaunge of Money fro Englnde [Englande] to Rome and to Venyse.' This is an interesting part to those who are partial to the ancient history of political economy: when at Bruges, we are told to 'take none *english gold* with us from this place, for we shall lose in

the change. And also for the most part by the way they will not change it. *Rhenish gildins* they know well by all the waye; and in them ye shall lose but little or nought.' A. v. rect. In setting out for the Holy Land, from Venice, the author advises travellers 'to bye a bed beside St. Mark's church, in Venice, where ye shall have a feather bed, a matras, a pillow, two pair of sheets, and a quilt, and ye shall pay but three ducats. And when they come again, bring that same bed again, and ye shall have a ducat and an half again, though it be broke and worn. And mark his house and his name that ye bought it of against ye come to Venice.' A viij. rect.

The next quotation will shew that the present work is no other than the one superficially, and perhaps inaccurately, stated by Ames to have been printed in the year 1524: vide p. 254, ante.

'In the seven and twenty day of the month of June, there passed from Venice under sail out of the haven of Venice, at the sun going down, certain pilgrims towards Jerusalem, in a ship of a merchant's of Venice, called JOHAN MORESON. The patron of the same ship was called LUKE MANTELL. To the number of lx and six pilgrims: every man paying some more, some less, as they might accord with the patron.' B. i. rev. The remainder of this small tract is devoted to a brief description of what was seen in the vicinity of Jerusalem. On the recto of C. viij. '*Here endeth the boke called the Informacyon for pylgrymes vnto the holy londe. That is to wyte to Rome to Jherusalem and to many other holy places. Enprynted,*' &c. as before. Twenty leaves: sign. C. having only four. A copy of this very scarce and curious tract is in the possession of Mr. Heber; from the collection of the late Mr. Brand.

p. 264.

The late Mr. George Steevens would appear to have sent Herbert an inaccurate description of Wynkyn de Worde's impression of the Destruction of Jerusalem by Vespasian. The following is a full and correct account of this very rare and extraordinary performance:

486. The dystruccyon of Jherusalem by Vaspazian and Titus. *Imprint* as before given. Quarto.

The title is over a wood-cut of two warriors, or generals, before the city walls, haranguing with the citizens on the battlements. This cut is repeated more than once in the course of the volume. On the reverse, the assault of the city. It begins on A ij. without any prefix, or table of chapters. The work is a receptacle for many cuts which had been before printed, and which may be seen in numerous subsequent publications. The romance itself is sufficiently curious. Just referring the reader to an account of roasting and eating a child (sign. E. i.), I present him with the conclusion, and the death of Pilate:

'When the Emperor heard that the senators of Rome had judged him for to die, he said unto the Knights that kept him, that they should lead him unto the Provost of Vyenne from him. And made to give them letters sealed for to bear unto the said Provost, with the whole sentence. Then they departed, and brought Pilate unto the Provost of Vyenne, and delivered him to him with the sentence. And when the Burgesses of Vyenne knew that the Knights were come from the Emperor their Lord, they made them great cheer and honour. When the Provost of Vyenne had read the letters of the Emperor, and the sentence of the senators of Rome, incontinent he made to make a chair. And after, made Pilate to be set in it. And therein he did sit at his ease, but he might not remove him. And sith, the Provost made the chair and Pilate to be put into a well. And the chair was tied with great chains of iron above, so that Pilate touched not the water. And there he abode unto the time that the pillar was ready upon the which he should be put. And they gave him always meet and drink enough every day when that he demanded or called for it.

Then after the Provost made to plant in the place of Vyenne, the pillar, and held him well joyously with the Knights that had brought Pilate. For the said Provost would not that they should return until the time that the justice were done of Pilate. And the Burgesses, and the other men of estate of the city of Vyenne, made them always great cheer for the love and honour of the Emperor their Sovereign Lord.

'And when the pillar was planted, and all ordained that night before that the justice of Pilate should be done, the Provost made him to be drawn out of the well. And when he was out, he was so changed that he had no visage of a man (but of a devil). When the Provost saw that, he made him to be put into a Tower that was by the bridge of Vyenne, in the river of Rosne, the which was much deep. In the same profound Tower was three manner of stages or places, and the river of Rosne went round about it. And in the first stage he made to put keepers and serjeants. And in the second he made to put Pilate, to the end that he were better at his ease. And in the third he made to put men of arms.'

'*How as the Provost of Vyenne would have taken Pilate out of the Tower for to have made execution, the Tower and Pilate founded in abysme.*

'When it came unto the morrow, in the morning, the Provost, the Knights, and divers other went into the Tower for to have had Pilate to have set him on the pillar. And when they were in the Tower, they said unto the keepers that kept Pilate, that they should bring him out. And then all the bridge and the river was charged with men that would see the justice that they would do on Pilate. And at the hour that the keepers would have taken him for to have brought him in justice, all the Tower was full of devils, also well without as within; that said all with one voice—"Pilate is our's; Pilate is our's; leave him us." All the Tower trembled, whereof the Provost, and all the other that were there with him, and the keepers also, had right great fear and right great horror; and issued all out of the Tower, and mounted upon the bridge. And when they were upon it, they beheld the Tower, and saw on the turrets about the tower a great multitude of Devils. And the Tower entered with Pilate and all the Devils into the river of Rosne in *abysme*.' *Sign.* G i. ii. iij.

On the reverse of G iij., *Thus endeth the destruccyon and vengeaunce of Jherusalem by Vaspazyan Emperour of Rome. Imprynted at Lōdon in the Fletestrete at the sygne of the Sonne by Wynkyn de Worde. Anno a partu virgineo.* M.D.*xxviij. die vero xxiij. Mensis Januarij.* Thirty-nine leaves. Mr. Heber is in possession of the copy which belonged to Steevens.

p. 308-9.

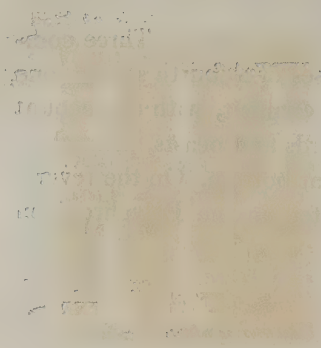
In the pages here referred to, it is supposed that Caxton, and not Wynkyn de Worde, was the printer of a work under the title of 'THE HORSE THE SHEEP AND THE GHOOS. The copy of this work, thus specified as being in the public library at Cambridge, is unquestionably the production of Caxton's press; but Wynkyn de Worde was also the printer of a similar performance. The following description is taken from a clean and well preserved copy of this rare little tract, in the Roxburgh library:

HERE BEGYNNETH A LYTYLL TREATYSE OF THE HORSE, THE SHEEP, AND THE GOOS. *No imprint.*

The above title is preceded by a leaf, having a wood-cut on each side of it similar to the description given in the pages above referred to. The first two verses, immediately beneath the title, are as follow:

Contreuersyes, pleyes, and dyscordes
Bytwene persones wer two or thre.

which differ from what has been before given; p. 309. Three complete stanzas, of seven verses, and two verses of a fourth stanza, one on the recto of sign. A ij. On B vj. rect. '**Explicit,**' with an account of the different habits and properties of birds and beasts, printed in two columns, beneath. Again '**Explicit**' at bottom. On the reverse Device N°. VI. Twelve leaves; and printed in the Polychronicon and Bartholomæus type.



I.

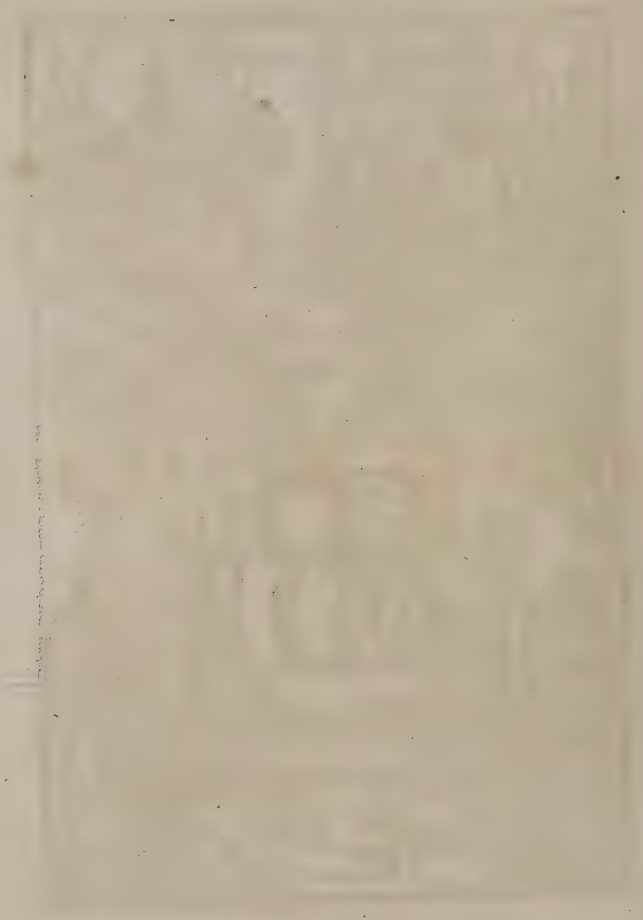
II.

III.

IV.

V.

VI.



RICHARD PYNSON.

JOAN. GORRÆUS Junior, S. P. D.

THE ORIGINAL OF THE SUPPOSED PORTRAIT OF PYNSON.

Fac-Simile Engraving in Wood by Mary Byfield; aged 17.

Richard Pynson.

CONTEMPORANEOUS with Wynkyn de Worde, if not a more ancient printer, lived Richard Pynson; who appears to have been a Norman by birth, and who certainly exercised the art of printing in this country as early as the year 1493.* He had probably relations, who either came over with him, or who were established here before him; for, according to the Church-Wardens Accompts for St. Margaret's, Westminster, A. D. 1504, there is the following Memorandum:

Item, receuyed of Robert Pynson for four tapers IIII *d.*

There was also one Robert Pinson (says Ames), an Englishman, who died of the plague, the 2nd of December, 1503, three days after he had been nominated to the archbishopric of Tuam, in Ireland.†

* As appears by King Henry's patent of naturalization, wherein he is styled 'Richardum Pynson, in partibus Normand. oriund. See K. Henry's patent of naturalization in the Chapel of Rolls. Ames, p. 111.

† Wood's *Athen. Oxon.* vol. i. 646; referred to by Ames.

It has just been observed that Pynson might have been 'a more ancient printer' than Wynkyn de Worde. I incline to this opinion from the comparative rudeness of his types in the DIVES ET PAUPER of 1493, p. 401, post. and in the CHAUCER without date, p. 521-4. In the proheme of this latter, he 'purposes to imprint' an edition of the Canterbury Tales, 'by a copy of his master Caxton': so that it is evident the edition here referred to, however apparently antiquated from its types, was printed subsequently to a similar impression by Caxton.

Concerning his apprenticeship, or relationship by marriage, to Caxton, the reader may consult the note below.* The manuscript

* 'He appears to have been an early servant to our first printer, William Caxton, whom he calls, in his edition of Chaucer's Canterbury tales, withour date, and perhaps his first printed book, his worshipful master; and tells the reader, that this book had been diligently overseen, and duly examined by his politic reason and oversight. He was in such esteem with the lady Margaret, the king's mother, and other great personages, that he printed for them all his days, and obtained a patent from king Henry the VIIth. to be his printer, as appears in the year 1503, or before; possibly joined with Guilliam Faques in the same patent, who was also the king's printer the same year; but the patent I cannot yet find, though I have sought much both for that and his will, which might have given me some larger account of this great and curious printer.' AMES. p. 111.

'Whether this artist was apprentice to Mr. Caxton, as intimated by Mr. Lewis, is rather uncertain; nor can I see any reason for such a supposition of him any more than of W. de Worde, whom he styles his foreman or journeyman: perhaps these characters may be equally true of them both, at different periods of time. However this be, Pynson himself, in his first edition of Chaucer, calls Caxton his worshipful master—" whiche boke diligently ouirsen & duely examined by his pollitike reason and ouirsight of my worshipful master william Caxton." &c.

'What I have said in p. 105, concerning Palmer's continuator asserting on his own ipse dixit, that Pynson was son-in-law to Caxton, I desire here to correct; having, when I wrote that, probably overlooked the commas in the margin; and having read Mr. Meerman's observations on a MS. anecdote prefixed to a book of miscellanies, supposed to have been printed at St. Albans, and in the Pembroke library. See *Gen. Hist. of Printing*, B. 3. Ch. 3. p. 327, &c. at the end of which it is said, " Thus far we have copied from my Lord's manuscript notes before his books of St. Albans. (N. B. the MS. is wrote only before the book of miscellanies, as it is called, but is better known by the name of the Customs of London, or Arnold's Chronicle, which in the Bodleian Catalogue is said to be printed by Pynson, and Mr. Ames accordingly entered it under the year 1521.) On which Mr. Meerman is very severe upon Mr. Palmer, confounding him with Psalmanaazaar, the person intended, whom he suspects to have had some hand in it——" quem ego ipsum Palmerium

note in the '*Book of Miscellanies,*' supposed to have been printed at St. Albans, in the Pembroke library, is not worth the attention which has been bestowed upon it; as the book itself is probably only a collection of the common grammatical treatises printed by Wynkyn de Worde.

The continuator of Palmer's '*General History of Printing,*' supposes that Pynson had solicited Wynkyn de Worde to remove his printing-office from Westminster, to the vicinity of his own residence; but it has been shewn that Machlinia had set both these printers the example by carrying on his business in the city; and, it is moreover probable, that some interdiction, either civil or ecclesiastical, against the exercise of the typographic art near Westminster-abbey, had operated still more strongly with these printers to establish themselves in Fleet-street. As history is silent in these particulars, we shall be prudent in observing a similar silence; at least, it becomes us to advance conjectures with diffidence.*

insignem dum viveret, impostorem, inque aedibus Pembrokianis familiarem, fuisse suspicior." [*Orig. Typog.* vol. i. p. 142.] This led me into the mistake of attributing Meerman's reflection to another MS. in like manner prefixed to the eleven grammars printed by W. de Worde in the said library. [*Gen. Hist. of Printing*, p. 351.] Who was the author of this MS. anecdote does not appear, nor are we informed whether it is an ancient or modern hand-writing; however, though Psalmanaazaar was an impostor by his own confession, I cannot, upon retrospection, suppose him guilty in this affair, because I see no end to be answered by it. This anecdote is not avouched to be verbatim, but only "to this effect;" and the expression "He was son-in law to Caxton" is applicable to either W. de Worde or Pynson: so that as he does not apply it to Pynson in his memoirs of him, I am inclined to think he understood it of W. de Worde; which indeed is most likely, if Caxton had a daughter, seeing he succeeded him in his house and business, and introduced his cypher into all his devices. Whichsoever of them is meant, this printed abstract contains only a bare assertion, without proof or reference. The MS. at large perhaps may throw more light on this affair.

'It may be observed further on this MS. anecdote, that whoever was the author of it, he seems to have known but little of the English typographical history in asserting Pynson to be W. de Worde's successor, whereas the contrary appears by the dates of their books. Also in affirming that the eleven grammars by W. de Worde were all printed above 100 years before Lily's Grammar.' [See p. 369, post.] HERBERT, p. 238, &c.

* 'Psalmanaazaar intimates that this printer lived in the utmost familiarity and friendship with W. de Worde, and quite undisturbed by any mutual emulation or rivalship in trade; the contrary rather appears by their works, for they are found frequently printing

But whatever were the causes which fixed Pynson in the city, it is certain that he describes himself, in the colophon of his first book with a date (1493), a printer '*at the Temple-bar of London:*' see p. 401, post. In the following year, 1494, his residence is described as '*dwelling without the Temple-bar of London:*' see p. 404, post; and this identification continues throughout the whole of the fifteenth century, and as late as 150$\frac{2}{3}$ of the sixteenth. In June, 1503, Pynson describes himself, in the colophon to the IMITATION OF CHRIST, as living *in Flete-street, at the sign of the George;* see p. 421-2, post. In the same colophon he first specifies the protection afforded him by Margaret, mother to Henry VII.* The same patronage is also mentioned at the end of a MISSAL, printed in 1504; see p. 424, post. In addition to the notification of the *sign of St. George*, Pynson sometimes added '*beside St. Dunstan's-church;*' see p. 513, post. This was when he had removed within the Bar; as St. Clement's parish

different editions of the same books, at or near the same time; not as partners, or the one's name taken out, and the other's inserted to a certain number of the same edition. He tells us indeed that they printed several year-books together: perhaps they might be joined in the same privilege or license for printing them; but this, if true, rather confutes the other opinion; for had such a friendship really existed, they must have been convinced of their mutual advantage by continuing the same method, rather than the other. I have not seen or met with any particular account of those year-books; but probably they may be in the Pembroke library, to which it seems this author had free access, since he describes the oldest of them as having ſυλιελμος ραστελλ written at the head; by which he conjectures that they were printed for William Rastell, and that he was the king's printer, through Sir Thomas More's interest, having married his sister——in which office he (Pynson) probably succeeded Rastell, who died, according to Dr. Nicolson, in 1536. Can any thing be more absurd, while he produces no single instance of Pynson's being even alive after 1527; and had but a little before supposed Pynson to have styled himself printer to the king from a grant he had for the printing of these year-books?' HERBERT, p. 239.

* 'Ames intimates that our artist was in such esteem with the lady Margaret, king Henry VII's. mother, and other great personages, that he printed for them all his days; but this does not particularly appear. 'Tis true, he printed Gerson's imytacion and folowyng of the lyfe of Criste, to which he adds in his colophon, "at the commaundement and instaũnce of—prynces Margarate," Also, to the "Breuiarum secundum vsum sarum—impensis serenissime princep. dnẽ—Margarete," but I do not find any such like addition to any other of his books. W. de Worde printed Gerson's imytacion, &c. the year before him, at the desire of the said princess, and other books afterwards, subscribing himself her printer.'

extends quite to the Westminster, or what he seems to have called the *outer*, side of the Bar.

It has been said by Ames, and is apparently acceded to by Herbert, that our printer assumed the title of '*King's Printer*,' as early as the year 1503; but Herbert afterwards corrects this remark, and properly concludes that Pynson did not add this title to his colophon till the year 1508, on the cessation of its assumption by Faques.* I have not been able to discover this regal decoration to any colophon of a date anterior to this latter; see p. 430. In an impression of BARCLAY'S TRANSLATION OF SALLUST, p. 552, post, it is strengthened by '*with privilege to him granted by our said sovereign lord the king.*' From a manuscript note in Herbert's interleaved copy, of which T. Baker was the author, it appears that Pynson enjoyed some trifling remuneration for being his Majesty's printer: "Anno 7mo. Hen. VIII. Sep. 27. Rex concedit Ricō Pynson Armigero, impressori nostro, annuatim 4, lib. solvend̄ ad receptam Scac̄. ad vitā̄.' From the colophon to one of his editions of the Statutes, the title of Squire, here granted to Pynson, is formally acknowledged: '*by me Richard Pynson squyer & prenter vnto the kynges noble grace:*' see p. 571, post.

*'It has been thought also, that because Pynson styles himself "printer vnto the kynges noble grace," in 1503, he must have had a patent for it, or that he was joined in one with Guillam Faques, who likewise assumed the same title, in the same book. But W. de Worde printed them also, and had printed the statutes before; and so had Caxton: therefore as Mr. Ames had searched for such a patent without success, it may be queried, whether patents were yet granted for that purpose, with an exclusive privilege; or that the appointment was not made by the king's sign manual only? Also, whether, supposing he had a patent or only a licence under the sign manual, it might not be till after Faques's death, since no date appears to the statutes of 19 Hen. VII. printed either by him or W. de Worde, or indeed by Faques himself. Mr. Bagford asserts, without naming any authority, that Faques lived to Sept. 1511; but we find no specimen of his printing, with a date, after 1508. It is therefore highly probable that he either died, or left off business and resigned his office that year; and especially as then Pynson first assumed that addition to his name in any book with a date; and therefore, from that time only may be deemed king's printer. Had Faques and he been joined in the same patent or licence, it is more than probable they must, or, induced by interest, would have printed only one edition with both their names annexed; or at least to the same edition have only changed their names after half the number had been printed off.' HERBERT, p. 240.

Although Pynson expressly mentions his living at the *Sign of the George*, I know of no book which exhibits a wood-cut of the same. Redman, who affixed the same sign to his house, has given us a cut of the infant Saint, which will be found in a future volume of this edition.

'Soon after his commencement in business (say Ames and Herbert), he employed one William Tailleur, a printer of Roan, to print Littleton's Tenures, and some other law pieces for him: because, our laws being all made in the Norman French till the beginning of the reign of Hen. VII., and the printers of that country understanding the language better, were certainly more capable of printing them correct. Afterwards, he, as well as others, had such helps, that the statutes and other law books were all printed at home.'

About the year 1525 began Pynson's controversy with Redman; whom, in his colophon to an edition of LITTLETON'S TENURES of the same date,* he abuses in very gross terms: the reader may consult p. 460, post. It must be confessed that our printer had some ground of provocation; as Redman had stolen one of his principal devices (N°. VI.) and affixed it, without apology, to a number of the books printed by him. Redman seems to have succeeded Pynson, notwithstanding this personal altercation, by removing into the very parish and house of his predecessor.†

It has been said, in the preliminary observations prefixed to the account of books printed by Wynkyn de Worde (p. VIII. ante), that

* Mr. Douce is in possession of a neat copy of this little volume; where the anathema of Pynson is printed in Roman type at the end.

† 'In April, 1527, Redman seems to have followed our artist also into his house, near St. Dunstan's church, in Fleet-street: however, Pynson continued to print books with the same address for some time after; probably, in order to introduce Redman into his business, notwithstanding his invective against him in 1525, &c. since he certainly did succeed him, and used his devices.' Thus Herbert, p. 241; but in his account of Redman's printing, at p. 385, he says: 'Here let me correct my mistake in p. 241, where I have said this happened in 1527; when he moved only into St. Dunstan's parish; nor does it appear for certain that they ever came into a thorough reconciliation as I have there supposed. Notwithstanding, when Redman came into Pynson's house next to St. Dunstan's church, he seems to have taken the whole stock in trade also. If Pynson retired from business before his death, this affair might probably be productive of a reconciliation.' HERB.

Pynson was the first typographical artist who introduced the Roman letter into this country; an honour which Herbert, p. 241, is fully disposed to concede to him.

It would appear, from the colophons to a few of his books, that he printed at the expense of other people: thus, in the PROMPTORIUS PUERORUM, A. D. 1499, he specifies the names of *Frederick and Peter Egmont*, as patrons of the work; see p. 416, post. In an edition of the OLD TENURES, without date, (though probably not later than 1502), he speaks of printing '*at the instaunce of his maisters of the company of Stronde Inne, &c.*' see p. 462: and in the colophon of the MIRROR OF GOOD MANNERS, he notices the *Earl of Kent* as a similar patron: p. 555-7, post.

The last book printed by Pynson, to which the year is affixed, is of the date of 1531; but notwithstanding the particular manner in which this date is specified, on the authority of Herbert, the bibliographer must feel anxious to have ocular evidence of its existence. The reader may peruse the note below* concerning this point.

'Whether Pynson died about this time,' says Herbert, 'or only retired from business, is hitherto uncertain. Thomas Berthelet succeeded him as king's printer, and had a patent for that office in 1529; printing a book the same year, in which he assumed the title. I have been informed, that in the 11 Hen. VIII. A. D. 1519, the manor house of Tottenham, with fields adjoining, (then the property of Sir William Compton), were leased for forty-one years, to one Richard Pynson, gent.† But whether that was our printer, is rather

* Mr. Ames met with no books of Pynson's printing after 1528, and moreover says that he ended his life before the year 1529; but Bp. Kennet annexes to his own convocation sermon, in 1710, a list of eighteen other sermons and orations to the same purpose, from 1511 to 1593; the 3d of which I shall give at large, both as it asserts the printing of a book by our artist after he is said to have ended his life, and as it mentions the authority on which that assertion is founded. By this extract it may be presumed, that as the three sermons were dedicated together to the archbishop, so they were also printed together. Ant. Wood confirms this sentiment, but does not mention the time they were printed. *Ath. Oxon.* vol. I. col. 71. HERBERT, p. 241; see also p. 520, post.

† Lord Coleraine's MS. concerning Tottenham, in the Bodleian Library, printed in 1790, 12mo. *Herbert's interleaved copy.*

dubious, especially if the same idea of a gentleman was entertained in that age as the present; for he must then have been in the height of business.'

'Mr. Ames assures us he had sought for Pynson's will, but succeeded no better than in his search for a patent. If he made one, and it could be found, probably it would afford further intelligence concerning him and his affairs; especially with regard to his family, if he had one.'

If a comparison be instituted between the present printer and his predecessor, on the ground of posthumous fame, it must be admitted that Wynkyn de Worde is superior to Pynson in the general beauty, as well as in the number, of his productions. There are many very indifferently executed volumes by Wynkyn de Worde; and some exceedingly beautiful ones by the present artist: witness his FABIAN'S CHRONICLE, and the greater part of his law publications—especially the volumes in folio—these latter being truly grand and well-executed works: yet, upon the whole, the meed of typographical fame must be given to Wynkyn de Worde. But, in the choice and intrinsic worth of his publications, Pynson has a manifest superiority; although it is a pity that LORD BERNERS'S TRANSLATION OF FROISSART, one of the most important acquisitions to early English literature, had not been published with greater attention to typographical excellence. Many of the smaller pieces of Pynson are wretchedly executed.

Rowe Mores calls our printer 'an excellent workman; his types, in the year 1496, were *Double Pica*, *Great Primer*, and *Long Primer*, *English*, all clear and good; a rude *Eng. English*; an *Eng.* and a *Long Primer Rom:* in 1499. an *Eng.* and a *Pica Roman*, with which was printed BISHOP TONSTAL'S book DE ARTE SUPPUTANDI, [see p. 478, post], in 1522. They are thick; but they stand well in line, and the paper and press work of this edition, which have been commended, are good. He had another and a better fount of *Great Primer Eng.* with which was printed the GALLICANTUS of Bp. ALCOCK, [vide p. 409, post], a severe reproof of the clergy of the times, in 1498.'*

* *Of English Founders and Founderies*, p. 5.

This definition may be too technical. It is therefore as well to say, that Pynson appears to have used only two kinds of types, after abandoning the comparatively rude forms with which his 'DIVES ET PAUPER,' and 'CHAUCER'S CANTERBURY TALES' were executed. One of these is the common middle-size square type, with which his contemporary, W. de Worde, usually printed: the other is smaller,* and peculiar to himself in this country. It was, no doubt, imported from France; as the fount of letter seems to be *Secretary-Gothic*, and of a character similar to that with which Bonfons, Verard, Eustace, and others of the same period, printed.

In regard to the *Devices* of Pynson, it will be seen from the four plates of them preceding this account of his books, and his supposed portrait, that Herbert's verbal description is rendered wholly unnecessary. What he calls n°. 4 is now designated N°. v; his n°. 5, is my N°. vi; and his number 6, is here marked N°. iv. Like Herbert I have always referred to these devices by their numbers; and the reader must admit the advantage of a fac-simile delineation, compared with a verbal description.

Herbert notices n°. 7, a folio size: 'very probably his own coat of arms, parted gyronny of eight points, three cinquefoils on a fess engrailed, between three eagles displayed; but none of the colours are expressed. The crest is a demi-bird, like those in the shield, but with a long snipe-like bill, holding the mulberry branch in its mouth. 8. Is somewhat like n°. 3, being about the same size, but without stars, and has no name under it, only a riband, which might, perhaps, occasionally admit of types; the supporters also in this have more the appearance of a man and woman, than a boy and girl. This device I have seen only to two books, viz. '*Oratio Pacei*,' and '*Cuth. Tonstalli in Laudem Matrimonii*,' in 1518. Redman also used it to the boke of Magna Charta, in 1534. If this (concludes Herbert) be not the device Mr. Ames means in p. 118, at the end of the Statutes 1509, which he describes to be supported by two wild men, then there is another device, which I have not yet seen.'

* See the fac-simile, p. 544.

It remains to say something of the *Original* of the supposed Portrait of Pynson, prefixed to the first page of this account of his books. Of its being the prototype* which Faithhorne copied, and wantonly called the portrait of our printer, there can be no doubt. It was discovered by the sagacity of Mr. Douce, and a copy of the original, from the rich stores of his own cabinet, was readily granted me for the purpose of decorating this volume. Its felicity of execution, by so young and tender an artist, must be matter of admiration with every tasteful antiquary.

After what has been foisted upon the world as the legitimate portrait of Caxton, the reader will not be surprised at the spuriousness of some of those prints which represent his typographical offspring.

* This portrait is engraved on the back of a Latin address to Marshal Montmorenci, by John Gorræus, junior S. P. D. and dated Paris, 1578. Idib. August. Beneath the portrait are these lines:

Indefinitum ne quid libro esset in isto
Illum etiam pingi placerit qui cætera pinxit.
A. Wechelvs. Typogr.

The leaf is a fragment of some book of which I know not the title.

486. DIUES AND PAUPER *fynisshed the* v. *day of Juyl. the yere of oure lord god.* M.CCCC.LXXXXIII. *Emprentyd by me Richarde Pynson at the Temple-barre. of london. Deo gracias.* Folio.

The following is Ames's account of this rare volume; corrected by an examination of Mr. Heber's copy of the same. 'A Compendiouse Treatise Dyalogue of Diues and Pauper. This is the first book of his printing with a date I have met with. It is a folio, having initials, but no catch-words nor numbers on the leaves; has signatures or directing letters to the binder, as a i, a ii. a iii, a iiii, then four blank leaves, and so on through the alphabet in eights to u, which is immediately followed by *A*; the letters are strong, or fat, as the printers call it. It has a table of contents prefixed, beginning on signature a ii, and ending on b 6; so that no doubt it had a title-page, perhaps with a cut. The dialogue of holy poverty, by way of introduction to the work, begins on signature ii a, (rather a ii) so that this signature having only 7 leaves, necessarily wants one; the rest are all octaves, including J in the second alphabet, though the copy before me has only seven; probably the eighth had his device; or, as was usual about this time, had the cut on the title-page repeated. The particulars of each chapter might be thought too tedious; but in chap. 14. on the sixth precept, or commandment, we have this remarkable passage of fair Rosamond:

'we rede that* in englonde was a kīg† that had a concubyne. whos‡ name was rose, and for hyr greate bewte he cleped§ hir‖ rose amoũde, Rosa mundi, that is to saye, rose of the worlde, For him¶ thought that** she passed al wymen ī bewtye††. It bifel‡‡ that she died & was buried whyle the kynge was absent. And whanne he cam ayen for grete loue: that he had to hyr he wolde se the body in the graue And whanne the graue was opēned there sate an orrible tode vpon hir breste bytwene her tetys: and a foule adder bigirt hir body aboute the midle, and she stāk so that the kyng ne non other might stonde

---

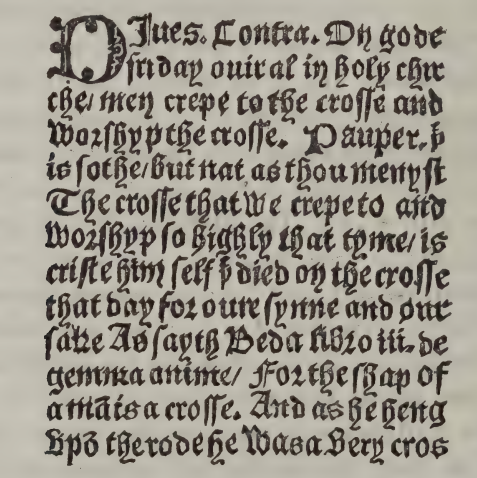
A few variations of orthography in W. de Worde's edit. * y^{t}. † kynge. ‡ whose § called. ‖ hyr. ¶ hym. ** y^{t}. †† in beaute. ‡‡ befell.

to se that orryble sight. Thanne the kynge dyde shette ayen the graue, and dyde wryte these two veerses vpon ye graue,

'Hic iacet in tūba rosa mundi non rosa munda.
Non redolet sed olet quod redolere solet,' &c.

That is thus to sey ī englissh, 'Here lyethe in graue rose of the worlde but not clene rose. She smelleth not swete but stynketh ful foule that sumtyme ful swete.'* And another remedye ayens lecherye is, that a man and womā kepe wel ther fyne wyttes that a man kepe wel his hōdys and his body from mystouchynge, his eerys frō misherynge. that he here. noo tales of lecherye, ne foule speech. *Sign.* t iiii. *recto.*

I subjoin a specimen of the type; taken from b iii. recto.



* This extract may be seen in Hearne's *Hist. Guil. Neubrig.* vol. iii. p. 746. The reader will not be displeased with a more ancient account of the above curious transaction: 'He [Henry II.] was privily a spouse-breaker, and lived now openly in spouse-breaking, and is not ashamed to misuse the wench Rosamund. To this fair wench the king made at Woodstock a chamber of wonder[ous] craft; slyly made by Dædalus work, lest the queen should find and take Rosamund; but the wench died soon, and is buried in the chapter-house at Godestow besides Oxenford, with such writing upon her tomb: *Hic jacet in tumba, rosa mundi, non rosa munda. Non redolet sed olet, quæ redolere solet.* That is to say; *Here lieth in tomb the Rose of the World; not a clean rose. It smelleth not sweet, but it stinketh that was wont to smell full sweet.* This wench had a little coffer, scarcely of *twey* foot long, made by a wonder[ous] craft, that is yet seen there. Therein it seemeth that giants fighten, beasts startlen, fowls flien, and fishes leap, without any man's moving.' *Polychronicon*, fol. cccIv. *rev.* Caxton's edit.

Colophon: ‘*Here endith a compendiouse treetise dyalogue of Diues & pauper. that is to say. the riche & the pore, fructuously tretyng vpon the x. cōmaūdementes, fynisshed,* &c. as before. The volume contains two hundred and forty two leaves ‘told over’ by Ames. Herbert's remark upon the supposed inaccuracy of Ames's numerical conclusion is satisfactorily answered in the note below,* written by Mr. Heber in his own copy of the Typographical Antiquities. A copy of Pynson's impression is in the British Museum, and another is in the collection of Earl Spencer.

487. Sulpitii Verulani opus grammaticum. m.cccc. lxxxxiiii. Quarto.

This is the whole of Ames's account, copied by Herbert, of probably the first Latin edition of the grammatical work of Sulpitius Verulanus published in this country. Whether it contains the whole of what appears in the ensuing impression, I cannot pretend to determine: no copy of it having come under my observation.

488. Idem. *Impressum in ciuitate Londōn. Per Richardum Pynson: in vico dicto the Fletestrete. Jn signo Georgii cōmorantem. Anno.* m.ccccc.v. *xi. die. Augusti.* Quarto.

The following description is by Herbert; from a copy in his own collection:

‘Grammatice Sulpitiana cū textu Ascēsiano recognito & aucto: vt proximo patebit epistolio.’ This title over the cut of a person in

* ‘Ames was right. Herbert forgot, or was ignorant, that the first alphabet extended only to u 8. He seems further to have been ignorant that the preliminary a and b had only six leaves each, and that a blank leaf supplied the place of a j., at the commencement of the body of the work, immediately after the index or tables. If he had adverted to this, and deducted two leaves for the first and last, which were wanting, he would have found 242 remained; being the exact number specified by Ames, who appears to have been perfectly correct in his statement. It may be worth while to observe, that although c in the first alphabet consists of 8 leaves, yet there is no c i. The first four folios are marked c ii, c iii, c iiii, and c v, after which come four blanks, and then d i.’ R. H.

a clerical habit sitting at a plutus, or reading desk, holding a paper in his right hand and a book open on the desk with his left. This portrait Pynson frequently introduced as a frontispiece, especially to grammatical books. On the back of this leaf, ‘ Jodocus Badius Ascensius magistro Dauidi Lauxio Atrebaten. Ludimagistro :—Ad nonas decembres—m.ccccc.iii.’ Under this epistle are added four short copies of verses, encomiums on the author and his commentator. The book consists of the following particulars, here collected together, viz. Sulpitii Verulani examen de 8 partibus orationis.—De declinatione nominum.—De preteritis & supinis.—Carmen iuuenile (*Stans puer ad mensam* *)—Vocabulorum interpretatio. Jod. Badii Ascensii De regimine dictionum. Sulp. Verul. De regimine & constructione.—De componendis ordinandisq. epistolis.—De carminibus. It contains Ji 4, in sixes, but the first alphabet goes no further than the letter x. The colophon: ‘ Auctum atq; recognitum est hoc opus opera Ascensiana. On the last page his device N°. v.

489. THE BOKE CALLEDDE JOHN BOCHAS DESCRIUINGE THE FALLE OF PRINCYS, &c. *fynisshed the xxvij day of Janyuere. In the yere of our lord god m.cccc.lxxxxiiii. Emprentyd by Richard Pynson: dwellynge withoute the Temple barre of London. Laus Deo.* Folio.

On the recto of signature a ii we have ‘ Prologus Here begynneth the boke calledde John bochas descriuinge the falle of princis, princessis and other nobles trāslatid īto english by John ludgate mōke of the monastery of seint edmūdes Bury at the cōmaūdemēt of the worthy prynce humfrey duke of gloucestre beginnynge at adam and endinge with kinge iohn take prisoner in fraunce by prince Edwarde. Then follow the stanzas. It reaches to v in eights; then a fresh set of signatures from A to H iii in eights, except G, which has but six leaves. On the recto of H iij ‘*Here endith a compendious treatyse and*

* The reader may consult vol. i. 308; and p. 220-6; of the present volume.

dyalogue of John Bochas, fructuously tretinge vpon the fall of Princys, Princessys, and other nobles, fynysshed' &c. as above. On the reverse of this leaf, 'Greneacres a Lenuoye vpon John Bochos.' Two hundred and fourteen leaves according to the MS. numerals in Lord Spencer's copy of this edition. Another copy is in the Bodleian library.

The types are similar to those of the fac-simile introduced in the Life of Christ, post; they are what Herbert calls 'a sort of French secretary, much like those of "La nef des folz du monde,' 1497. There are cuts before each part of the work. The first is exactly the same as that which is introduced in the 'Disquisition on early Engraving and Ornamental Printing;' vol. i. p. xi. Herbert's description of this volume is rather superficial.

490. The Same. *Imprinted at London in Flete strete by Richarde Pynson, printer vnto the kynges noble grace, and fynisshed the xxi. day of Februarye, the yere of our lorde god. m.ccccc.xxvii.* Folio.

The following is Herbert's description (p. 280) of this edition, from a copy in his own possession: 'Here begynneth the boke of Johan Bochas, descryuing the fall of prīces, princesses, and other nobles: translated into Englysshe by John Lydgate monke of Bury, begynnyng at Adam and Eue, and endyng with kyng Johan of Fraunce, taken prisoner at Poyters by prince Edwarde.' This title is over a cut, enclosed with pieces, of a nobleman in a long robe, standing with his hat under his arm, presenting an open book to a priest, circled about his head, sitting on a throne, receiving it; probably designed for some pope. A group of attendants behind the gentleman, with their hats on. The same cut is used to Pynson's chronicle, s. a. It can be no proper frontispiece to either of these books. I should have imagined it rather designed to represent King Henry's ambassador presenting his book, asserting the seven sacaments against M. Luther, to Pope Leo X; but I found it at the

back of the title-page of 'The kalendayr of the shyppars' printed at Paris, 1503.*

'At the end of Lydgate's prologue, is a cut of him tonsured and kneeling in a long black cloak, admiring the vicissitude of the wheel of fortune, here represented by a male figure in a long robe, crowned, and standing behind it with expanded wings. Each of the nine books have a cut suitable to its contents. It has double columns, running titles, and the leaves numbered, with catch-words regularly every page to fo. xxxviii. afterwards only at the close of every signature, and even then sometimes omitted. It contains fo. ccxvi. Mr. Ames says 218; if so, there were two editions this year. This seems confirmed by the colophon he has given, compared with mine: besides a table and prologue prefixed. The colophon, '*Thus endeth the nynth and laste boke of John Bochas, whiche treateth of the fall of princes, princesses, and other nobles. Imprinted*' &c. as before. On the last page is his device N°. IV. enlarged with pieces. Mr. Ames says it was 'reprinted from that, anno 1494, or perhaps from one before.' He has not mentioned any, nor do I find any printed before that time.

491. SYNONYMA M. JOAN. DE GARLANDIA cum expositione Galfridi et equiuoca iuxta Ordinem Alphabeti. *per Richardum Pynson. Lond.* m.cccc.lxxxxvj. Quarto.

Herbert, p. 243, appears to have taken his account of this edition from Maittaire's Annales Typographici, vol. i. p. 612. His description of the ensuing impression of it is somewhat more satisfactory.

492. IDEM. *Lōdōn impressus per Richardū Pynson, feliciter finit Anno incarnationis domini* M.CCCCC. Quarto.

'Liber synonymorū Magistri Johannis de Garlandia vna cū expositōne magistri galfridi āglici, vigiliq. diligētia orthographie stilo

* A beautiful fac-simile of this cut is given in the account of Fabian's chronicle, A. D. 1516; post.

correctus et exaratus. cum notabilibus in marginibus īsertis, in regia quoq. Ciuitate Lōdōn impressus per Richardū Pynson, feliciter finit Anno incarnationis domini. M.ccccc.' The above is taken from the colophon, my copy wanting the title-page, which has been evidently torn out, probably for the sake of the cut which Pynson frequently prefixed to the Latin and grammatical books printed by him, and has been very cunningly taken for the author's portrait, by which practice many a book has been mangled of late years. W. de Worde had a block very like it, which he used for the same purpose.* It contains K 4, in sixes.'

493. IDEM. *Impressus p[er] Richardum Pynson, feliciter finit. Anno incarnationis domini.* M.ccccc.ix. Quarto.

'Synonima magistri Johannis de Garlādia cum expositione magistri Galfridi Anglici.' Below this, which forms the whole title, is a large square cut of a schoolmaster and his scholars. At the end, which finishes with the blank leaves after the signature K ii, is 'Liber Synonimorū Magistri Johannis de Garlādia, vna cum expositiōe magistri Galfridi, Anglici vigilique diligentia orthographie stilo correctus et exaratus, cum notabilibus in marginibus insertis, in regia quoque Ciuitate Lōdōn. *Impressus,*' &c. as above. Mr. Ellis's communication, from a copy in the British Museum. Unknown to Herbert.

494. MULTOR. VOCABULOR. EQUIUICOR. Interpretatio Magistri Johānis de Garlandia: grammatico et latini cupido, permaxime necessaria Incipit. *Anno christiane redemptionis. Millessimo quingentesimo. quarto desimo* [1514]. *Die vii Octobris.* Quarto.

Beneath the above title, a student at his desk. At the end of the last page but one, "Libro equiuocorum quorundam vocabulorum

* If Herbert had been less obscure in speaking of this supposed cut, I might have ventured to supply the deficiency of his description, by referring to some one or other of the foregoing pages.

secudūm ordinē alphabeti, vna cum interpretatione Anglie lingue: finis impositus est feliciter. quar̄ Richardus Pynson Londoñ. in Fletstrete signo Georgii commorans: mira arte imprimi ac diligēti studio corrigit: ortagraphieq; stilo p̄ut facultas supperabat, enucleatumq; solicitus fuit. *Anno*, &c. as above· In the British Museum. Unknown to Herbert.

495. Mons Perfectionis: Otherwyse called in Englyssh The hille of Perfection. *Emprynted by Rycharde Pynson, in the xiii. yere of our Souerayne Lorde, Kinge Henry the vii.* [1497]. Quarto.

Both Ames and Herbert have given a superficial description of this rare work; of which an edition was printed by Wynkyn de Worde, in the same year: vide p. 73, ante. Herbert has literally copied the Harleian catalogue: 'This very scarce book has the print of a bishop in the frontispiece; and we are informed by the Latin title, that this discourse is an exhortation to the Carthusians, and other religious persons; also, that the author was John Alkok, Bishop of Ely. As to the purport of this treatise, I shall only hint in general, that the flowers of moral and christian perfection, which grow out of this hill, or exalted summit of religion, such as, "The delycate roses of charity, the beauteous lylyes of chastyty in body and soule, the odoriferous vyolets of all obedyence and humylite, with herbes & floures sanatif to remedy al sekenes heuynes and malencoly" are here chiefly recommended to the said religious persons. The discourse is written in a clear style for those tymes, adorned with apt similitudes, and enforced with many religious and historical examples.' vol. iii. n°. 6917. The biographical details of Alcock may be reserved for our description of the ensuing work.

496. Gallicantus Johannis Alcock epī Eliensis ad cōfratres suos curatos in sinodo apud Bernwell. xxv. die mensis Septembris. *Anno millesimo.* cccc. *nonagesimo octauo.* [1498]. Quarto.

As I consider the edition of 1498, and the one without a date to the colophon, to be one and the same—and as it is apparent Herbert had not seen the supposed former impression, and has described the above with a little inaccuracy, I proceed to submit to the reader a comparatively copious account of the present work. The above title is on the recto of the first leaf, beneath a wood-cut, of which the following is a well executed fac-simile,

A similar cut is on the reverse of this leaf. The bishop preaching is, I apprehend, intended for a portrait of Alcock.* On the recto of the ensuing leaf, it follows thus:

Apprehendite dilectissimi filii disciplinam patris vestri: nequando ira scatur dominus & pereatis de via iusta. Illud in primis vobis flebili voce in mediū affero [Quod legit̄ Eze chielis. ix. & in. c. Nō potest. xxiii.q. iiii. prima distī. c. Et purgabit. xi. dist. c. Ecclesiastica rū. in glo] Appropinquante destructione israeliti ci populi: peculiaris dei. & postea ob multitudinez peccatōr gentis vocate apostatricis. visi fuerūt exi mio p̄phete Ezechieli: sex viri vniuscuiusqz vas interitus in manu eius. quibus vir indutus lineis: dixit. Audite me. Transite p̄ ciuitat̄ non percat oculus vester, neqz misereamini senem, adolescentulū, virgin̄e, paruulum, et mulieres: vsqz ad internitionem. Q̄em autem sup quē videritis thau, signum gementiū & dolentiū: ne occidatis. Et a sctis meis incipite. Prothdolor: quis nō mouetur ad lacrimas audiendo legendoqz decretū oīpotentis dei? videlz A sanctis meis incipite. Ut sentētia inmotescat pre dictam ruinā maxime exculpa fuisse sacerdotū. et exinde pressit radix p̄ditois. Q̄ia em̄ mala a sacerdotibus p̄cesserunt. [xviii. q. iii. Transierūt.] Ubi inquit Hieronimus. Veteres scrutans historias inuenire non passum scidisse ecclesiā: & de domo dn̄i populos seduxisse. preter eos q̄ sacerdotes a deo positi fuerunt & pphete. i. speculatores. Nam videns arborē pallentibus foliis marcidā. intelligis q̄ aliquā causam habet circa radicem: ita cū videris populū indisciplinatū: sine dubio cognosce qr̄ sacerdotium

* 'This bishop was a man of great eminence in his time, for piety, learning, charity, and public spirit. He was born at Beverly, in Yorkshire; educated at Cambridge, where it may be presumed he took his degree of doctor of laws. His first preferment in the church seems to have been the rectory of St. Margaret, New Fish-street, in 1461. He was dean of the free chapel of St. Stephen's, Westminster, and made master of the Rolls, in 1462. He

On the recto of the ensuing leaf is signature A, instead of A iii; but on the recto of the ensuing leaf it is properly A iiii. On the reverse of D iiii the work concludes: then follows: Constitutio Johannis Elien. epī. pro festis sanctoī infrascriptoī in diocesi sua celebrādis'—forming three pages. On the reverse of the last page, Pynson's device N°. v, without any imprint. The work itself is, as Herbert justly remarks, divided into xvi chapters; and the volume should contain twenty-six leaves.

Mr. Johnes is in possession of Alchorne's copy of this book, which was formerly Thomas Rawlinson's.

appears to have been a prebendary of St. Paul's in 1468; but this is not quite so clear, as one or more persons of his name were cotemporary with him, having preferments in the church also. However, he was bishop of Rochester, in 1471; keeper of the great seal, in 1473; and bishop of Worcester, in 1476. While he was bishop of this see, he founded a free-school at Kingston upon Hull; and built a chapel on the south side of the parish church, where his parents were buried, for whom he ordained a chantry.

'He was highly in favour with king Henry VII. who made him president of his council in Wales. In 1486, he was translated to Ely; and the same year appointed lord chancellor of England, but soon resigned the latter to Dr. John Morton, his predecessor of Ely, lately translated to Canterbury. He built the beautiful spacious hall, and the gallery, in the episcopal palace at Ely, and made great improvements in all his other palaces. He appears to have been a good architect as well as divine; for which reason king Henry appointed him comptroller of all his works and buildings, particularly those at Richmond.

'In 1496, he founded Jesus college in Cambridge, which had been a nunnery, dedicated to St. Radigund, and deserted, says Bishop Godwin; but, according to Camden, they were so notorious for their incontinency, that the king and the pope consented to its dissolution. What was not expended on these and other buildings was laid out in hospitality and good housekeeping.

'This good man died at Wisbech, 1st October, 1500, and lies buried in a chapel of his own building, on the north side of the presbytery, in the cathedral church of Ely, under a stately monument; but since, much defaced, and nearly destroyed.' From the *Catalog. Bibl. Harleianæ*, vol. iii. n°. 6917.

Bale draws a strong and highly favourable character of Alcock--'Parcissimè planè per totam ætatem victitasse dicitur, duriterq; vigilijs, studijs, abstinētijs et alijs castigationib. domuisse prurientis suæ carnis illecebras: *Scriptor. Britan.* p'. i. p. 631; edit. 1559. This has been copied and almost translated by Godwyn: 'He [Alcock] lived all his life time most soberly and chastly, resisting the temptations of the flesh, and subduing them by fasting, studie, praier, and other such good meanes, abhorring as poison all foode that was likely to stir vp vnto wantonnes.'—He concludes his account of him thus: 'He lieth buried in a chappell of his owne building, on the north side of the presbytery, where is to be seene a

497. Expositio hymnorum secūdum vsum Sarū. *per richardū pynson extra barrā noui templi londoniarum morantē. Expliciunt feliciter. Anno* mcccc. xc.vii. Amen. Folio.

'In the title-page a schoolmaster sitting and hearing a boy his lesson; seven other boys before him: on the back of the leaf, a monk at a table bespread with books holding an open book on a desk, running title expositio hymnorum, on one page, and the number of the folio on the opposite one. Contains 68 leaves, including the title, and folio li. twice numbered. Colophon, '*Hymni scd'm vsum Sarum, per totam anni circulum canendi, orthographie stilo vigilanter correcti: ac denuo impressi per*' &c. as above. Device N°. iv.

'Expositio sequentiarum secundum vsum Sarum.' This title over the same cut as at the back of the preceding title-page. Contains folio lxvii. besides the title. Colophon: '*Sequentiarum seu Prosarum scd'm vsum Sarum, in ecclesia Anglicana per totum annū cantandarum diligenterq; correctarum finis imprimitur. Anno.* m.cccc. xcvii. *Amen.*' In the collection of [the late] Richard Gough, Esq.

'These two articles are usually printed and bound together, though with separate title-pages and colophons.* Herbert, p. 245, 246. This latter work was again printed in 1498, under the following title, according to Ames, p. 114: 'Sequentiarum, seu prosarum secundum vsum Sarum, in ecclesia Anglicana per totum annum cantandarum diligenterque correctarum: finiunt feliciter. But Herbert says, in a MS. note, that it was printed without date.

very goodly and sumptuous toombe, erected in memory of him, which by the barbarous and doltish peeuishnes of some body, is pitifully defaced, the head of the 'Image being broken off, the compartiment and other buildings torne downe.' *Catalogue of the Bishops of England;* edit. 1601, p. 222. But the reader is more particularly referred to Tanner's *Bibl. Brit.* &c. p. 24; and to Warton's *Hist. Engl. Poetry,* vol. ii. p. 249; where there are some interesting extracts from *Barclay's Eclogues,* descriptive, and commendatory, of Alcock.

* *Catalogue of Sarum and York Missals;* p. 9. British Topog. vol. ii. p. 327.

498. IDEM: *Impresse Londonii per me Richardum Pynson (impressorem nobilissime regis gratie) commorantem in vico appellato the Flete strete: ad signum Georgii. Anno Domini* M.CCCCC.IX. *decima septima Octobris.* Quarto.

Herbert, p. 255, refers to the Catalogue of Sarum and York Missals, p. 14.

499. IDEM. M.CCCCC.XIV. Quarto.

500. IDEM. *Without Imprint.* Quarto.

See Ames, p. 120; from which Herbert borrows the account of the edition of 1514. The latter, without date, has a wood-cut title to the Hymns and Sequences, of a schoolmaster and four scholars: probably similar to what the reader has already met with in the first, and present, volume of this work. See Wynkyn de Worde's impression of these works, p. 147 ante.

501. TERENTIUS IN ANDRIA. *impress. per Richardum Pynson manentem extra Barrā noui templi Londōn. Anno dñi.* M.CCCC.LXXXXVII. *vicesimo die Januarii. Laudes Deo.* Octavo.

'Although the above title (says Herbert) mentions only Andria, it seems to have been intended as a general one for all Terence's comedies, there appearing no other at any of the rest; and yet each of them begins on signature a i, as if intended to sell separate, on occasion. At the back of the title-page is the poet's epitaph, and the argument or abstract of this first comedy. Not finding the epitaph in any edition at present by me, I shall insert it.

'*Publii Terentii afri poete comici epitaphium.*

'Natus in excelsis tectis Cartaginis alte,
Romanis ducibus bellica preda fui.
Descripsi mores hominū: iuuenūq; senumq;, ,

Qualiter & serui decipiant dominos.
Quid meretrix: quid leno dolis confingat auarus
Hec quicunq; leget (sic puto) cautus erit.'

The abstract has this title 'Argumentum Andrie clarissimū.' Beginning, 'Sororem falso creditam' &c; which an edition 1511, ascribes to Terence himself; but Bonell's edition, Venet. 1558, to C. Sulpitii Apollinaris.

'At the end of Andria is this Colophon: 'Terentianis in Andria actibus Richardus Pynson finem iusserat imprimere. Anno dnī Legiferi nostri. M.CCCC.LXXXXVII.' Then a table of some words alphabetically explained, under which, 'Andria prima commedia Terentii bene punctuata & correcta finit feliciter.' On a separate leaf is his device N°. III.

'The other plays follow in this order, Eunuchus—Eautontimorumenos—Comedia quarta Adelphorū—Comedia quinta Phormio—Comedia sexta et vltima Ecyra. At the end of the last is this colophon: '*Hic finitur comedia sexta et vltima impressa per Richardum Pynson,*' &c. as above. Neither the pages or leaves are numbered, nor are there any catch-words; and the signatures are placed more towards the left hand than common. This is the first Latin classic we know of, solely in that language, printed in this kingdom. Boetius, by Caxton, had Chaucer's English translation. In the collection of the late George Mason. Herbert, p. 245.

502. Liber Presens Directorium Sacerdotum. *Anno salutis* M.CCCC.LXXXXVIII. Folio.

The following is from Herbert:

'Liber presens directorium sacerdotum, quem pica Sarum vulgo vocitat clerus, quanquam iste pluribus vicibus intra nostras, atque transmarinas terras impressus ac compositus existat, nusquam tamen secundum verum Sarum ordinale cancellatus, seu correctus fuit, nec enucleatus. Sed quia vnus pastor ecclesiæ et vnum ouile est, erit itaque ouium cleri, viz. Sarum vnus canonicae orationis ordo. Vt concordet psalterium cum cythara in sancta nostra ecclesia cleri Sarum, veneranda semperque laudanda studio disciplinarum vniversitas Cantabrigiensis hoc onus laboris huiusmodi correctionis, atque cancellationis ordinalis Sarum necessario fiendarum, ven. viro M. Clerke coll. regalis cantori credidit et

commissit. Qui quidem M. Clerke huiusmodi onus correctionis sua sponte propter causam praedictam suscepit, emendauit, correxit, atque secundum verum ord. Sarum collationauit. *Jnsuper honesto Ricardo Pynson, extra barram Noui Templi Lond. moranti, ad imprimendum dedit, atque finiri iussit. Anno salutis* M CCCC LXXXXVIII.'

'Hence no printing in that university. This pica is what is called the pye in the preface to the common prayer book.' P. 246. See note in the first volume, 323-4, and note at p. 118, ante. Herbert refers to the 3 and 4 statutes of Edward VI. 'for abolishing divers books.'

503. IDEM. *Anno salutis nostre Millesimo.* ccccc. iii. Quarto.

I am entirely indebted to Herbert for his copious account of these three editions of a work, which probably did not require such minuteness of detail:

'Ordinale Sarum. Animaduertendum. Liber presens directorium Sacerdotum quem pica Sarum vulgo vocitat clerus. quamquam iste pluribus vicibus intra nostras atque transmarinas terras impressus ac compositus existat. nusquam tamen secundum verum Sarum ordinale cancellatus seu correctus fuerit nec enucleatus. Sed qr. vnus pastor ecclesie et vnum ouile est. erit itaque ouium cleri videlicet Sarum vnus canonice or'onis ordo. ne quisquis quod absit dicat. Erraui sicut ouis que periit etc. Hinc est venerabilis atque honorabiles domini lectores presentium quod vos non ignorare cupio quod propter id et bonum necessitatis cõe. et vt concordet psalterium cum cythera in sancta nostra ecclesia cleri Sarum. Veneranda semperque laudanda studii disciplinarum vniuersitatis cantabrigiensis. hoc laboris huiusmodi correctionis atque cancellationis seu collationis ordinalis Sarum necessario fiendarum. Venerabili viro magistrꝯ clerke collegii regalis cantori credidit atque commisit. Quiquidem magister clerke hmõi onus correctionis sua sponte propter causam predictam suscepit, emendauit, correxit, atque secundum verum ordinale Sarum collationauit.'

Colophon, '*Insuper honesto Ricardo pynson circa barram noui templi londoniarum moranti imprimendum dedit atque finiri iussit Anno salutis nostre Millesimo.* ccccc.iii.' Then follows a kalendar and a table of years from 1496 to 1519, inclusive, giving the leap years, dominical letter, golden number, and the feast of Easter for each year. p. 249. A copy was in Tutet's collection.

504. Idem. *Anno dnī Millesimo quingẽtesimo octauo decimo kalendas Decembris* [1508]. Quarto.

Herbert's account is as follows:

'Directorium sacerdotum secundum regulas ordinalis Sarum.—Incipit defensorium eiusdẽ directorij, in dei nomine.—Incipit libellus perutilis quod crede michi vocatur. Feliciter.' The copy before me wants the title-page; after which is a calendar, then an almanack or table shewing the dominical letters, golden numbers, and time of Easter from 1500 to 1520. In the collection of Richard Gough, Esq.; Contains z 4, A and B octaves, the rest sixes.—'Defensorium eiusdem directorii in Dei nomine.' Colophon: '*Exaratum est presens opus per me Richardum Pynson (regis impressorem expertissimum. Lōdōn ad intersigniū diui Georgii iuxta ecclesiā Sctī Dunstani in vico nuncupato fletestrete. commorantem. Finit feliciter. Anno*, &c. as above.

505. Promptorius Puerorum. Promptorium Paruulorum. sive Clericorum. Medulla Grammatice. *Impressū per egregiu Richardū pynson. in expensis virtuosorum virorū Frederici egmōt et Petri postpascha. an°. dnī.* M.cccc. *nonagesimo nono.* [1499.] *decima v^e die mensis Maii.* Folio.

The following is from Ames, p. 114; slightly enlarged by Herbert, p. 248-50.

'Incipit prologus in libello qui dicitur PROMPTORIUS PUERORUM. Cernentibus solicite clericorum condicōnes nunc statuū & graduum diuersorum numerose videntur Jam varii clericali se nomine gloriantes qui tamen in suis colloquiis passim cotidieq: barbarizando sic quod vsum & artem latine loquele, aut pene aut penitus perdiderunt quod eorum quam plures quasi de doctis īdoctos de sciolis inscios nouerca virtutum et viciorum mater degenerans produxit obliuio vnde ego dictus indigne frater predicatorum lenū sub regula paupertatis astrictus talibus vt valeo compassus, ac iuuenum clericorum grāmatizare volenciū misertus presentē libellū nō tam rudem quam vtilem eisdem scribendum curaui potissime cū ipsis qui ve ad vsum clericalis loquele velut cerui ad fōtes acquarum desiderant. Sed latina vocabula ignorantes et instructorum ad libitū vt cupiunt copiam non habentes singultu et suspiriis vt onagri in siti sua deficiūt ac velut interna fame, sic eciam tabescunt quod pene de eis illud renorum eloquiū merito cū mesticia iā potent recitari.

Paruuli pecierunt panē & non erat qui frangeret eis. Jgitur ego prefatus quamuis rudis et īscius plusque aptus discere quam docere. tamen vt ex libris grāmaticorum intellexi ad predictorum profectum exile hoc opus collegi. precipue catholicōn Cāpon fiorum diccionario. aliisq; opusculis & tractatibus & copiis vt ex inquisicōne meliorum: sz. rarissime quamuis qūq; ex ingenio fallibuli & capite proprie personali. Jn quo quidem libello primo Anglicata vocabula scd'm ordinē alphabeti. prout grāmaticalia grāmaticorum in libris scribūtur conscripsi & postea correspondēcia sibi latina cū notulis parcium generum ac declinacionū sic tamen vt sub qualibet littera alphabeti noīa & cetere partes verbis tamen exceptis pariter primo sunt incerta. & tandem ipsorum verba breuiter declinata ordine quo supra sunt perscripta COMITATUS TAMEN ORIENTALIUM ANGLORUM MODUM LOQUENDI quē solū ab īfancia didici & solotenus plenius perfectiusq; cognoui. Opus autē istud PROMPTORIUM PARVULORUM SIVE CLERICORUM peto si placeat appellari eo quod hic seclusis scriptis grāmatice curiosis sub quodam quasi breuiloquio medullam tantum verborum cōtinens pre breuitate sui aut ī promptu poterit inueniri cunctos tamen pedagogos didasculos siue & magistros precibus humiliter deposco: vt cū exile hoc opus perspexerint quod deo me iuuante sit recte scriptū approbent, & quod male aut deuie pie corrigant, aut emendent. quatenus grāmatici exiles & pueri in vollumello hoc breui tanquam in speculo possīt inspicere & cōmunia vocabula ad linguā latinā spectancia libere, & statissime inuenire. necnon & quam plures alii absq; robore post terga metenciū spicas etiam possint colligere qui forte aut etatis aut aliarum causarum pre pudore confusi. id quod min⁹ sciūunt' ab aliis discere erubescunt. Jgitur quicūque sibi in hoc opere inculto vtilitatis aliquid solaciive prospexerint. Deo gratias reddant & pro me peccatore misericordeter intercedant dominum nostrū ihesū christū &c. Explicit prologus.'

This prologue is on the back of the first leaf, it having no title-page. Then, on signature a ii, 'Incipit liber qui dicitur Promptorium paruulorum sive clericorum.' This book is printed in double columns; the English before the Latin: the nouns first under each letter of the alphabet; the verbs, adverbs, &c. after them: both nouns and verbs are declined and conjugated very particularly. It contains signature f; a and b in octaves, the rest all sixes. At the end, 'Et nota quod oīa verba prime coniugacōnis in hoc opusculo cōtenta quorum preterita & supīa nō exprimūtur habet preterita & supina. scd'm cōem & generalē regulā verborum prime coniugacōnis que est hec pro preteritis.

'Versus.

'As in preterito vi suscipit s remouendo.
& pro supinis hec est generalis regula.

'Versus.

'Regula que formā seruans as mutat in aui
Recte preteritū formādo suppīas ī atum.'

Then concludes with this colophon, ‘ *Ad laudē et ad honorē oīpotentis dei, et intemerate genitricis eī⁹. Finit' excellentissimū opus exiguis magnisq; scolasticis vtilissimū, quod nūcupater* MEDULLA GRAMMATICE. *Impressū,*' &c. as before. On the reverse of the last leaf is Pynson's device, N°. v.

Richard Fraunces (continues Herbert), a preaching or black friar, was the author of this first English and Latin Dictionary, in which are many old English words, no where else explained. The discovery of the author's name, &c. was by means of the following note, in an ancient hand-writing, at the beginning of a copy of this book, then in the possession of Mr. Ward of Longbridge, and lent to Mr. T. Hearne, the Oxford antiquary. ‘ Nomen Compilatoris istius libri est Frater Richardus Fraunces inter quatuor parietes pro Christo inclusus.'* Mr. Ames inserted a note as from Mr. Lewis, in which, from that anecdote, he supposes the author was starved to death by being inclosed between four walls ; but I apprehend the expression means no more than his being confined or imprisoned [most probably a voluntary recluse, or ascetic monk]; else it is very unlikely such a remarkable circumstance should escape the notice of all our biographers and historians; for I cannot find any other account of him, though I have sought diligently to know when he flourished, &c. Perhaps he might be known by some other name also. In the collection of Dr. Hunter [at Glasgow].'

The reader will be pleased to consult the preceding pages from 155 to 158 inclusively ; where a specimen of Wynkyn de Worde's impression of the work is given. The present edition is both exceedingly rare and valuable. It is very probable that Pynson reprinted his own edition; although, I believe, no other impression of it by him is mentioned in Herbert.

506. LIBER FESTIVALIS. *Anno incarnationis dominici.* M.CCCC. *nonagesimo nono.* [1499] *sexto die mensis Julii.* Quarto.

The following is Herbert's description of his own copy of this

* *Peter Langtoft's Chronicle;* vol. ii. p. 624.

edition: 'Incipit liber qui vocatur festiualis.' This title is over a wood-print of our Saviour on the cross, the virgin Mary on one side, and his beloved disciple on the other; underneath, 'Hec tria michi spes Jhesus, Maria, Johānes.' The same cut repeated on back of the leaf. Printed in double columns. Contains 156 folios, besides the title-page; it is only numbered to cliiii, but fol. cli. is twice printed, and the last leaf has only a wood-cut. The colophon: '*Finitum et completum per Richardū Pynson cōmorantem extra barram noui templi Londonū. Anno*, &c. as above. Then his device N°. II. at the bottom of the last column. On the last leaf is the cut of the holy trinity crowning the virgin Mary. Herbert adds, in a MS. note, 'I have the former part of another edition with the same title-page, and printed page by page, but rather a smaller type: therefore I suppose it to have been printed about this time.'

507. Quatuor Sermones. *Finitum Londōn Per Richardum Pynson Anno dni.* M.cccc.lxxxxix. Quarto.

The above running title, says Herbert, does not appear to have had any other, beginning on signature A i. These sermons or homilies were usually printed uniformly with the liber festivalis; yet so as to sell separate on occasion. It contains F 8; the foregoing signatures only sixes. The last page has only one column printed. The colophon: '*Finitum*' &c. as above.

508. The Same Works. *Emprented by me Richarde Pinson. Without date.* Folio.

In double columns. See Herbert, p. 287; who adds, in a MS. note, 'See Egerton's Cat. A. D. 1787, n°. 969.' The reader may consult pp. 33-37 ante; and more particularly vol. i. p. 161 to 176.

509. THIS IS THE BOKE OF COKERY. *Emprynted without temple-barre by* [*Ri*]*charde Pynson in the yere of our lorde* M. D. Quarto.

By the kindness of Mr. John Price, the present venerable Librarian of the Bodleian library, Herbert 'had access to her Grace the late Dutchess Dowager of Portland [grandmother of the present Duke], who most obligingly brought her scarce 'Noble Boke of Festes' &c. to town, for his inspection.'*—which was the book now under consideration; and which Herbert, in his 'Corrections and Additions,' has thus described:

'This is the boke of Cokery. Here beginneth a noble boke of festes royalle and Cokery a boke for a pryncis housholde or any other estates; and the makynge therof accordynge as ye shall fynde more playnly within this boke. The feste of kynge Harry the fourth to the Henawdes and Frenchemen whan they hadde Iusted in Smythefelde.—The feste of the coronacyon of kynge Hearry the fyfte.—The fest of the Erle of Huntynton at Caleys.—The erle of warwykes feste vnto the kynge at London.—The stallacion of Clyfforde bysshop of london.—The fest of my lorde chaunceler archebysshop of yorke at his stallacion in yorke: the yere of our lorde. M.CCCC. lxv.' After reciting the particulars of the three courses of this, as well as of the five preceding feasts, some other services are added, but without naming the occasion. 'Here endeth the festes roiall of the kinge, and other noble estates. And here begynneth the Calender of Cokery.—Here endeth the kalender of the boke of Cokery: And here begynneth the makynge.' K 8, the rest in sixes. 'Here endeth a noble boke of the festes Ryall, and the boke of cokery for a pryncys housholde or euerye other estates housholde, as ye maye fynde in the chapytres & in the makynge accordynge. *Emprynted*, &c. as before. On the last leaf is his device, N°. v.

* Herbert adds—'and very condescendingly told me, if I would come to Bulstrode, when she was there, she would allow me the use of her library: but it pleased God to take her before that opportunity offered.' See my first volume, p. 64; first set of Arabic numerals.

Dr. Pegge (Form of Cury, p. xxi.) seems to have been ignorant of the existence of this book. Whether Wynkyn de Worde's 'Book of Carving,' A.D. 1508 (see p. 133, ante) be, in any respect, a reprint of part of it, it is beyond my power to determine; as I have not been able to learn in whose possession it now is. Its present owner would confer a great favour upon the curious, in book researches, if he would publish a short analysis of its contents. Such a communication too would be highly acceptable to the antiquary in general.

510. MANIPULUS CURATORM. *The 28th of April.* [1500]. Duodecimo.

Such is Herbert's slight account, from Ames, of the only edition of this work, printed by Pynson, with which either of them appears to have been acquainted.

511. IDEM: *Impressus per Richardum Pynson. eadē in vrbe, cōmorantem. Anno dni.* M.CCCCC.VIII. *quarto idus Nouembris.* Quarto.

The above title is over Pynson's device, N°. III. Colophon: '*Celeberrimi viri dni Guidonis de monte Rocheri. liber. qui manipulus Curatōr inscribitur, vna cū Tabula eiusdem, finit feliciter. Exaratus London. Impressusq; per Richardum Pynson* &c. as above. Contains cxxvii folios. Unknown to Herbert.

512. THE IMYTACION & FOLOWYNGE &C. OF CRISTE. *Emprynted in London by Rycharde Pynson &c. The yere of our lorde* M.D.III. *The xxvii day of June.* Quarto.

The ensuing full account is from Herbert, p. 249: 'A full deuout and gostely treatyse of the Jmytacion and folowynge the blessed lyfe of oure moste mercyfull Sauyoure criste compyled in Laten by the

right worshypfull Doctor Mayster John Gerson: and translate into Englyshe: The yere of oure lorde, M.DII. By Mayster wyllyan Atkynson Doctor of diuinite: at the specyall request and cōmaundement of the full excellent Pryncesse Margarete moder to our Soueryne lorde Kynge Henry the VII. and Countesse of Rychemount and Derby.' This title is beneath a cut of the mother of Christ holding him dead in her lap. At the back of the title-page is a cut of the abreviation of Jesus Christ's name, having over it a portcullis crowned and chained between two roses, and under it another such portcullis with 'Dieu et mon droit' on a scroll. In a margin on each side are like abbreviations at top and bottom, with a portcullis and rose between them: Contains Q 4; A. B. in octaves, the rest in sixes. At the end of the third book, 'Here endeth the thyrde boke of John Gerson: *Enprynted in London by Richarde Pynson in Flete-strete at the Sygne of the George. at the commaundement and instaūce of the ryght noble and excellent Prynces Margarete moder to our souerain lorde Kynge Henry the* VII. *and Countesse of Rychmount and Derby. The year*,' &c. as above. Then on a separate leaf, his device N°. v.

To the forementioned article (continues Herbert) is generally annexed the following one as a *fourth book* of the following Jesus Christ, but is indeed a separate tract by an anonymous author; no more than three books being claimed for either Gerson or Kempis.

At the back of the print described above, are two other small ones indented with the title, one of the king's arms, crowned and supported by two angels, and the other of a portcullis crowned. 'Here begīnethe THE FORTHE BOKE OF THE FOLOWINGE JESU CRYST and of the contēpnīge of the world. Inprynted at the cōmaūdement of the most excellent princess Margarete: moder vnto our souereyne lorde: kinge Henry the VII. Coūtes of Richemoūt and Darby and by the same Prynces it was translated out of frenche into Englishe in fourme and manner ensuinge. The yere of our lord god Ml'.D.IIII. Contains 18 leaves. On the last page, '*This boke Jmprinted at lōdon by —— dwellynge in Fletestrete at the George.*' Then his device N°. v.; and underneath, 'Deo gratias,' in three lines. The colophon, '*Thus endeth*

the forth boke folowinge Jesu cryst and the contempnyinge of the worlde.' A copy of this book was curiously bound, with the king at length, the printer's mark, and other figures stampt on the cover.

513. The Same. *The yere of our lorde god* M,CCCCC, *and* XVII. *The vii day of October.* Quarto.

The following enlarged account of this edition was supplied by a personal examination of a beautiful copy of it in the public library at Cambridge, A. B. 4.56.

'A full devoute and gostely treatyse of the Imytacyon and folowynge of the blessed lyfe of our moste mercyfull Savyour cryste: compyled in Laten by the right worshypful Doctor Mayster John Gerson: and translate into Englisshe the yere of oure Lorde MDII. By Maister William Atkynson Doctor of diuinitie at the speciall request and comāundemēt of the full excellent Pryncesse Margarete, moder to oure souerayne lorde kynge Henry VII. and Countesse of Rychemont and Derby.'

This title-page is beneath a wood-cut of a dead Christ in the lap of his mother, upon sign. A. i. On the reverse, the portcullis and roses. At sign. A ii. the work begins, with the words 'Imitatio Christi' at bottom, extending several leaves. The work is divided into three parts, and ends on the reverse of the leaf after sign. Q ii. '*Here endeth the thyrde booke of Jhon Gerson*, &c. *the yere*' &c. as above. On a separate leaf is Pynson's device N°. III.

Subjoined to the preceding is the following, commencing on the reverse of a leaf, with portcullis and roses, and printed by the side of the royal arms; 'Here beginethe the forthe boke of the folowynge Jesu Cryst and of the contēpnīge of the world. Inprynted at the comaūdemēt of the most excellēt princes Margarete, moder unto our sovereine, lorde, &c. (ut ante)'. The prologue of eight lines follows beneath, on the same page. The work commences on sign. A ii. On the third leaf, after sign. C iii. 'Thus endeth the fourthe boke folowinge Jesu Cryst and the cōtempnynge of the world.' On the

reverse Pynson's third device, with his imprint at top. '*This boke inprinted at londō in Fletestrete at the Signe of the George by Richard Pynson Prynter unto the kynges noble grace.*' Imperfectly described by Herbert.

514. MISSALE AD VSUM INSIGNIS ET PRECLARE ECCLESIA SARUM, &c. *Anno vero et natali Christiano millesimo quingentesimo quarto* [1504] *decimo kalendas Januarii.* Folio.

'Missale ad vsum insignis et preclare ecclesie Sarum, pulcherrimis elementis (vt res ipsa indicat) pressum: additis quam plurimis commoditatibus que in ceteris huiusmodi codicibus non habentur. Nam que in illis annotata fuere non sine summo labore inuenta sunt hic autem in suis locis ad plenum perscripta sunt appositis ipsius ecclesie institutis consuetudinibus, singulisq; festis vna cum suis prosis & si que aberant suo loco adiectis. Titulis preterea numerorum ac mensium notis pensiculate collatis vt nusquam numerus numero non respondeat. Quo sacrificantibus omnia facillime occurrant. Adiunctis quoq; & in fine appositis aliquibus nouis officiis non parum necessariis. Quod quidem *impressum est, atq; vigilantissimo studio castigatum examinatumque in opulenti ciuitate London, per Richardum Pynson huius artis ingeniosissimum mandato et impensa serenissimi Xpristianissimiq; et omnia vertutum genere prediti regis Henrici septimi: ad indiuidue trinitatis, et intemerate virginis Marie totiusq; militie celestis laudem decus et sempiternam gloriam. Anno vero* &c. as above.'

The form of betrothing in this book is as follows:

'J *N.* take the *N.* to my weddyd wyfe to haue and to holde *fro this day wafor* for better for worse for rycher for porer in sykenesse and in helth till deth us departe and therto J plyght the my trouth.

'J *N.* take the *N.* to my wedded husbande to haue and to holde *for thys day* for better for worse for rycher for porer in sykenesse and in helth to be bonowre and buxum in bed and at borde tyll deth vs departe and thereto I plyght the my trouth. With thys ring J te wedde and thys gold and siluer J the geue: and wyth my body J te worscype ād wyth all my worldly catell J the honore.'

See this form somewhat varied in the Hereford missal, printed at Rouen, anno 1502; the York missal, anno 1516, omits this part, referring to another book.

This book is printed on paper, except three or four leaves, which are vellum; and has a great many numerical notes in it.' Ames, p. 116; copied by Herbert.*

515. IDEM. *Impressum Londini per Richardam Pinson in Flete strete apud diuum Dunstanum commorantem anno domini* M.CCCCC.XX. *nono kalendas Januarii felici numine explicitum est cum gratia ex privelegio.* Folio.

Both Herbert and myself are again indebted to Ames, p. 121, for the following description of this edition:

'Missale ad vsum insignis ac preclare ecclesie Sarum.' This fine book, with musical notes, is curiously printed on vellum, in red and black ink; and has the English arms quartered with the French, under which are these verses:

'Qui diuina summo libamina patri
Donaque sublimi mystica ferre deo
Hec legat à tetra purgata volumina labe
Nam prestant faciles ad pia sacra vias
Horum presidio mysteria sancta parabit
Et celi domino munera grata feret.'

The colophon: '*In laudem sanctissime trinitatis totiusq; militie celestis ac honorem et decorum sancte ecclesie Sarum Anglicane eiusq; deuotissimi cleri hoc missale diuinorum officiorum vigilanti studio emendatum et reuisum impressum Londini,*' &c. as above.

516. IDEM. *Impressum Londiniis per —— regis impressoris. In parochia Scti Dunstani (in fletestrete) iuxta ecclesiam commorantem. (Without date).* Folio.

Thus described by Herbert, p. 287: 'Missale ad vsum insignis ac preclare ecclesie Sarum cum plurimis pulcherimis commoditatibus & nouis officiis infra appositis. Et quamuis sit in paruo volumine

* Herbert adds in a note, p. 251, that 'wafor' is printed in the same manner for 'forward' in the Paris editions of 1510 and 1519.

tamen in multis locis est bene ad longum que in ceteris huiusmodi codicibus non habenter. *Impressum Londiniis,*' &c. as before. At the end Pynson's cypher and name. In the Bodleian library.

In the library of St. John's College, Oxford, there is a magnificent folio volume of this kind, printed upon vellum, of which I made the following memorandum three years ago, supposing it to be executed in the largest and handsomest type used by Pynson: 'Missale ad Vsum Sarum.' The work begins at fol. x. (preceded by a calendar) opposite the regal arms and portcullis used by Pynson, with a Latin subscription of four verses. On the reverse of fol. cxviii. we have 'finit temporale.' Leaves renumbered as far as fol. iiii. On the reverse 'Explicit sanctorale;' renumbered again as far as fol. xxxviii. On the reverse follows a table; and 'Finis,' in red, concludes the volume. Printed in black and red.

It must be confessed that the Missals executed by Pynson are among the most magnificent productions of the press, at the commencement of the sixteenth century.

517. TEXTUS ALEXANDRI CUM SENTENTIIS CONSTRUCTIONIBUS. *Libro doctrinali Alexandri Richardus Pynson vigilanter correcto finem felicem imprimere iubet anno domini* M.CCCCC.V. Quarto.

The following is from Ames, p. 117: 'Textus Alexandri cum sententiis constructionibus.' This title is above a wooden cut of a master sitting on a high chair, a rod in his left hand, and pointing into a book with the fore finger of his right hand, which is held by one of the boys, and other boys sitting with books before them. It begins, 'Scribere clericulis paro doctrinale nouellis.' In a less letter follow notes, beginning, 'Quia textus est planus non indiget explanatione. Sed tamen' &c. Thus, in two sorts of types, the whole book through, but wholly in Latin. Contains 50 leaves, as told over, it not being numbered, and ends, 'Libro doctrinali Alexandri Richardus Pynson,' &c. as above.

518. IDEM. *Anno dni* M.cccccxiij. Quarto.

The following, from Herbert, is a more enlarged description than what appears in Ames:

'Textus alexandri, cū sentētijs constructionibus.' This title is over the same cut as described in p. 258. In hexameters. Begins, "Scribere clericulis paro doctrinale nouellis,' &c. It contains Q 7. wanting probably his device, or a blank leaf. Colophon, '*Libro doctrinali Alexandri Richardus Pynson vigilanter correcto finem felicem imprimere iubet. Anno*, exactly as above. No roman letter. The reader may consult p. 115, ante.

519. THE FRUYTFULL saynges of Dauyde the kynge in the SEUEN PENYTENCYAL PSALMES. [By Bishop Fisher M.ccccc.v.] Quarto.

All that Herbert observes of this edition (unknown to Ames) is, that a copy of it is in Dr. Hunter's collection.

520. THE SAME. *Enprynted at London in Fletestrete at the sygne of the George by Richarde Pynson, prynter vnto the kynges noble grace. In the yere of our Lorde* M.ccccc.x. *the vij. daye of the Moneth of August.* Quarto.

By means of a copious MS. account of this edition, in Herbert's own interleaved copy, I am enabled to lay before the reader a more particular description of it than what has hitherto appeared in print.

This treatise concernynge the fruytfull sayinges of Dauyde the kynge and prophete in the seuen penytēcyal psalmes deuyded in seuen sermons was made and compyled by the ryght reuerente fader in god Johan Fyssher Doctour of dyuuynyte and bysshop of Rochester at the exortacion and sterynge of the mooste excellente pryncesse Margarete countesse of Rychemoūt and Derby, and Moder to our souerayne lorde Kynge Hēry the vij. on whose soule Jesu haue mercy.'

This title is under a frontispiece composed of three wood-cuts, enclosed with various ornamental types, viz. The king's arms crowned

and supported by angels, at top; beneath, are the portcullis crowned, and the rose, with J. H. S. in the centre, crowned also. On the back page,

'Here begyneth the prologue. Whan I aduerte in my remembraūce the fruytfull and noble translacyons compyled and translated in tyme past by many famous and excellent doctours groūded on scrypture by hye auctoryte, the which syngulerly thēselfe not ōly applyed dayly to pronounce the wordes of our blessyd sauyour Jesu and of many prophetes and prudent ecclesyasticall doctours whose mindes with the grace of the holy ghost wer spyrytually enlumyned, but also the sayd doctours them endeuoured with dylygēt labour to put ī memory by wrytynge the sayd sermons to the grete vtylyte and helthe of the reders and herers of the same, the whiche premesses by me inwardly consydred for as moche as I of lete before the moost excellent pryncesse Margarete countesse of rychemonte and derby, and moder vnto our souerayne lorde the kynge Henry the seuenth, publyssed the sayenges of holy kynge and prophete Dauyd of the vij. penytencyall psalmes in the whiche my sayd good and synguler lady moche delyted, at whose hygh cōmaūdement and gracyous exortacyon I haue put the sayd sermons in wrytynge for to be impressed, that all tho personnes that ententysely rede or here them may be styred the better to trace the way of eternal saluacyon insacyatly to beholde with joye inestymable the gloryous Trynyte who preserve ghostly and bodyly my forsayd lady and our redoubted souerayne lorde her sone with all his noble progeny and that the intellegentes of the sayd sermons may be gladder in the path of ryghteousness dayley to perseuer. Here endeth the prologue.'

Contains A 8, B 4, C 8, D 4, E 8, F 4, G 8, H 4, J 4, K 8, L 4, M 8, N 4, O 8, P 4, Q 8, R 4, S 8, T 4, V 8, X 4, Y 8, Z 4: Colophon, *Here endeth the exposycion of the vij psalmes. Enprynted* &c. as before. On the last page is his device N°. v.

For Wynkyn de Worde's impressions of this once highly popular work, consult p. 138-140 ante.

521. Psalterium et Hymni *advsum eccles. Sarum et Eborac.* [1505] Quarto.

Both Gough (Brit. Topog. vol. ii. p. 330) and Herbert (p. 252) content themselves with a reference to Ames, p. 116, for the existence of this edition. The above account of it is the whole of what appears in the latter authority. It is most probable that Pynson printed many impressions of a work which was, at this period, in such general request.

522. De Sancto Marcho. *Explicit paruus tractatus de naturali mundi machina, compilatus per fratrem— in alma vniuersitate exoniense.* 1♄ 0♄ * *die Octobris* [1505] *Deo gratias.* Quarto.

What follows, is from Herbert: 'De sancto Marcho. Opusculum de vniuersali mundi machina ac de metheoricis impressionibus a Fratre Jeronimo de sctō Marcho ordinis minorum & in sacra theologia studēte Parisiense editum ad mentem Aristotelis: necnon aliorum philosophorum peritissimorū.' This title is over Pynson's device N°. v. It is dedicated, on the back of the title, 'Venerabili patri fratri iacobo de capuo ordinis minorū suo amico primario—' Without date. This work is embellished with schemes of spheres, and the signs of the zodiac: it contains E in sixes; and has the leaves numbered on the middle of the page, the word Folium or sometimes Folio, on the back of the leaf, and the numerals on the front. Colophon as above. Then a table of contents on two pages, double columns; the last page blank. A copy of this work is in the library of Mr. Heber.

523. Principia seu introductiones fratris perigrini Ytalici de Lugo, &c. *Per R. Pinson,* &c. [1505.] Quarto.

The following from Ames, copied by Herbert, 'Principia seu introductiones fratris peregrini Ytalici de Lugo in via doctoris subtilis adipisci eiusdem doctoris: doctrinam cupientibus. Over a cut like Duns Scotus's picture. Beneath, 'Venundantur autem in alma ac florentissima vniversitate Oxoniense intactate virginis ac immaculate vico sancti Johannis euangeliste ad intersignium. *Per R. Pinson cum solerti cura ac diligentia honestissimi iuuenis ac prudentissimi Hugonis Messier. Expensis autem Georgii Castellani Oxonii morantis ad inter-*

* Herbert says, in one of his memorandum books, 'I make no doubt of this being intended for the year 1505. The printer wanting the figures of 5, has put ♄ ♄ instead thereof; being a letter the most like an antique figure of 5 of any in the alphabet.

signium sancti Johannis euangeliste in quo venundatur opus hoc. Finis laus Deo et beato Francisco. Amen. Ac beate virgini.' The reader will see an exactly similar description of this work in the account of printing at Oxford, vol. iii. p. 1396. Pynson had probably a share in the publication.

524. Hereafter foloweth a devoute Boke compyled by Master Walter Hylton to a deuoute Man in temporall Estate how he shulde rule him. *Emprynted by Richarde Pynson.* [1506]. Quarto.

The preceding title and colophon are taken from a MS. memorandum by Herbert, in his interleaved copy of his own work; from an inspection of a copy of this edition in Collins's Catalogue, A. D. 1793, p. xi. n°. 2973, I subjoin what follows in Herbert's printed account, borrowed from Ames: '*A dovoute book by Mr. Walter Hylton. Begun in the year of our Lord God m.ccccc. and vi. and endyd in the last day of February.*'

This book, observes Herbert, was reprinted by him at the end of 'the Kalendre of the newe Legende of Englande,' in 1516; where a more particular account will be given of it.

525. Peregrinatio Humani Generis. *Imprynted at London in Fletestrete at the Sygne of the George by Rycharde Pynson, prynter vnto the Kyngis noble grace. And this boke made fynysshed the yere of our lord a.* m.ccccc. *and* viij. *the v. daye of December.* Quarto.

Herbert, in his Appendix, vol. iii. p. 1781, supplies the preceding colophon. In his own interleaved copy, he adds, as a marginal observation, 'In ballad verse, or stanzas of seven lines.' Device N°. v. May not this, therefore, be a reprint of a part, or the whole of Caxton's Pilgrimage of the Soul, which was printed in the French language under a title similar to the above? The reader may

consult my first volume, p. 152-161. Warton, vol. ii. 337, places this poem among Skelton's pieces, but with great improbability. Ritson observes upon the incredibility of the existence of several pieces noticed by Warton as the productions of Skelton. See the Bibliogr. Poetica, p. 106.

526. THE SHYP OF FOLYS OF THE WORLDE. *Inprentyd in the Cyte of London in Fletestre[te] at the signe of Saynt George By Richarde Pynson to hys Coste and charge. Ended the yere of our Sauiour,* M.D.IX. The XIIII *day of Decembre.* Folio.

There are few books more interesting to the collector than editions of the present work; of which Pynson's has the distinguished honour of being the parent impression in our own country. It will be seen, at p. 216-220, ante, that De Worde's edition is little more than an abridgment of the present one; while Cawood's, of 1570, is enlarged by an appendix of Barclay's Eclogues, among other addenda. I proceed to give a tolerably copious description of this rare volume, from an examination of a copy of it in the library of St. John's college, Oxford.

On the recto of the first leaf we have a large wood-cut of Pynson's arms, or device N°. VII: similar to that which is on the reverse of the last leaf of each of the volumes of his edition of Lord Berners' translation of Froissart's Chronicles. On the back of the first leaf is the translator's dedication to 'Thomas Cornisshe, bishop of Tine, and suffragan bishop of Wells:

'Venerandissimo in Xp̄o Patri ac dn̄o: dn̄o Thome Cornisshe Tenen̄ pōtifici ac diocesis Badonen̄ Suffraganio vigilātissimo sue paternitatis Capellan[us] humilimus Alexander Barclay suiipsius recōmendacionē cū omni sūmissione et reverentia.

'Tametsi crebris negocijs: varioque īpedimētorū genere fatigatus paulo diutius q̄ voluerā a studio reuulsus erā: Attamen obseruandissime presul: Stultiferā classē (vt sū tue paternati pollicitus) iam tandē absolui et impressā ad te destinaui. Neque tū certū laborē pro incerto premio (humano. s.) meis imposuissē humeris: nisi Seruianū illud dictu (longe anteaq̄; īceperā) admonuisset. Satius esse nō incipere q̄ inceptū minus p[er]fectū relinquere. Completo tn̄ opere: nec quemq̄ magis dignūq̄ tua sit paternitas existimaui cui id dedicarē.

It concludes thus. ‘ At tu venerande Presul Discipuli tui exiguū munusculū hilari fronte accipito, Classēque nostrā (si quid vagū, si quid erroniū, si quid denique superfluū emineat) optimā in partē interpretando: ab īūidorū faucibus tuæ autoritatis clipeo tuearis. Vale.’ Ex impressoria officina Richardi Pynson. iij. Idus Decēbris.

Beneath the dedication it follows thus: This present boke named the shyp of folys of the worlde was translated ī the College of saynt mary Otery in the counte of Deuonshyre: out of Laten, Frenche, and Doche into Englysshe tonge by Alexander Barclay Preste: and at that tyme Chaplen in the sayde College. trāslated the yere of our Lorde god. M.CCCCC.viij. *Jnprentyd* &c. as before. On the next leaf begins ‘ The regyster or table of this present boke in Englyshe,’ succeeded by a Latin table. Then, on sign. a i. and fol. i. commences a set of curious wood-cuts, with a Latin description in the margin, and a Latin account beneath, of the original author of the work. The first wood-cut represents several vessels loaded with fools of various denominations. ‘ Stultifera Nauis.’ Beneath this print is the following title in Latin; as Herbert apprehends, from the Latin edition of 1497:

‘ Narragonice profectionis nunq̄ satis laudata Nauis: per Sebastianum Brant: vernaculo vulgariq; sermone & rhythmo, pro cūctor[um] mortaliū fatuitatis semitas effugere cupientiū directiōe, speculo cōmodoq; & salute: proq; inertis ignauæq; stultitiæ p[er]petua infamia, execratione, & cōfutatione, nup fabricata: Atq; iampridem per Iacobum Locher, cognomēto Philomusum: Suæuū: in latinū traducta eloquiū: & per Sebastianum Brant: denuo seduloq; emendatione elimata: atq; superadditis quibusdam nouis, admirādisq; fatuor[um] generibus suppleta: fœlici exorditur principio.’

On the next page are five stanzas of seven lines; the first four by Alexander Barclay, ‘ excusynge the rudenes of his trāslatiō,’ and the last his ‘ exhortacion.’ Then follow some epigrams &c. which are reprinted in J. Cawood’s edition, 1570; as also the translator’s preface in prose; which concludes thus:

—‘ And sothely he hathe taken vpon hym the translacion of this present Boke neyther for hope of rewarde nor lawde of man: but onely for the holsome instruccion commodyte and doctryne of wysdome, and to clense the vanyte & madnes of folysshe people of whom ouer great nombre is in the Royalme of Englonde. Therefore let euery man beholde and

ouer rede this boke: And than J doute nat but he shal se the errours of his lyfe of what condycyon that he be. in lyke wyse as he shal se in a Myrrour the fourme of his countenaũce and vysage: And if he amende suche fautes as he redeth here wherin he knoweth hymself gylty, and passe forth the resydue of his lyfe in the order of good maners than shall he haue the fruyte and auaũtage wher to J haue translatyd this boke.'

The word 'Folivm' is on the left hand page, and the number is in Roman capitals on the right throughout the book; the last, CCLXXIIII.

After many pages of desultory introductory matter, we arrive at the account of those Fools who possess, or hunt afer, useless books. I subjoin a specimen of part of the Latin and English, with a fac-simile of part of the wood-cut which precedes it: this latter decoration having been before submitted by me to the public.*

De inutilibus libris.

Inter precipuos pars est mihi reddita stultos
Prima: rego docili vastaque vela manu.
En ego possideo multos: quos raro libellos.
Perlego: tum lectos negligo: nec sapio.

Primus in excelsa teneo quod naue rudentes
Stultiuagosque sequor comites per flumina vasta:
Non ratione vacat certa: sensuque latenti:
Congestis etenim stultus confido libellis
Spem quoque nec paruam collecta volumina præbent
Calleo nec verbum: nec libri sentio mentem.
Attamen in magno per me seruantur honore:
Pulueris et cariem plumatis tergo flabellis.

* In the *Bibliomania*, a *Bibliographical Romance*; p. 274: edit. 1811.

Ast vbi doctrine certamen voluitur: inquam
Ædibus in nostris librorum culta supellex
Eminet: et chartis viuo contentus opertis:
Quas video ignorans: iuuat et me copia sola. &c.

Here begynneth the foles and first inprofytable bokes.

J am the firste fole of all the hole nauy
To kepe the pompe, the helme and eke the sayle
For this is my mynde, this one pleasoure haue I
Of bokes to haue grete plenty and aparayle
I take no wysdome by them: nor yet auayle
Nor them perceyue nat: And then I them despyse
Thus am J a foole and all that sewe that guyse.

That in this shyp the chefe place I gouerne
By this wyde see with folys wanderynge
The cause is playne, and easy to dyscerne
Styll am J besy boks assemblynge
For to haue plenty it is a plesaunt thynge
In my conceyt and to haue them ay in honde
But what they mene do I nat understonde

But yet I haue them in great reuerence
And honoure sauynge them from fylth and ordure
By often brusshynge, and moch dylygence
Full goodly bounde in pleasaunt couerture
Of domas, satyn, or els of veluet pure
I kepe them sure ferynge lyst they sholde be lost
For in them is the connynge wherin I me bost

But if it fortune that any lernyd men
Within my house fall to disputacion
I drawe the curtyns to shewe my bokes then
That they of my cūynge sholde make probacion
I kepe nat to fall in altercacion
And whyle they comon my boks I turne and wynde
For all is in them, and no thynge in my mynde *fol.* xiii.

The reader may not object to another specimen, submitted to him in a similar form.

Of olde folys that is to say the longer they lyue the more they ar gyuen to foly.

Howe beit I stoup, and fast declyne
Dayly to my graue, and sepulture
And though my lyfe fast do enclyne
To pay the trybute of nature

Yet styll remayne I and endure
In my olde synnes, and them nat hate
Nought yonge, wors olde, suche is my state

The madnes of my youthe rotyd in my age
And the blynde foly of my iniquite
Wyll me nat suffer to leue myne olde vsage
Nor my fore lyuynge full of enormyte
Lame ar his lymmys, and also I can nat se
I am a childe and yet lyuyd haue I
And hundreth wynter, encresynge my foly

But though I myght lerne my wyll is nat therto
But besy I am and fully set my thought
To gyue example to children to mysdo
By my lewde doctryne bryngynge them to nought
And whan they ar onys into my daũce brought
I teche them my foly wysdome set asyde
My selfe example, begynner, and theyr gyde

My lewde lyfe, my foly and my self wyllyd mynde
Whhiche I haue styll kept hytherto in this lyfe
In my testament I leue wryten behynde
Bequethyng parte both to man childe and wyfe
I am the actour of myschefe and of stryfe
The foly of my youth and the incōuenyence
In age I practyse, techynge by experyence

I am a fole and glad am of that name
Desyrynge lawde for eche vngracious dede
And of my foly to spred abrode the fame
To showe my vyce and synne, as voyde of drede
Of heuen or hell. therfore I take no hede
But as some stryue disputynge of theyr cūnynge
Right so do I in lewdnes and myslyuynge

Somtyme I bost me of falshode and dysceyt
Somtyme of the sede that sawyn is by me
Of all myschefe, as murder flatery debate
Couetyse bacbytynge theft and lechery
My mynde is nat to mende my iniquyte
But rather I sorowe that my lyfe is wore
That I can nat do as I haue done before

But syns my lyfe so sodaynly dothe apeyre
That byde I can nat styll in this degre
I shall infourme and teche my sone and heyre
To folowe his fader, and lerne this way of me
The way is large, god wot glad shall he be
Lernynge my lore with affeccion and desyre
And folowe the steppys of his vnthryfty syre

I trust so crafty and wyse to make the lad
That me his father he shall pas and excell
O that my herte shall than be wonder glad
If I here of may knowe, se, or here tell
If he be false faynynge sotyll or cruell
And so styll endure I haue a speciall hope
To make hym scrybe to a Cardynall or Pope

Or els if he can be a fals extorcyoner
Fasynge and bostynge to scratche and to kepe
He shall be made a comon costomer
As yche hope of Lyn Calays or of Depe

Than may he after to some great offyce crepe
So that if he can onys plede a case
He may be made Juge of the comon place.

Thus shall he lyue as I haue all his dayes
And in his age increas his folysshenes
His fader came to worshyp by suche ways
So shall the sone, if he hym selfe addres
To sue my steppes in falshode and lewdnes
And at leste if he can come to no degre
This shyp of folys shall he gouerne with me

The book concludes with a ballad in honour of the virgin Mary, consisting of twelve octave stanzas; at the end of which is the colophon in a stanza of seven lines.

'*Our Shyp here leuyth the sees brode*
By helpe of God almyght and quyetly
At Anker we lye within the rode
But who that lysteth of them to hye
In Flete strete shall them fynde truly
At the George: in Richade Pynsõnes place
Prynter vnto the kyngs noble grace.
Deo Gratias.'

At the back of the last leaf is the printer's device, N°. v.

Ames, who has copied this stanza, very justly remarks, in addition: 'This translation is adorned with great variety of pictures, printed by wooden-cuts, which could not but be very delightful in those days,' p. 117-118. I may add, that the Latin is uniformly printed in the roman type, and the English in the Gothic. Herbert, p. 1782, supposed the diphthongs to be 'the first perhaps used in this kingdom.' A fine copy of this book is in the Bodleian library, among Selden's books; another, formerly Alchorne's, is in the beautiful library of Mr. Johnes at Hafod. A copy either of this, or of Wynkyn de Worde's edition, UPON VELLUM, is in the Imperial library at Paris.

It now remains to submit a few words respecting the author, and ancient editions, of this once extremely popular volume; and in these particulars I have been so effectually assisted by the communication upon the subject, in the Athenæum, vol. iii. p. 241-4, that scarcely any additional information has been thrown by myself upon the

same. The author of the work was Sebastian Brandt, who wrote it in the German language. His disciple, Locher, translated it into Latin, and it was published in this latter language, in the year 1497, at Strasbourg, in quarto. A French translation of it, by Bouchet and Riviere, was published at Paris, in small folio, the same year: although in the Marquis of Blandford's privately printed catalogue of his 'Symbola et Emblemata,' p. 3, a Parisian edition is noticed, of the date of 1494. The title of this latter 'La grant nef des Folz;' that of the former 'La nef des folz du monde.' Alexander Barclay was the author of the present English metrical version; and Henry Watson, of the prose translation, described at p. 216, &c.

527. Sermo Fratris Hieronymi de Ferraria &c. Ex London, viii. Sept. 1509. Quarto.

The following is from Ames; which Herbert has placed among the books without date, p. 291, but without sufficient reason.

'Sermo fratris Hieronymi de Ferraria, in vigilia nativitatis domini, coram fratribus suis recitatus. (This in the white roman letter, the rest in black) translated from the Italian by Bartholomeus Gallus Mutilianensis. Venerabilibus viris sacre theologiæ professoribus domino doctori Joh. Yong, ecclesiæ omnium sanctorum Honylane rectori, ac domino Stephano Dowce, sacri Whytyngton Collegii magistro, S. P. D. This dedication ends thus: Valete totius Angliæ æternum decus. Ex London, viii. Octobris, anno domini 1509. At the end, B. Gallus Mutilian. erudito ac honesto viro Thome Scrow, domini doctoris Joh. Yong clerico, amicorum optimo, S. D. P.—Vale, et ora pro me. Ex London, viii. Sept. 1502, laus deo, with Pynson's small pretty mark [N°. I.] This book has the first printed diphthongues I have observed. Four leaves.' P. 118.

The 'Statutes' of 1509, omitted by Herbert, are reserved as a portion of the last article in the list of Pynson's books.

528. Ortus Vocabulorū. *Impress. Londō. per Richardū Pynson Regium Impressorem. Cōmorantem in vico nuncupato Fletestrete: sub intersignio sancti Georgii. Anno incarnationis Dominice* M.CCCCC.IX. *vndecimo kalēdas, Septēbris.* Quarto.

The following copious description of this useful and rare volume, is taken from Herbert's account of a copy of it in his own possession: 'Ortus vocabulorū.' This first line is cut in wood, shewing the letters white on a red ground. 'Alphabetico ordine *fere* omīa que in *Catholicon:* Breuiloquo: *Cornucopia:* Gēma vocabulorū atq; *Medulla Grammatice* ponūtur, *cum* vernacule līgue *Anglicane* expōnē *continens.* Non immerito *ortus vocabulorum* nūcupat⁹: quoniam sicut in hortulis florum, herbarum, atq; fructuū copia reperiūtur, quib⁹ corpora roborātur, atq; spūs recreant': ita in hoc opere diuersa continentur vocabula, tyrūculis & ad disciplinarum studia anhelātibus accōmoda: quib⁹ & ipsi animū excolant, orationes ornent, ac tadem in doctissimos viros *(si modo fata sinant)* euadant. Et si per obliuionē *(qđ & sepe vsu venire solent)* ob multitudinē vocabulorū aliqua in alijs operibus, ab auctorib⁹ pretermissa fuerint: aut dictionū significātio cū opus fuerit nōstati introire occurerint ad hoc opus confugiāt: & ibidē per alphabeti ordinē *(vt paulo ante diximus)* quecunq; optauerīt, *facile inuenient.* Cuius etiā generis, atq; inflectionis, *si nomina sint* Cuius vero generis, atq; coniugationis, *si sint verba,* littere enīq; dictiōi subiuncte, edocēt. *Opus sane omnib⁹ ad artes, atq; scientias anhelantib⁹ vtile atq; conducibile.* precipue tū ob *Anglicani sermonis expositionem, regioni Anglie* summe necessariū. *Currite igitur Anglici omnes:* & paruis ne parcite nūmis. Cum poterit paruo: tale volumen emi. Venūdatur *London.* apud *bibliopolas* Jn cimiterio *sancti Pauli:* sub intersignio *sanctissime Trinitatis:* ab *Henrico Jacobi.*' This long title is printed in black and red; and set in the form of a jelly-glass; what was printed in red is here distinguished by Italic. At the back of the title-page is the same portrait as above to Grammatice Sulpitiana, 1505. The book is printed in a neat type, bordering much on the Roman, especially

the small letters, with which the printer is forced to use a w of a larger size. This was afterwards remedied by W. de Worde in 1516, when he printed the same book in this demi-Roman character, but rather smaller size (see p. 90 ante). It is printed in double columns, and contains signatures D d 6, all octaves, except C c and D d in sixes; but the first alphabet has 25 signatures, the contractive characters for *et* ad *con* being added thereunto. At the end.

'Laus summo regi dicatur vocib⁹ oris
Qd' iam non cesset merces condigna laboris.'

On the last leaf is the colophon much as before at p. 91, &c. '*Adest studiosissimi lectores opusculi finis:—comparandum esse constat. Per virum autē laudabilem ac ciuem prouidum Henricum Jacobi prope* NOUAM SCHOLAM *ac celeberrimam diui Pauli Apostoli ecclesiam, commorantem. Jmpressum*, &c. as before. On the last page is his device N°. v.

529. John Pecham, archbishop of Canterbury, De summa trinitate, et fide catholica—*Vicessimo calendas Julii.* [1510] Sexdecimo.

Such is the meagre description of a work, of which it is presumed that John Peckham (who was archbishop of the see of Canterbury towards the close of the 13th century) was the author; and not John Pecham—as Ames and Herbert have written it. Concerning this able but severely vigilant metropolitan, the reader will see an interesting account in Godwyn's Catalogue of English Bishops, edit. 1601, 4to. p. 75: to which it has not been in the power of Richardson to add any material fact. Vide De Præsulibus Angliæ, p. 97-9.

530. INTRATIONUM EXCELLENTISSIMUS LIBER &c. *in officina ere ac impensis honesti viri Ricardi Pynson Regis Jmpressoris moram suam trahentis sub signo diui Georgii Anno nostre redemptionis* M.CCCCC.X *die vero vltima mensis Februarij.* Folio.

The following is Herbert's extended account of a copy of this very rare book, which was in the collection of the late Mr. Alchorne, and is now in that of Mr. Johnes: '*Jntrationum* excellentissimus *liber* perquam necessarius *omnibus legis hominib*ꝰ: fere in se continens oēm medullam *diuersarum materiarum*, ac *pl'it'*, tam *realium personalium*, quam *mixt.*' Necnō *multorum breuium* tam *executionum* quam *aliorum* valde vtilium illis hunc *librum* inspecturis aut inscrutandis. Que quidē supradicta facilit' possunt inueniri per *indicem alphabeticum* peruigilāti studio cōfectū & per ordinē lr'arū redactū. Videlicit *omnes mat'ie*, *narrat'* & *pl'it* in hoc volumīe content' que incipiūt cū hac l'ra. *A.* īuicē ponunt.' Sil'r *omnes an'dicte mat'ie* de hac l'ra. *B.* fil'i forma situant'. Acetiā i dcā l'ra. *B.* hēnt' *omnia br'ia* cuiuscūq; effectꝰ aut nature existēt preter bria de *Ve. fac'*. que ponūt' sub hac l'ra de. *V.* vt euident' ī dicto *indice* apparet.'

This title is printed in red and black, in the form of a pyramid inverted: what was printed in red is here in Italic. Some of the titles were printed wholly in black; for in the copy Mr. Ames saw, he says, red lines were drawn under some words; perhaps by the printer to indicate the alteration; or some possessor to shew the rubrics. At the back of the title is the king's arms crowned, &c. much like that afterwards used by W. de Worde to his edition of Fructus temporum, in 1515, described in p. 72. The difference most distinguishable is in the crosses on the angels heads; these are plain, whereas those to W. de Worde's are cross crosslets. It has a copious Index Alphabeticus, on 9 leaves, in double columns: the initial letter A has the rose in the upper, and the portcullis in the lower, part. The book is printed in long lines with marginal references; and contains fo. clxxxvi. It has neither running titles, nor catch words throughout. The colophon: '*Explicit opus excellentissimū &*

perutile in se continens multas materias oībus legis hoībus perquam necessarius nouiter Jmpressum, correctum, emendatum, et nō minimo labore reuisum Londōn in vico vulgariter nūcupato Fletestrete in officina,'* &c. as before.

531. THE CHRONYCLE OF ENGLONDE WITH THE FRUYTE OF TYMES &c. *newely in the yere of our lorde god* M.CCCCC.X. *enprynted in fletestrete at the sygne of the G[e]orge by Rycharde Pynson Prynter vnto ye kynges noble grace.* Folio.

THE DESCRYPCYON OF ENGLONDE *Fynysshed and enprynted in Flete strete in the sygne of the George by Rycharde Pynson prynter vnto the kynges noble grace, the yere of oure lorde* a M.CCCCC.X. *die vero. xix Decembris.* Folio.

Herbert is quite right in annexing these two works together, as they were never perhaps printed as distinct volumes. As this appears to be the only impression of our Chronicles printed by Pynson, the work is well worth the attention of the collector; although copied after Caxton and some of De Worde's earlier editions. Yet it is probable that De Worde's impressions of 1515 and 1520 were copied from this of Pynson (see p. 71, 72 ante). I have seen an imperfect copy of Pynson's publication, with cuts, in two-column pages, which was elegantly printed. It ended on the third leaf after sign cc.iiij. '*Here endeth this present Cronycle of Englonde with the fruyte of tymes, cōpyled in a boke, and also enprynted by one sometyme scole mayster of saint Albons vpon whose soule god haue mercy. amen. And newely in the yere*' &c. as above. On the reverse of the last leaf, Pynson's device, N°. v. To the 'DESCRIPTION OF ENGLAND is added—what Herbert 'had not found in any other edition of this book,' 'Anglorum regum breuis Epylogus post conquestum. Wyll

* Hence, says Herbert, 'it is evident there was a former edition.'

Con. Wyl ruffus, Henric° postq; Stephan° Henrycus ij. Ricardus sequitur prim° Johannes et Henricus qui est et tertius dictus sequitur Edwardus prim° Longshank appellatus. Ac eum filius Edwardus, iure secundus Quem sequitur tertius Edwardus victoriosus. Richard° secundus, & postea quartus Henricus quintus ac sextus. Et demū quartus Edwardus, Richard° ternus, quem vicit nobilis Artus Henr° magnificus, & Calcus iure septemus.' At the back his device. The last leaf probably blank. In the collection of Mr. Johnes.

532. Oratio habita a doctore Joanne Colet decano sancti Pauli ad clerum in conuocatione. Anno MDXI. *Apud Richardum Pynson anno virginei partus.* M.CCCCC.XI. Octavo.

Ames has given a mere title-page account, of two lines, of this curious and rare tract; but Herbert, who seems to have been very anxious to settle every thing relating to it with unquestionable accuracy, has thus enlarged upon the account of his predecessor.

'Mr. Anthony Wood has given us but a confused idea of this oration or sermon, describing it as "Orationes duo ad clerum in convocatione Anno 1511. Lond. in Oct." without mentioning the printer thereof; and then adds, "One of them was also printed in three sheets in Quarto, by Richard Pynson."* By "orationes duæ" I apprehend he means the two parts into which Dean Colet's sermon is divided, which are only the two general heads of his discourse: the latter of them being intitled, on a separate line, "Secunda pars de Reformatione" might induce Mr. Wood, on a cursory view, to take them for two discourses: as if one was preached in the forenoon, and the other after.

'A [black letter] copy of the original is appendiced to Dr. Knight's life of Dean Colet, but no mention of the size; only, in p. 197, we are informed that "the Latin original is no where to be found but in the public library at Oxon, among Archbishop Laud's MSS."† though

* *Ath. Oxon.* vol. i. c. 12. † *D.* 19.

printed. And by the catalogue of books in the Bodl. Libr. we find it to be in 8vo. Where the 4to. edition mentioned in Athenæ Oxonienses is to be found I know not: nevertheless, there is reason to believe there was such an edition, which probably was first printed, and afterwards the lesser one, in order to be sold cheaper. Be that as it may, I shall think myself justified in giving it a place among the works of this printer, without date, on the authority of Mr. Wood.

'As to the time when this sermon was preached, the copy published by Dr. Knight has it expressly in MDXI: but Bishop Burnet imagined it was not preached till 1513, because mention is made of the immunities of the clergy, founded on those words Ps. 105, 15. Touch not my anointed; which he supposed to have a reference to the opposition that the clergy made to the act of Parliament in 1512. It is to be considered that there had been many bickerings and disputes on this point in sermons and writings, especially in a treatise on the soul of man, printed about this time.* The clergy indeed had a privilege of not being cited before temporal judges by a statute of the articles of the clergy, 9. Edw. ii.; but about this time, and for some time before, the laity appear to have been much dissatisfied thereat, on the misbehaviour of some of the clergy; and probably bestirred themselves, while a bill for the punishment of murder was depending in parliament, to have that exemption taken off; and the clergy, on the other hand, were doubtless as zealous to have it confirmed, as it was accordingly, by the act. 4. Hen. viii. c. 2. Besides, why may not this part of the Dean's sermon be reasonably supposed to have rather encouraged them to maintain their privilege, seeing he speaks so favourably of it? "Vos vultis Libertatem Ecclesiasticam & non trahi ad Judicia Secularia. Et hoc quoq; iustum est: Nam in Psal. est, Nolite tangere Christos meos Sed cupientes istam libertatem soluite vos prius a seruitute mundana & ab obsequiis hominum & vindicate vos in veram Libertatem Christi spiritualem Libertatem in Gratia a peccatis & seruite

* *Life of D. Collet*, p. 192, note °.

Deo & regnate in ipso: Et tunc (credatis mihi) Populus non tanget Christos Domini Dei sui." Here the immunity is spoken of as their wish and desire, whereas after the act had passed, it would certainly have been expressed as accomplished. Further, the book bears the date 1511 twice on the title-page, once when preached, and again when printed, which must be deemed rather unaccountable if this sermon was not preached till 1513. A mistake might very likely happen, by misplacing the X and the I, and thereby make the date 1509, which probably may have been the case with the former; and supposing the same mistake to both dates, that would by no means help the learned Bishop's hypothesis.

'The grand question is, when was the convocation held? Dr. Knight seems to take it for fact, that there was one in 1511, and a former one in 1509.* Bishop Burnet mentions one called by Archbishop Warham in 1509,† and gives a copy of the writ of summons.‡ And the editor of the Phenix, in his preface to the second vol. which recites Mr. Smith's polished edition of the translation of this sermon, in 1661, concludes it to have been preached in the reign of K. Hen. vii. who died at the beginning of 1509. Which-soever of these years is right, the numerical letters used for the dates will suffice for either, by a transposition of them as above. I heartily join with Dr. Knight in wishing we had some authentic remains of those convocations; but Dr. Hody informs us,§ that after Archbp. Morton's death in 1500, the acts of convocation were recorded, not in thegr eat registers, but in distinct volumes, all which, besides that of 1640, perished in the fire of London, 1666. Among the Cotton MSS.‖ is one entitled, "Catalogus Convocationum, ab anno 1296; sub Roberto de Whinchelsea Archiepiscopo Cantuariensi, ad ann. 1580, sub Edmundo Grindallo," of which we have a copy at the end of Dr. Hody's History of Convocations; wherein we have an account of a convocation in 1509, but no mention of any other till 1529. Dr. Gibson, after-

* *Life of D. Collet*, p. 109.
† *History of Reformation*, vol. i. p. 20.
‡ *Collect. of Records*, No. iv. p. 6.
§ *Hist. of Convocations*, p. 281.
‖ *Cleopatra*, F ii 10.

wards Bp. of London, in his catalogue of the several convocations, leaves a chasm from 1488 to 1529. As he had been a chaplain to Archbp. Wake, he had opportunity to examine the registers.'

533. The Chirche of euyll men and women, &c. *The yere of our lorde* M.CCCCC.XJ. *the* XXIJ *daye of Auguste.* Quarto

Herbert, in his Appendix, p. 1782, has referred this article to be inserted in its present place. His account of it is thus: 'The chirche of euyl men and women, wherof Lucyfer is the head, and the members is all players dyssolute and synners reproued." Over a cut of our Saviour holding a cross within his right arm, and a spear within his left. G 1, in eights. This present treatye hathe made to be prynted two venerable doctours of the faculte of theologye at Parys mayster thomas Varnet curate of saynt Nycolas of the feldes, and mayster Nowell beda princypall of the ruled college of Moūtagu The yere of our lorde M.CCCCC.XJ. the XX.IJ. daye of Auguste.' No printer's name, nor device. On the last page is a cut of our dead Lord on the Virgin's lap. See Oldys's Pamphlets, N°. 139.'

A superficial account of the same impression, apparently, is inserted by Herbert at p. 288. Something like the same work, if not the identical one, is thus described in the Bodleian Catalogue:

'The Churche of yvell men and women, whereof Lucifere is Heed: And the membres is all the Players dissolute, and Synners reproved, translated from St. Augustine's Treatise intytuled Christen Religion. *Lond. by Rich. Pynson in Fleet strete.* 8vo. C. 59. *Th. Seld.*'

534. The Gouernaunce of Kings and Prynces. *Imprynted at London in Flete Strete at the sygne of the George by Richard Prynson, Printer vnto the Kings noble grace the year of our Lord* MCCCCCXI. *the xvii day of Aprell.* Quarto.

At the end: '*Thus endeth the gouernaunce of Kings and Prynces.*

Imprynted' &c. as before. This is inserted from a MS. memorandum in Mr. Stephenson's interleaved copy, signed J. W. A. A copy of it is in the Roxburgh Library, probably from the Monro Collection. See Bibl. Monro, n°. 63. This work has escaped Herbert.

535. THE HYSTORY SEGE AND DYSTRUCCYON OF TROYE. *Emprynted at the cōmaūdement of oure Souraygne Lorde the kynge Henry the viii. By Richarde Pynson prynter Unto his most noble grace. The yere of our Lorde god. a* M.CCCCC *and* XIII. Folio.

Herbert was indebted to Ames for the following copious account of this rare book:

'The hystory sege and dystruccyon of Troye.' This title is above a large wooden cut of the king's arms crowned, with a rose over it, &c. On the back-side is a cut of the city of Troy, with soldiers before it firing great guns, &c. Then, 'the table or rubrysshe of the Content of the chapitres shortly of the Firste booke.' It is divided into five books, and in the whole 37 chapters. To which is added another, 'Of the most worthy kynge Henry ŷ fyth.'—Here after foloweth the Troye boke otherwyse called the Sege of Troye, translated by John Lydgate monke of the monastery of Bury, and Emprynted at the cōmaūdement of oure Souraygne Lorde the kynge Henry the VIII. By Richarde Pynson prynter unto his most noble grace. The yere of our Lorde god a M.CCCCC. and XIII. Then 'The Prologue of the Translatoure.' Over a fine wooden cut of king Henry V. sitting in a large room, with officers attending him receiving this book from Lydgate, the monk kneeling. There are many other cuts dispersed throughout the book. It is in verse, printed in double columns, without numbers or catch-words, to sheet D 4 in the second alphabet; and closes '*Explicit liber quintus et Ultimus. Lenuoye*,

'Go lytell boke, and put the in the grace
Of hym that is, moste of excellence
And be nat hardy, to appere in no place
Without supporte, of his magnyfycence

And who so euer, in the fynde offence
Be not to bolde, for no presumpcyon
Thy self ena:me, aye in pacyence
And the submytte [to] theyr correccyon'

'*Verba translatoris ad librum suum.*
'And for thou art, enlymned with no flowres
Of Retoryke, but with whyte and blacke
Therfore thou muste, abyde all showres
Of them that lyste, set on the a lacke
And whan thou art, most lykely go to wracke
Agaynst them, thyne Errour not diffende
But humbly, withdraw and go a backe
Requerynge them, all y^t^ is amysse to mende.'

'*Here endeth the Troye booke otherwise called the Sege of Troye, translated by John Lydgate monke of the Monastery of Bery. And Emprinted the yere of our Lorde*' &c. Then his device N°. III. Lydgate professedly paraphrased this book from Guido de Colonna, in the year 1420.* Wanting all before the prologue.

536. VOCABULA MAGISTRI STANBRIGI primum iam edita sua saltem editione. [1514]. Quarto.

Ames adds, 'Of the last making.' Herbert only remarks, that 'This was printed by W. de Worde, in 1507,' &c.

537. ——— *Impresse in ciuitate Londō. Per Richardum Pynson.* Without date. Quarto.

This is the colophon to a tract of which the title is lost: it is, in all probability, THE ACCIDENCE OF STANBRIDGE. It begins thus—on the recto of sign. A ij. 'Howe many partys of reson be there? viij. Nowne, pronowne, verbe, participul,' &c. The last line in the page being 'makyth rehersyng of a thyng spoken of before. And.' It has marginal notices (for they are hardly deserving of the name of notes) throughout; seventeen leaves. In the possession of Mr. Heber. Unknown to Herbert.

* *Hist. Engl. Poetry*, vol. i p. 127. vol. ii. p. 81.

I have not met with any other description of a grammatical work of Stanbridge, printed by Pynson; although it is most probable that several were executed by him; yet an edition of 1526 is slightly noticed by Herbert on the authority of Bibl. Harl. vol. iii. 5338.

538. Whyttyntoni editio cum interpretamento Francisci Nigri Diomedes de accentu in pedestri oratione potius quam soluta observando. [1515]. Quarto.

This is all that Ames and Herbert have said concerning the present work of Whitinton, as printed by Pynson. The date, however, is of 1515; and the work concludes on the recto of the fourth leaf after sign. C iiij. For W. de Worde's impression of it the reader may consult p. 173 ante. Conformably with the plan already adopted, respecting the arrangement of Whitinton's pieces, I proceed to lay before the reader the ensuing impressions of his several works put forth by our present printer.

539. Roberti Whittyntoni Editio de concinnitate grammatices et constructione. 1518. Quarto.

This is inserted by Herbert in the margin of his own interleaved copy; from his Appendix, p. 1782.

540. Ejusdem: Idem Opus. *Without date.* Quarto.

This title is over Pynson's device, N°. v. with 'Secunda pars grammatices,' and three more Latin lines beneath. On the reverse is a continuation of these lines, which are head-pieces to the chapters treated of in the volume. On the reverse of the first leaf after sign. I. iiij. the work concludes with 'Finis quantitatis siluarum.' Fifty-three leaves. On the reverse of the last leaf, device N°. ii. The recto of the same leaf has the cut of a schoolmaster, and seven lads before him. In the collection of Mr. Roger Wilbraham. Unknown to Herbert.

541. Ejusdem: de Heteroclitis Nominibus. 1519. Quarto.

'Editio Roberti Whittintoni Lichfeldiensis grammaticæ magistri et prothouatis Angli in florentissima Oxoniensi Achademia laureati de heteroclitis nominibus et gradibus comparationum.' Herbert has here only repeated the words of Ames.

542. Ejusdem: Editio secunda Opusculum affabre recognitum et ad vnguem elimatum De Nominvm Generibus. 1519. Quarto.

See Herbert's Appendix, p. 1782.

543. Ejusdem: Idem Opus. *Ex calcographia Pinsoniana nonis Decembris.* 1520. Quarto.

'The leaves are numbered 17.' Ames; p. 121.

544. Ejusdem: Idem Opus. *Ad. H. viii. suprasesquimillessimum nostre redemptionis anno* 1527. Quarto.

Thus described by Ames and Herbert.

545. Ejusdem: Lucubrationes de synonimis, de epithetis, de variandi formulis. 1520. Quarto.

Thus in Ames and Herbert.

546. Ejusdem: Idem Opus. *Londini in Ædibus Richardi Pynsonis: Christi ab incarnatione. anno. 23.* [1523] *supra sesquimillessimum.* 16. *die Junij.* Quarto.

It concludes on the reverse of G vj. Device N°. II. Thirty leaves. In the possession of Mr. Heber. Unknown to Herbert. The reader will see some account of this work at pp. 178-9.

547. Roberti Whitintoni Lichfeldiensis opusculum de Syntaxi sive constructione recensitum. *Idi Jan.* 1521. Quarto.

'But at the end, August 26.' Ames, p. 125.

548. Ejusdem: Declinationes Nominum tam Latinorum quam Grecorum. 1522. Quarto.

Thus in Ames, p. 125.

549. Ejusdem: Idem Opus. *Impress. Londō per Richardū Pynson Regis impressorē ī vico vulgariter nūcupato (the Fletestrete) ad intersigniū diui Georgii* [*com*]*morantē. Without date.* Quarto.

The title at full length (see p. 175, ante) is given over Pynson's device N°. III. On the reverse, the usual cut of a man sitting before a desk. The work begins on the recto of sign. A ii. and concludes on the reverse of sign. C. iiij: *Explicit Whyttyntoni Editio de declinatiōe nominum tam latinorumq̄. grecorum patronymicorum et barbarorum impressa London.* &c. as above. Device N°. I. at bottom. Sixteen leaves. In the collection of Earl Spencer. Unknown to Herbert.

550. Ejusdem: Verborum Præterita et Supina. *Londini in ædibus pynsonianis.* XXII. *supra sesquimillesimum nostre redemptionis anno.* [1522]. Quarto.

'Verborum præterita et supina. Grammaticae prima pars Roberti Whitintoni, L. L. nuperrime recensita liber quintus. De uerborum præteritis et supinis. cum commento necnon interlineari dictionum interpretatione. Eiusdem—tetrasticon,' &c.

This title is in Roman letter, without any border. The text in Roman, the annotations in black letter. Contains A 4, B 6, C 4, D 8. Colophon: '*Londini*,' as above. His device N°. VI. A very fair copy is in the collection of Earl Spencer.

551. Ejusdem: De Octo partibus Orationis, &c. *Londini in ædibus Richardi Pynson. regis impressorē vigesimo secundo supra sesquimillesimum nostre salutis anno* [1522]. Quarto.

'Roberti VVhitintoni alma in vniuersitate Oxoniensi Laureati de octo partibus orationis opusculum: iterum recognitum.' This, on the recto of sign. A j. Fourteen leaves. In the collection of Mr. Heber. Imperfectly described by Ames and Herbert. I consider the following to be either the same, or strongly resembling the same, work.

552. Libellus de Constructione Octo partium orationis. *Londini Impressus per Richardum pynson Regium impressorem. Anno incarnationis dominicæ Millesimo quīgētesimo decimōttio.* [1518.] Quarto.

The title of this book is printed in small roman letters, in the centre of the recto of the first leaf. At the back, is a Latin letter from Dean Colet to Lilly, in which the former's parental solicitude for his newly erected school is strongly evinced—calling it 'his only Son.' This letter is dated 1513—the work, composed by Colet, is submitted to Lilly's free correction. It is wholly in Latin, and printed throughout in the Roman letter. On the reverse of the first leaf after sign. E iii. 'Explicit hic Libellus de Cōstructione Octo partiū orationis. *Londini*,' &c. exactly as above. Mr. Heber, from whose copy this description is given, calls it 'Liber rarissimus.' Twenty-eight leaves. Unknown to Herbert.

553. Roberti Whitintoni: De Syllabarum Quantitate, &c. *Londini in ædibus Richardi Pynsōn regis impressorē vigesimo secundo supra sesquimillesimum nostre salutis anno. xxiiij. mensis Julij.* [1522]. Quarto.

'Roberti Whitintoni, l. secūda grammatices pars de syllabarū

quātitate. accentu. et variis metrorum generibus nuperrime recensita. limatius polita. adiectis cōplusculis: et nōullis calcographorū clima-tis erratis. 24 Julii.' Herbert, from Ames: but both inaccurately; as here corrected. The work ends on the reverse of signature M. vj. In the possession of Mr. Heber. See p. 183, 5, ante.

554. EJUSDEM: VULGARIA et de institutione grammaticulorum: *ex calcographia Richardi Pynsonis regii impressoris* M.D.XXV. Quarto.

Thus briefly described by Herbert, p. 279. The reader may examine my account of Wynkyn de Worde's impressions of this grammatical treatise, at page 185-8, ante. The fulness with which I have entered into the account of all the grammatical works of Whitinton, renders the superficial description of my predecessors, of those impressions of them executed by Pynson, the less to be regretted.

I subjoin the following, as a conclusion to this department of Pynson's typographical labours.

555. EJUSDEM: Editio secunda. Opusculum affabre recognitum et ad vnguem elimatum. DE NOMINUM GENERIBUS &c. *Ex officina Richardi Pynsonis regij impressoris. Nonis Septembris.* Quarto.

Although there is no date to Pynson's colophon, yet, at the bottom of the title-page we have '*Apud inclytam Londini urbem.* M.D.XX.' Sixteen leaves. Roman and small Gothic letter. The full title may be seen at p. 189, ante. Superficially described by Herbert, vol. iii. p. 1782. In the collection of Earl Spencer.

556 GRAMMATICAL TREATISE. (Title unknown.) *Emprynted by Richarde Pynson. Without date.* Quarto.

It begins thus—on the recto of sign. A i.: What nownys maketh comparison all adiectyves welnere that betokenyth a thynge that may

be made more or lesse, as feyre feyrer feyrest blacke blacker blackest.' Eight leaves, with marginal notices. In the possession of Mr. Heber.

557. Magna Charta. *Anno Incarnationis dnīce millesimo q̄ingētesimo. xiiij. decimo sexto idibus Marcus* [1514]. Duodecimo.

'The above, with other statutes, are placed irregularly with regard to time. The work has no title-page, but begins with a calendar in red and black; then a table of the heads of the chapters of such statutes as are divided into chapters; called, it seems, the old statutes. At the end of this table, 'Ad laudem et gloriā cuncti potentis ac beate virginis marie, totaq; celestis curia Paruus codex qui Antiqua Statuta vocatur *Explicit Londōn cum solerti curia ac diligēcia per Richardum Pynsonum Regis impressorem*, &c. as above. Anno Incarnationis dnīce.' Then his small device N°. 1. at the bottom of the page. Magna Charta begins on a fresh set of signatures: the whole contains N 12. At the end of the statutes 'Seqūt' patēt noīa Regū Angl' A sancto Edwardo. Ac inceptiōes regnorum. Tpā coronationū. Tēpora obitus Regū A willo' Cōquestore. Et per quantū tēpus regnauerunt. Et loca sepulturarū īporum Regū.' After this is a table of the contents; and then this colophon, '*Jmpresse in ciuitate Londōn per —— Regis impressorē.*' This is the first edition I have met with of this book.' Formerly in the collection of Herbert and Mr. Alchorne. Mr. Tomlins has a copy of this first edition of the Magna Charta. It is what Herbert calls 'Narrow Twelves.'

558. The Same: *Anno*—xix. *tercio idus Septēbris.* [1519]. Duodecimo.

'Mr. Ames (says Herbert) mentions its having at the end, printed in roman letter, and pasted on, 'Liber magne carte, cum aliis statutis, explicit. Impress. Londini anno verbi incarnati M.D.XIX. die XXV. mensis Maii.' I have a perfect copy of this edition, which had a paper pasted over the inscription to the Virgin Mary, 'Ad laudem & gloriam, &c.' as p. 260, which probably might be the same. Mr.

Ames has made two books of this, and put the said inscription under a separate article of the statutes. The colophon to this is more pompous, and indeed fulsome, than to the former edition. ‘ — Londō cum solerti cura ac diligentia prudentissimi viri honestissimiq; —(Regis īpressor expertissim’ nuperrime exarat’ *Anno* &c.’ as before. On the last page is his small device N°. 1. Herbert and Mr. Bayntun had each a copy of this edition ; which is a very small duodecimo—or, as Herbert is pleased to call it, ‘ Narrow Twelves.’

559. The Same : 1526. Octavo.

Thus nakedly described by Ames, p. 126; and from thence copied by Herbert, p. 275.

560. The Same : *Londini in œdibus—excus. Anno domini Millesimo quingentesimo vicesimo Septimo,* [1527] *decimo die Maii.* Duodecimo.

‘ In this edition instead of the address ‘ Ad laudem & gloriā—beate virginis’ &c. at the end of the table, is inserted, ‘ Lectori. Etsi hic libellus, in quo vetusta decreta (que vulgo appellant antiqua statuta) continentur, bis vel ter excusus est, nihilominus tamen, tam accurate nunquam : quod quum p[er]legeris, diiudicabis ipse, et hoc feci ne thrasonica iactatio cuiusdam, qui omnia scilicet agit solerti cura ac diligētia nimis non vera appareat. Vale.’ His cypher N°. 11. at the back ; and then this colophon, in Roman letter, ‘ *Londini’* &c. as above. Mr. Clarke, in his Catalogue of Law Books, p. 384, edit. 1810, notices an impression by Pynson, of the date of 1508 ; but, as I conceive, erroneously. Mr. Bridgman, in his Legal Bibliography, has omitted to notice the ancient editions of Magna Charta.

561. Fitzherbert’s Abridgement, 1514. Folio.

The following, rather confused, description is borrowed from Herbert, p. 260. ‘ Fitzherbert’s abridgment. In three volumes ; and on the top of the second volume is set, ‘ the price of the book fortey

shillings.' In Lincoln's-inn library. Thus by Mr. Ames. 'I have only one sheet of this book, which luckily is the title-page of the third volume. "Vltima pars huius libri. The pryse of the whole boke. (xl. s.) whiche boke conteyneth. iii. great volumes." This title is over his cut of the king's arms, &c. the same as to Intrationum—liber, in 1510. At the back of this is the table, as to the edition printed by Wynkyn de Worde in 1516; which is printed in a remarkably neat type, seemingly done abroad, whereas this edition by Pynson is in a very coarse black letter. John Rastell seems to have had some hand in the publication of this book. See his preface to Liber assisarum & placitorum corone.' Mr. Bridgman, in his Legal Bibliography, p. 119, tells us, on the authority of Sir Matthew Hale, that this is 'the most esteemed edition of Serjeant Fitzherbert's Grand Abridgment.'

562. Modus tenend̄ Cur̄ Baron̄ cum visu franc̄ plegii. *Impressum per Richardum Pynson Regis impressorem. Without date.* Quarto.

Although this edition has no date, it is placed by Ames and Herbert in the year 1516. The title is over the royal arms, without the supporters, in a shield, surrounded with a wood-cut border: the same on the reverse. Beneath the imprint, the device N°. iv. Fourteen leaves. 'Apparently the first edition. The book itself was written in the beginning of Henry the Eighth's reign, as he is mentioned in it.' Mem. in Mr. Heber's copy. On the recto of sign. C i. we have a form of oath, of a constable being 'buxom and obedeaūt to the Justices,' &c.: a little before, the constable swears that he shall 'presentment make of blood shedding, outcries, and frays, and *rescous*.'

563. Returna Brm. *Emprynted at Lōdon in fletestrete By Rychard Pynson. The yere of oure lord god.* m.ccccc.xvi. Quarto.

The title, as above, is over a rude cut of the royal arms, supported by angels. The imprint, as above, is on the reverse of the twelfth

leaf, under his device N°. v. Herbert does not appear to have seen this copy. In the possession of Mr. Heber.

564. Idem : 1522. Folio.

Thus superficially noticed by Ames and Herbert; the latter subjoins the note below.*

565. Idem : 1525. Small Folio.

This is all that Ames and Herbert have said of the present impression.

566. Idem : 1528. Sextodecimo.

I subjoin what Herbert has said concerning this edition : ‘ Natura breuiū newly and moost trewly corrected, with diuers addicions of statutis, boke cases, plees in abatementes of the said writtes and theyr declaracions: & barres to the same added & put in theyr places most cōuenient.’ Without any border, but in the form of an hour glass. On the back is the king's arms, as to Lytylton's tenures 1525. It contains folio cc.xiii. besides the title; and has at the end ‘Tabula per quam facile inuenire possint, que scitu digna hoc opere continentur,’ after which is another Latin address of Pynson's to the reader, in Roman letter, setting forth that heretofore he had been at great pains and expense to render this work as complete as possible, but some friend ‘ forte fictus’ had told him, he had thrown them both away.† I can tell you no more (says Herbert), for my copy wants the last leaf,’ p. 280-1. Herbert adds, in MS., ‘ This seems to be the

* We are informed by Mr. Ant. Fitzherbert, in his preface to La novel Natura Bervium, that this book was wrote by a learned man, whom he does not name; and was esteemed as a fundamental book for understanding the law. It was afterwards published with additions, &c. and then translated and published in English: wherein it seems were many things not according to the law of the land; and others, necessary for understanding it, were omitted. This was what induced him to compose the new one.

† Rob. Redman is here pointed at, who began to print about 1525, and chiefly law books. See Pynson's epilogue at the end of Lytylton's Tenures, 1525. Herbert, p. 280.

edition in Ames, p. 488.' He further observes, by way of a marginal note, in manuscript, 'This edition must have been printed before 1528, that edition having the table at the end in alphabetical order, whereas this is progressive: besides the additions noted in the table to this are inserted in the text of that:' and he then subjoins, as the correct description of the present impression, what here follows; and what is noticed in his Appendix, p. 1783.

'NATURA BREUIŪ newly and moost trewly corrected, with dyuers addicions of statutes, boke cases, plees in abatementes of the sayd wryttes and theyr declaracions, and barres to the same added and put in theyr places moost conuenient." This title, in the form of an hour-glass, but enclosed with odd pieces. The king's arms as to Lytylton's tenures, 1525, on the back. This edition contains one line more on every page than the above mentioned, and yet has folio CC.XX. by the additions inserted in the table of that being placed in their proper places in the text of this. Annexed is a table in alphabetical order. The colophon, '*Londini in ædibus Richardi Pynsoni regij impressoris. Anno a Christi natu.* M.D.XXVIIJ. *Cum priuilegio a rege indulto.*' Contains EE in eights. On the back is his mark or cipher N°. II.

567. IDEM: *Emprynted by Richard Pynson. Without date.* Folio

The following is from Herbert: 'Natura Breuium. This has no title-page, but the first leaf blank. It contains by signatures i 4; a, b, c, and f, in eights; d, e, g, and h, in sixes. The initial capitals are printed, but they are no larger than the rest. The colophon, '*Here endeth the boke of Natura Breuium, Emprynted' &c.* as above. Neither catchwords, running-titles, or the leaves numbered. Both in the collection of the late George Mason, Esq.' p. 284.*

* Mr. Ames mentions an edition of it in 4to. Perhaps the same, cropt short.

568. IDEM: *Emprynted by Richarde Pynson. Without date.* Folio.

Herbert says as follows: 'Natura Breuiū.' Head-title. The first initial of four lines, the rest common size. Contains J 4, in sixes. An alphabetical table at the end having this colophon, '*Here endeth the boke of Natura Breuium Emprynted,*' &c. as above. His device N°. v. on the last page.

569. MODUS TENENDI VNUM HUNDREDŪ siue curiam de Recordo. *Impressum per Richardum Pynson Regis impressorem. Without date.* Quarto.

This title is over the royal arms without supporters; see vol. i. p. xlix. Pynson's largest device, N°. VI. on the reverse of the imprint, which is on the 10th leaf. This 'tract is curious, as it shews the practice in Colchester Court in Edward the 4th's time.' Mem. in Mr. Heber's copy. As Herbert and Ames have assigned the date of 1516 to this impression, it is inserted in the present place. The former observes in a MS. note that the 'Modus tenend. cur. baron. cum visu franc. plegii, Returna breuium, and the present work are usually bound together. I find from one of Herbert's memorandum books, that he has made extracts like the preceding, from having the loan of the volume which contains them, with two other law tracts; and which is now in Mr. Heber's possession.

570. LITELTUN TENURIS, new correct, Printed by Pynson, 1516. Folio.

This title is given on the authority of Mr. Edwards's catalogue, A.D. 1787, n°. 435: according to a MS. note of Herbert—where a print of Hen. VII. and his court is also specified. Consult Bridgman's Legal Bibliography; p. 201. Herbert notices, on the authority of 'T. Baker's Letters, p. 9,' an edition printed at Rouen 'temp. Hen. 8, in 4to. In Ames it is called 'Lyttelton Tenuris new correcte.'

571. Lytylton tenures newly and moost truly correctyd and amendyd. *Londini in ædibus Richardi Pynsonis &c. quarto idus Octobris.* 1525. Sextodecimo.

The following is Herbert's sufficiently copious account of this impression: 'Lytylton tenures newly and moost truly correctyd & amendyd.' In law French. Over the arms of France and England crowned, the same as the preceding article. At the end is a table, concluding with

'Lex plus laudatur quando ratione probatur.
'Tenorum Lytyltō Lector iam cernito finem.'

On the last leaf is Pynson's address to the reader, or invective against Redman, which I shall give at large, as it throws some light upon the affairs of these two ancient printers. Richardvs Pynsonus regius impressor lectori salutem.' In Roman letter.

'En tibi Candide lector iam castigatior (ni fallor) Littiltonus occurrit, Curaui ut e calcographia mea non solum emendatior, uerū etiā elegātioribus typis ornatior prodeat in lucē: quam elapsus est e manibus Rob. Redman, sed uerius Rudemā, quia īter mille homines rudiorum, haud facile inuenies. Miror profecto, unde nūc tandē se fateatur typographū, nisi forte quū diabolus sutorē nauclerū, et illū calcographū fecit. Olim nebulo ille profitebatu r sebibliopolam tā peritū quam unquam ab Vtopia exiluit: Bene scit liber est, qui præ se speciem libri fert, præterea fere nihil: tamen ausus est scurra polliceri, sua cura reuerendas ac sanctas leges Angliæ scite uereq; omnes imprimere. Vtrū uerba dare usus, an uerax sit, tu Littiltono legēdo. s. sua cura ac diligentia excuso, illico uideas. Vale.' Colophon, '*Londini*,' &c. as above, p. 274. Contains by signatures y 8, half-sheets.

572. The Same. *Lōdini in ædibus Rich. Pynsonis Anno dñi.* M.CCCCC.XXVIII. *die vero xviii Junii. Cum priuilegio.* Sextodecimo.

This title is over the king's arms, crowned. Colophon: *Expliciunt*

tenores Litiltoni cum alterationibus eorundem et additionibus nouis necnon cum aliis non minus vtilioribus Lōdini &c. as above. Contains X 6 in eights. Herbert, has another colophon, but of the same date, attached to an edition which contains E E in eights: *Londini in ædibus Richardi Pynsoni regii impressoris Anno a Christo natu* M.D.XXviij. *Cum priuilegio a rege indulto* 32°. This is taken from one of his memorandum books; the edition being very imperfectly described at p. 281.

573. The Same: *ad instantiam Richardi pynson. Without date.* Folio.

This edition (says Herbert) has no title-page neither, but begins on signature A i, and before it is a table for the three books, fronting the first page; on the other side, in the forefront, is Tailleur's mark. This leaf belongs to the first signature, as A has but seven leaves besides. It contains A 8, B 6, C 6, D 6, E 6, F 6. The colophon, '*Expliciunt Tenores nouelli Jmpressi per me wiellielmū le Tailleur in opulentissima ciuitate rothomagensi iuxta prioratum sancti laudi ad instantiam*, &c. as above. The types of this book are the same, and it has the same mark as Stratham's abridgment of the year-books. It has neither initials nor catch-words. In the collection of the late George Mason, Esq.

574. The Same: *Without imprint or date.* Folio.

'My copy (says Herbert) begins on A. i j; so that it wants the first leaf, on which probably was a table; the book being otherwise perfect. The leaves are numbered to fo. lvij. beginning at signature A ij. It has no colophon, though room enough for one, but on the last page is his device N°. v.

Concerning the earliest editions of Littleton's Tenures, the reader will be pleased to consult p. 2, 3, &c. of this volume. I subjoin the following, as apparently in unison with the foregoing:

575. Olde teners newly corrected. *Londini in edibus—regij impressoris. Anno a Christi natu.* 1525. *quarto idus Octobris. Cum priuilegio a rege indulto.* Sextodecimo.

The title is over the arms of France and England quartered. Colophon, as above. Device N°. II. Sixteen leaves.

576. The Same: *Emprynted by me Richard Pynson at the Instaunce of my maistres of the cōpany of stronde* Inne with oute tempyll Barre. off london. Without date.* Folio.

The following from Herbert: 'Old tenures. It has no title-page, but fronting the first page is a cut of the king's arms like that in the plate, p. 117, but neater than W. de Worde's to the statutes 11 Hen. VII. It has no initial capitals but the first. Contains eight leaves. At the end, "This boke with the Natura Breuium was Emprynted by me Rychard Pynson at the Instaunce of my maistres of the cōpany of stronde Jnne with oute tempyll Barre. off london.' p. 284.

577. The Same: *Without Imprint.* [Folio.]

'The old tenures, without any title, but with printed initials; contains A 6; no colophon or device.' Herbert; p. 285.

* Stronde, or Strand-Inn, was an inn of Chancery, which, with other buildings adjoining, were, by command of Edward Duke of Somerset, pulled down in 1549, and there built Somerset-house. See Stow's Survey.

578. The Rule of Seynt Benet. *Imprinted (by the cōmaūdement of the reuerend fader ī god, Richard Fox Bisshoppe of winchester) by me Rycharde Pynson printer vnto the kynges noble grace. The* xxii. *day of the monethe of January. The yere of our Lorde.* m.cccccc.xvi. &c. Folio.

For the sake of consistency, the order of the colophon is inserted in the foregoing manner. What follows, is from Herbert: 'Here begynneth the Rule of seynt Benet.' This over a cut of four priests carrying the host between them on their shoulders, with attendants before and behind with lighted torches, &c. Under this is another cut of a pelican, with expanded wings picking her breast, the blood dropping. On the back thereof is another cut, filling the page, of a pelican in another attitude, picking, &c. as the other, on a shield, before a pastoral staff, surmounted with a mitre. Then on signature A ii, is contained what may not improperly be called the title: however, an introduction to this book, on one page and a half, thus abridged:

'For asmoche as euery persone ought to knowe the thyng that he is bounde to kepe.—We therfore Richarde—Bisshope of winchester, reuoluinge in our mynde, that certayne deuoute and religiouse womē beinge, within our Diocese—haue not only professed them to thobseruance of the Rule of the holy cōfessoure Seinte Benet, but also be bounde to rede, lerne, and vnderstond the same when they be Nouices, & before they be professed, And also after—kepe,—and practise the sayd rule,—we the sayd Bisshope—cōsideringe the premisses, and rememberynge, that we may not without like peryll of our sowle: suffer the sayd—to contynue in their—ignorance of the sayd Rule,—& specially—that the yonge Nouices may first knowe and vnderstande—before they professe thē to it, so that none of them shall mowe afterwarde probably say, that she wyste not what she professeth, as we knowe by experience, that some of them haue sayd——For these causes, and specyally at thinstant requeste of our ryght dere—doughters in oure lorde Jhū, Thabbasses of the monasteris of Rumsay, wharwel, seynt Maries within the citie of winchester, and the prioresse of witnay: oure ryght religious diocesans, we haue translated: the sayde rule into oure moders tonge, cōmune, playne, rounde englisshe, easy, and redy to be vnderstande by the sayde deuoute religiouse women, And by cause we wolde not, that there shulde be any lacke amongis them of the bokis of this sayd translation, we haue therfore, a boue and besyde certayne bokes therof, which we haue yeuen to the sayde monasteris.

caused it to be emprinted by our wel beloued Rycharde Pynson of London prĩter. The xxii. day of the Monethe of January. The yere of oure Lorde. M.CCCCC.XVI. And the. VIII. yere of the reigne of oure souerayne lorde kynge Henry the viii. and of our translaciõ the XVI.'

'Then follows St. Benet's prologue; and afterwards his rules in 63 chapters. It has neither running title, nor catch-words; nor are the leaves numbered, but it contains signatures G 7, and doubtless had another leaf, perhaps with one of his devices. The colophon as above. The rules were printed by Caxton; see vol. i. p. 331.

579. THE KALENDRE OF THE NEWE LEGENDE OF ENGLANDE. *Emprynted to the honour of the gloriouse Seyntis therein conteyned by Richarde Pynson, prynter to our Souerayngne lorde Kynge Henry the.* VIII. [M.CCCCC.XVI.] Quarto.

Herbert has been unusually copious in his account of this work; as the following transcript of it will prove: 'Here begynneth the Kalandre of the newe legende of Englande.' This title is over a cut of the crucifixion of our Saviour between the two thieves; and a large group of beholders, among them the Virgin and St. John, another person kneeling at the foot of the cross and embracing it, perhaps designed for the author of this, or some other book wherunto this cut is prefixed. The prologue begins at the back of this title-page, wherein we are informed that this volume consists of three treatises which will be described hereafter in their order; and that this first is

'taken out of the NEWE LEGENDE of the SAYNTYS of Englande, Irelande, Scotlande, and Wales for theym that vnderstande not the Laten tonge.—And for asmoche as it is but of late tyme syth the sayde Legende was gatheryd togyther in suche maner as it is nowe, and that euery thynge in this treatyse is shortly touched more lyke to be a Kalendre than a Legende cõsyderynge also that the most parte of tho sayntes that be in the sayd legende & in this kalender were eyther borne in this Realme or were abydynge therein & that theyse other countreys Irelande, Scotlande and Wales, of veray ryght owe to be subiecte & obedyent to this Realme of Englonde as it semyth this lytyll treatyce may conuenyently be callyd the kalender of the newe Legende of Englonde.

'Moreouer next after ye sayde Kalendre foloweth the lyfe of seynt Bryget shortlye abrygged a holy and blessyd wydowe, which lyfe is ryght expedyent for euery maner of persone to loke vpon moost in especiall for them that lyue ĩ matrymony or in the estate of

wydowhod y^{t} they may se what grace and vertue was in this blessyd woman which lyued in the same degre as they do.

'In ye latter ende of this boke is a lytell draught of Mayster water Hyltō of the medled lyfe shewynge howe and by whome it shulde be vsed & though it haue ben Jmprynted before this tyme, yet take it charytably, for ye more a good thynge is knowen the better it is and percase by this occasyon it may come to the knowledge of some men that otherwyse shulde neuer haue harde speke of it. Explicit Prologus.'

Then follows the table of saints on three leaves: on the fourth is the same cut as is in the title-page. This first tract or calendar of saints has running-titles throughout of their several names; has no catch-words, but contains Fol. c. xix. and a blank leaf. On the back of the last printed leaf is this colophon, '*Thus endyth the Kalendre of the new Legende of Englande, Emprynted to the honour of the gloriouse Seyntis therein conteyned by Richarde Pynson, prynter to our Soueraygne lorde Kynge Henry the. viii.*' under it is his device N°. v.

'Here begynneth THE LYFE OF SEYNT BIRGETTE *(of Suetia)* Folio cxx.' This over a print of her, writing at a desk, an angel behind her chair as prompting her; aloft are seen the Father exhibiting his Christ; the Holy Spirit represented by a dove: and the Virgin holding Jesus in her arms. By her side is a staff erect with the ensigns as described in St. Augustin's Rules, p. 168, &c. The whole enclosed in a border of flowers, &c. Underneath, begins the life. The folios and signatures are continued from the former treatise to fo. c. xxxiii. y. 6. On the last leaf is this colophon, '*Thus endyth the Lyfe of Seynt Byrgette Enprynted at Lōdon—the xx. daye of February, Jn the yere of our Lorde god a.* M.CCCCC. *and.* xvi.' His device N°. v. on the last page.

Here aftre foloweth a deuote Boke, compylyd by mayster Walter Hylton* to a deuoute man in temperall estate howe he shulde rule him, whiche is ryghte expedyent for euery man, moste in especyall for theym that lyue in the medylde lyfe & it shewyth what medelyd lyfe is, he that wyll dylygently loke vpon it may therby the soner

* 'Of whom some account may be seen at p. 36 ante, to which may be added, that in a translation of his from a treatise on perfection found in Maister Lowys book at Cambridge, he is styled Chanon of Thorgorton, MS. penes W. H.' HERBERT.

come to some of ŷ hyghe vertues and blessyd lyfe that he shall rede of in the begynnynge of this present Boke of the gloryous Seynts contenyd in the same.' The leaves of this treatise are not numbered, nor has it any running title like the two former ones, and it has a fresh set of signatures, the colophon also bears a different date; so that one might be apt to conclude it to be the edition of 1506 annexed to the other tracts before mentioned, was it not for the conclusion of the title above, referring to the first of these treatises. However, it appears to have been printed verbatim from the edition 1506; even the colophon, which is as follows. '*Thus endyth a deuoute boke cōpylyd by mayster water Hylton, Empryntyd at lōdon—in the yere of our Lorde god a.* M.CCCCC. &. vi. *& endyd in the laste daye of February.*' On the last page his device, N°. v. Contains B in octaves.

'This treatise of Hylton (concludes Herbert) is annexed to all the quarto editions of his scale of perfection, but the chapters are differently divided from what they are in those, even the edition by Julian Notary, in 1507; which confirms the opinion of its being printed verbatim from the edition 1506, though evidently printed in 1516.' P. 262-3-4.

580. Fabyan's Chronicle *Emrpynted by me Richarde Pynson* a. M.CCCCC.XVI. *The vii. daye of the moneth of February.* Folio.

The first leaf has only the cut of the royal arms, with the rose and portcullis (as described by Herbert at p. 256) on each side. The table begins on signature A ii; at the end of which are the portraits of two kings at length, in their robes. Before the chronicle is a print of a man sitting at a desk; and parted per pale Adam and Eve. Thus far only Herbert; in material description of this elegant and exceedingly scarce book.

At folio ii. commences the 'Prologus' in English metre, thus:

Whan I advertyse, in my remembraunce
The manyfold storyes, in ordre duely sette.

which includes five pages of seven line stanzas. On the reverse of fol. iiii. commences the first chapter; and at folio v. begins the second chapter, with a running-title (as far as fol.vii.)—'Prima Pars Bruti.' This leaf presents us with the following curious wood-cut and description of it.

Here begynneth of the Storye.

—the said Brute by counsel of the Trojans, with a certain of ships well victualled, departed out of Greece and sought his adventure; which after many dangers of the Sea passed, he landed with his company in a part or isle of Africa, named, as saith Guydo and other, Loegesia—within which isle, at those days, stood an old temple dedicat in the honor of Diva or *Diana*, a Goddess of misbelieved people. The which temple when Brute had apperceived, anon he rode into it; where, kneeling before the altar, with great devotion said these verses following:

Diva potens Nemorum, terror silvestribus apris
Cui licet Anfractis Ire p̄ etheros

Infernasque domos, terrestria jura revolve
Et dic quas terras nos habitare velis
Dic certam sedem quâ te venerabor in evum
Qua tibi virgineis templa dicabo choreis.

The which verses are to be understood in our mother tongue as after is expounded.

Celestyall Goddesse that woldest frythe & wode
The wylde bore & beest; thou feryst by thy myght
Guyder of Shypmen passynge the ragious flode
The infernall howses for and the erth of ryght
Beholde and serche and shewe where I shall lyght
Tell the certayne place where euerlastyngly
A temple of virgyns to the I shall edefye.

After which prayer and other observances after the pagan rite with great devotion done and exercised about the altar of the said goddess or *Idolf*, in those days used, Brute fell in a sleep. In time of which sleep appeared to him the said Goddess, and said to him in manner and form as foloweth:

Brute, sub occasu solis trans Gallica Regna
Insula in oceano est undique clausa mari;
Insula in oceano est habitata gigantibus olim
Nunc deserta quidem, gentibus apta tuis.
Hic de prole tua reges nascentur et ipsis
Totius terre subitor orbis eris.
Hanc pete; namque tibi sedes erit in illa p̄hennis
Hic fiet natis altera Troia tuis.

The which verses may be englished as here after followeth:

Brute, farre by West over the lande of Fraunce
An Ile in ocean there is all closed with the see
This Ile with Geaunts whylom inhabyt by chaunce
Nowe being deserte as apte for thy people & the
In this of thy body kynges borne shall be
And of this Ile thou shalt [be] lorde and kynge.
Serche this; for here a perpetuall See to the
And here to thy childern a new Troy shall sprynge.

Capitulum III.

When Brute awoke and remembered him of this vision, anon he called to him such as he most trusted, and shewed to them what he had seen and heard. Whereof they all being greatly rejoyced, caused great fires to be made: in the which they cast wine, milk, and

other liquors, with divers aromatic spices of most sweetest odour, as in the old Pagan laws and rites were used.'*

The work, comprehending 'Seven Parts,' is divided into two volumes, according to the numbering of the leaves; the first terminating at chap. ccxlvi. fol. clxviii. A table precedes the second volume, wherein we have the following specimen of the trifling minuteness of Fabian: 'A quarter of wheat was sold for two shilling.' fol. lxxxxviii. 'A fray was made in Fleet Street upon a baker's servant.' ib. 'A fray was made in Fleet Street by one Herbotell.' fo. clxxxxvii. The second volume ends at fol. ccxxxiii., exclusively of the table, and an epilogue of 'The seven joys of the Blessed Virgin in English Rime.' The Chronicle of the Kings of England concludes with the following account of Henry VIII.: 'Hereafter ensueth the day of the reign of our most redoubted Sovereign Lord, King Henry the VIII. This excellent king Henry VIII. of that name, and ii. son of the forenamed excellent Prince Henry the seventh, began his most gracious reign over the realm of England the xxii. day of April, in the year of our Lord God M.v.C. and ix. to whom be all honor, reverence, and joyful continuance of his prosperous reign, to the pleasure of God, and weal of this his realm. Amen.'

Herbert has slightly noticed the cuts in this work. Many of them are rather elegant, and were never, to the best of my recollection, reprinted in a subsequent work. The foregoing specimen has not, however, the beauty and expression of the ensuing one; which was traced by Mr. Alexander, of the British Museum, with his usual elegance and fidelity. The engraving was executed by Mr. John Nesbit.

* In the 69th chapter of his Chronicle, is the following curious derivation of the word *Constantinople:* 'Then this Constantyne removed the emperyall see unto his cytye of *Constantine the noble;* and there for the more partye kepte his emperyall honoure: and other emperours in lyke wyse after hym. By reason whereof the emperors were longe after called emperours of *Constantyne noble.*' This has been thought worthy of selection for just ridicule by the learned author of the *Epea Pteroenta,* edit. 1798, 4to. p. 129, vol. i.

The original of this cut, as Herbert (see p. 265 ante) has justly observed, was published in an English edition of 'The Kalendar of Shepherd's,' printed at Paris in 1503. Folio. Vide post. It has, therefore, no pretensions to be received as a representation of the portraits of Fabian and his patron, whoever he may chance to have been. The colophon is as follows: '*Thus endeth the newe Cronycles of Englande and of Fraunce. Emprynted*' &c. as before. Beneath, device N°. v.

A perfect copy of this edition is one of the greatest acquisitions to a library of old English literature; there being a tradition abroad that Cardinal Wolsey caused many copies of it to be burnt, and such perfect ones being exceedingly scarce in consequence. A copy of this kind is in the public library at Cambridge;* another is in Lord Spencer's magnificent library at Althorpe; and a third is said to be in the library of Lincoln Cathedral.

My friend Mr. Utterson possesses an imperfect copy, and Mr. Craven Orde is in possession of the large and beautiful copy which Herbert mentions as being 'in the valuable library of the late Honourable Topham Beauclerk:' see Bibl. Beauclerk, p. 11, n°. 2229.

* Mr. H. Ellis, the editor of the reimpression of this Chronicle, has favoured me with the following communication respecting the variations in the Cambridge copy. It was forwarded to me in a letter, of which the following is the commencement:

'Inclosed I send you the produce of my examination of the Cambridge copy of Fabyan's first edition. Be so good as to remember I did not intend my notes to be printed as an analysis of the book, but to satisfy myself that I had not been deceived in completing the gaps in poor Brand's copy from Mr. Orde's, Mr. Utterson's, and that in the Bodleian Library, when I re-edited the work.

'At the time I commenced the editorship of Fabyan, I was much discomposed in the outset, as I found that the first twenty leaves of Brand's copy differed typographically very much from Mr. Orde's copy, not only in the spelling of numerous words, but that where one had a large ornamented letter at the beginning of a paragraph, the other would have a plain black one. I collated them, however, very carefully; and did not find one *whole word* of difference. Some accident might possibly have made it necessary for Pynson to reset the first five sheets. I did not notice this in my preface; but it may do very well in a note on your account of Fabian of 1516.

'First vol. Pynson's large device with the Angels, being A i.; tabula to B iii. and a leaf: fol. xxi. twice given with No. xx.; two fol. of xxvi.; two of xxxiii.; fol. xliii. marked xli.; fol. xliv. followed by xlix.; and, which is singular, the signature shews as if two leaves had been omitted, though the sense is right, and the chapters follow regularly. Perhaps there might have been a cancel. No fol. lvii.; fol. lxxxv. marked lxxxix.; fol. cxx. marked cxiii.; cxxiii. marked cxxiiii.; cxxiiii. marked cxiiii.; cxlv. marked clv. The first volume finishes with clxviii.

'Second vol. Tabula nine leaves to B iii. including device, and 1 and 9; a leaf of K. Hen. vii. not marked with any catch-letter; no fol. xiv.; fol. l. to lix. inclusive omitted, catch-letters right; fol. lxiii. marked lxii.; cxvi. marked cvxi.; cliii. marked cxliii.; clxiii. marked cliii.; after fol. ccxvii. is a fol. ccvii. and then ccxvii; ccxxvii. marked ccxxviii. no fol. ccxxxi.'

It is not quite perfect. Ames has only this brief notice of the work: 'It is said Pinson printed Fabian's Chronicle this year.' What follows is from Herbert:

'Robert Fabyan, the author of this chronicle, was an alderman of London, and sheriff in 1493; but it does not appear he was ever Lord Mayor. According to Stow, he died in 1511, and was buried at St. Michael's, Cornhill, where he had a monument with an epitaph;* but the monument, he says, was destroyed. Bale, who lived nearer Fabyan's time, says he died the 28th of February, 1512, and was buried 'in templo omnium sanctorum,' but does not distinguish which of them, as was necessary, there being eight parishes of the name of Allhallows, in London. Probably Stow might be misinformed of the place, and not finding the monument at St. Michael's, conclude it was destroyed. Query, whence he had the epitaph?'

Stow calls this a painful labour for the honour of the city and the whole realm. Bale informs us, article Rob. Fabyan,† 'Eius Chronicorum exemplaria nonulla, Cardinalis Vuolsius in suo furore comburi fecit: quod cleri prouentus pingues plus satis detexerit.'

In this edition, by way of epilogues to his seven books, the author has given us, 'The seuen ioys of the Blessed Virgin in English Rime.' And under the year 1325, there is a poem to the Virgin; and another on one Badby, a Lollard, under the year 1409. These are suppressed in the later editions,‡ p. 263. They are not suppressed in the edition of 1533, but in the subsequent ones.

I cannot conclude this account of Pynson's edition of Fabian's chronicle, without recommending those readers who are partial to accurate and well collated reprints of our old Chronicles (with various readings from subsequent editions appended at the foot of the page), to obtain possession of this re-impression of it, published last year, under the care of Mr. Henry Ellis. A curious account of Fabian precedes the text of the history.

* Preserved in his *Survey of London*, p. 198. edit. 1603.

† *Script. Illust. Brit.* Cent. Oct. LXII.

‡ *Hist. Engl. Poetry*, vol. ii. p. 192. Ritson's *Bibliogr. Brit.* p. 54.

581. Grammatica Latina Johannis Barkley. [1516]. Quarto.

Thus inserted by Herbert; on the authority of Richard Smith's Catalogue of Books: A. D. 1682.

582. Year Books. 38. Edward iii. 1520. Folio.
583. The Same. 46. Edward iii. 1517. Folio.
584. The Same. 47. Edward iii. 1518. Folio.
585. The Same. 48. Edward iii. 1518. Folio.
586. The Same. 50. Edward iii. 1519. Folio.
587. The Same. 47. Edward iii. 1520. Folio.
588. The Same. 20. Hen. vi.

On the second leaf after sign. G ii. '*Explicit Annus* xx *Henrici sexti*,' with the register beneath.

589. The Same. 27. Hen. vi.

Commences on sign. A i. Twelve numbered leaves. On the reverse of the last '*Explicit. Imprynted by Richarde Pynson prenter vnto the kyng's noble grace.*' Under the colophon, device No. v.

590. The Same. Folio.

591. The Same. 28. Hen. vi. *prenter vnto the Kyngs noble grace.*

Contains a 6, b 6: '*Explicit. Imprynted by Richarde Pynson prenter*' &c. as above.

592. The Same. A°. xxxiiii. Henr. vi. *Impressus per Richardum Pynsonum regiū impressorem. Cum priuilegio.* Folio.

Contains L 6; neither running-title, folios, nor catch-words.

593. The Same. A . xxxv. Henr. vi. *Explicit annus xxxv. Henrici Sexti.* Folio.

No catch-words.

594. The Same. A°. xxxvi. Henr. vi. *Impress. per Richardum Pynsonum regium impressorem. Cum priuilegio a regio indulto.* Folio.

Contains F 6; the leaves not numbered. At the end, 'Et hec de Anno. xxxvi. Henrici sexti dictu sufficiant. *Impress.*' &c. as above.

595. The Same. A°. xxxvii. Henr. vi. *Impress. per Richardum Pynsonum regium impressorem. Cum priuilegio a rege indulto.* Folio.

Contains G 5: so that a leaf must have been at the end blank only, or his device. At the end, 'Et hec de Anno. xxxvii. Henrici sexti dictu sufficiant. *Impress.*' &c. as above.

596. The Same. A°. i°. Edw. iv. *Per me Ricardum Pynson.* Folio.

597. The Same. A°. ii°. Edw. iv. *de nouo impressus in academia, ere ac impensis honesti viri Richardi Pynson Regii ῑpressoris.* Folio.

Begins at sign. a i. Contains a 8, b 6, c 6, d 6, e 4. '*Explicit annus secundus sed'us E iiii. sed'm Townsend° de nouo*' &c. as before.

598. The Same. A°. iii°. Edw. iv. Folio.

In the same type as the Year Books of the first reign of Edward iv. [N°. 596.] It contains e 5, and blank. No name or date. Paper-mark, a serpent erect.

599. The Same. A°. iiii°. Edw. iv. *Imprinted at London in Fletestrete, by Rycharde Pynson, prynter to ye Kyng's noble grace.* Folio.

Begins on sign. A i. Contains a 6, b 4, c 6, d 6, e 4, f 6, g 6,

h 7. On the third leaf after sig. H iiij. (reverse) ‘Explicit annus quartus Edwardi quarti. *Imprynted*’ &c. as before.

600. The Same. A°. v°. Edw. v. *Without name and date.* Folio.

Contains b 6, in eights. Printed in the same type as N°. 596.

601. The Same. A°. vi°. Edw. iv. *Without name and date.* Folio.

Contains b 6, in eights. Same type as the preceding.

602. The Same. A°. vii°. Edw. iv. *Without name and date.* Folio.

Contains d, in eights. Type like the preceding.

603. The Same. A°. viii°. Edw. iv. *Without name and date.* Folio.

Contains e 6, in eights. Type like the preceding.

604. The Same. A°. ix°. Edw. iv. *Explicit annus nonus, Edwardi quarti. Per me Ricardum Pynson.* Folio.

These are the numerous editions of the Year Books, which Herbert, in various memorandums, has more particularly described than in his printed work: the first seven numbers, or articles, being the whole of what are detailed in the pages of the latter. Of these, N°. 582 38th of Edw. iii.) is inserted on the authority of Mr. Baynes, in MS. It appears, however, that Herbert had copies of these seven articles, and yet did not think proper to particularise any editions but those printed without date. I subjoin his observations at the end of the account of books printed by Pynson, p. 302.

‘Year-books, or juridical annals. Of these Pynson printed a considerable number, mostly without date. The first I have met with, having the date, was printed by him in 1517. Mr. Ames says his

earlier editions have only "Ex officina Pynsoniana," which I have not seen. Those, perhaps, were printed before he was king's printer. I have only two of them without the addition of Regis impress. or printer to the king's noble grace: they are, 43. Edw. III. and 20. Hen. VI. They were all, no doubt, frequently printed. A MS. prefixed to the eleven grammars printed by W. de Worde, and in the Earl of Pembroke's library, asserts that W. de Worde and he printed above forty Year-books, which are in Lincoln's-Inn library, being inscribed Libri manuscripti.* I have searched there for them, but none such are now to be found.'†

'These reports of cases adjudged in our courts of law were collected and registered under the terms in which they were decided, year by year; some of them so early as the reigns of Edw. I. and Edw. II. The first collector of them is supposed to have been Richard de Winchedon, a student of the law, in or soon after those times. The fairest copy of them, written by himself, was reported to be in the Inner Temple library; presented to that society by Sir Richard Baker, chancellor of the Exchequer under Philip and Mary.‡ I do not find that these collections by Winchedon were ever printed. But ten volumes, probably collected by different persons, beginning 1. Edw. III. and continued to 12. Hen. VIII. with Maynard's Edw. II. were printed, and recommended by the judges to the students of the law. These, it may reasonably be supposed, were first printed uniformly by Pynson, as king's printer; however, some of them occasionally were printed before. The 1. and 2. Edw. IV. appear to have been collected by one Townsend, as may be seen at the end of those annals. They are of different bulks, some containing four or five sheets, others 10, 20, 50, and even 90 sheets.' About twenty of these year-books printed by Pynson, without date, were in the collection of Herbert. Consult Bridgman's Legal Bibliography, p. 370-8.

* *Gen. Hist. of Printing*, p. 351. † See p. 235

‡ See *Crit. Hist. of Pamphlets*, printed 1714, in octavo, p. 332. But Mr. Blew, then keeper of the Inner Temple library, informed Mr. Ames, that there were no such MSS. in that library, nor any account of what became of them.

605. Oratio Richardi Pacei, &c. *Impressa Londini anno verbi incarnati* m.d.xviii. *idibus Nouembris per Richardum Pynson regium impressorem.* Quarto.

The following is from Ames, copied by Herbert; 'Oratio Richardi Pacei in Pace nuperrime composita et foedere percusso; inter invictissimum Angliae regem, et Francorum regem christianissimum in aede diui Pauli Londini habita.' Colophon, '*Impressa Londini anno verbi incarnati* m.d.xviii. *idibus Nouembris per Richardum Pynson regium impressorem cum priuilegio à rege indulto ne quis hanc orationem intra biennium in regno Angliae imprimat aut alibi impressam et importatam in eodem regno Angliae vendat.*' This is the first dated book, wholly in the Roman or white letter, that I have seen of his printing, or indeed printed in England. The title is in a compartment of naked boys at play,* this same year used by Froben, who printed for the English; then by Pynson; afterwards by Redman and others.' p. 264. Herbert adds in his Appendix, vol. iii. p. 1782, 'This is the earliest book I have observed to be printed 'Cum Priuilegio.'

606. Idem: *Impressa Londini Anno Verbi incarnati* m.d. xviij. *Nonis Decembris per Richardum Regium Impressorem, &c.* as in the preceding edition. Quarto.

In one of his memorandum books, Herbert describes this edition as having neither running titles, catchwords, nor numerals; containing A 6, B 4, wholly in the roman letter. The colophon, as above, on the reverse of B. 3. On the last leaf and page, Pynson's cypher on a shield, supported as usual, surmounted with a helmet and wreath—the crest a half bird with a sprig of two strawberries, &c.

* There were three compartments of boys used about this time. One of naked boys in procession, to the left, carrying one upon the shoulders of four others; another in procession, to the right, two of them riding in panniers on an elephant, the hither one crowned: these two are in the lower parts. In the compartment of Mutius and Porsenna, there are naked boys at play, in the upper part. Which of these Mr. Ames here means is rather doubtful; but I am inclined to think it was the last of them. The reader may consult my first volume, p. xliv: xlvii.

see his description of N°. VII.: except that there is a riband at bottom left blank. From the collection of Dr. Lort. This description is fuller than that which appears in Herbert's work, vol. i. p. 264.

607. CUTHBERTI TONSTALLI in Laudem Matrimonii ORATIO &c. *Impressa Londini. Anno Verbi incarnati* M.D.XVIIJ *Idibus Nouembris.* Quarto.

The following is from Herbert: 'Cuthberti Tonstalli in Laudem Matrimonii Oratio habita in Sponsalibus Mariae Potentissimi regis Angliæ Henrici octaui filiæ, et Fransisci Christianissimi Francorum regis primogeniti.' This title over a cut of the king's arms crowned and supported by angels, as was the title of the foregoing article. It has no running titles nor numerals; and has catchwords only to three pages. The stops used are the dash, colon, period, and interrogative. The colophon, "*Impressa, &c.*" as before, and, as Oratio Richardi Pacei, before-mentioned. Roman letter. In the collection of Dr. Lort.' We may notice the remaining work of the same elegant and learned prelate, printed by Pynson.

608. DE ARTE SVPPVTANDI LIBRI QVATVOR CUTHBERTI TONSTALLI. *Impres. Londini in ædibus Richardi Pynsoni. Anno verbi Incarnati* M.D.XXII. *Pridie Idus Octobris. Cum Priuilegio à Rege Indulto.* Quarto.

The title is within a neat compartment of Mutius and Porsenna, designed by Hans Holbein. The Errata and Registrum operis on the back of the title. It is dedicated by Bishop Tonstall to Sir Thomas More. Then a preface * shewing the usefulness of arithmetic

* The following is worth subjoining: it was inserted by Herbert in his interleaved copy: Præmittitur ad *Thomam Morum Tonstalli* Epistola, in quâ jam ante (ait) aliquot annos cùm mihi cum Argentariis negotium intervenisset, nec satis inter nos de ratione conveniret, ut fraudem mihi magnopere suspectam vitarem, coactus sum rationes non admodum expeditas paulo propius inspicere, atque artem supputandi quondam adolescenti mihi degustatam iterum repetere. Quâ ratione cum me à callidorum hominum molestia explicuissem,

to the sciences of music, geometry, and astrology, or astronomy. At the end an ‘ Appendix Ex Budaei Libro de Asse excerpta: in qua prisca Latinorum et Græcorū supputatio ad æstimationem pecuniæ tum Gallicæ tum Anglicæ reuocatur.’ This book is finely printed on a Roman letter, and with but few abbreviations. On a separate leaf, in roman capitals, the colophon is as above given. The same remarks as are made concerning the letters and stops in the ‘ Assertio septimi Sacramentorum will serve for this book. The division herein taught is what is called the scratch division. Impressed on the cover of the book Mr. Ames copied from: ‘ Notam fac mihi viam in qua ambulem quia ad te leuaui animam meam.’ Herbert, p. 270. I have seen more than one copy of this book, which is not inelegantly printed. Granger calls it the first treatise on arithmetic published in this country. The reader may consult my More's Utopia, vol. i. p. 20.

609. Vulgaria* Uiri Doctissimi Guil. Hormani Cæsarisburgensis. Apud inclytam Londini vrbem. m.d.xix. Cum priuilegio regis Henrici eius nominis octaui. *Impressa Londini per Richardum Pynson, regium impressorem cum priuilegio à Rege indulto.* Folio.

The following account of this first edition of a rare and truly valuable work, will be found somewhat more copious and interesting

cœpi mecum cogitare, futurum mihi in reliquâ vitâ non modicum operæ pretium si numerandi artem sic in promptu tenerem, ut a quantumvis versuto falli attentus non possem, &c. Nunc ad Pontificatum *Londinensem* vacantem—designatus—prophana omnia scripta longè releganda putavi: atque in primis illos—de numerandi Arte Commentarios—abjiciendos censui, &c. Rursus in mentem venit, aliquid in his non inutile Arithmeticæ operam daturis posse deprehendi; nec satis consultum fore, si quæ mihi tot noctium lucubrationibus constiterunt, flammis absumenda committerem, &c. Circumspicienti, cuinam potissimum hæc dicarem, tu visus es maxime idoneus—qui totus in supputationibus excutiendis occupatus in regni Ærario post Præfectum primas tenes &c. Maittaire, *Annal. Typogr.* II. 627, 8. nota (d).

* Herbert had inserted the following—previous to the above article: which I have thought better calculated for the present place.

‘ Dr. John Longland, afterwards Bishop of Lincoln, his Declamatio (sive concio) coram

than that which appears in Herbert. The above title is inclosed in a compartment, and the book is printed wholly in Roman letter. The author's dedication is addressed 'Amplissimo Patri ac Reverendissimo Domino Gvilielmo Atvvatero Lincoliensi Episcopo.' &c. The æ and ct characters are here frequently used, but no commas, or semicolon stops; the capital U is never used; and, in the prefixes, the smal v but rarely, never but at the beginning of a word: Also, as in the black letter, they had no type to distinguish the capital I; so here is none for the J. I shall here insert (says Herbert) a few of his remarkable assertions:

'Many noble kynges, and other prynces became monkys. Non nulli reges, et alij principes sese monachos egerunt.

'Physicians, that be all sette to wynne money bye and sylle our lyues: and so oftē tymes we bye deth with a great and a sore pryce. Animas nostras æruscatores medici negociantur. Ita nece nobis ipsis ingenti prætio sæpe emimus.

'Papyr fyrste was made of a certeyne stuffe like the pythe of a bulrusshe in Ægypt: and syth it is made of lynnen clothe soked in water, stāpte or grūde pressed and smothed. Chartæ, seu papyri vsus, olim ex Ægypto petebat', fieriq; cæpit ex papiro frutice æuo autem nostro ex macerato lino, vel canabo e tritis et pertulis panniculis.' rect. of first leaf before sign. O i.

'The greattest and hyeste of pryce: is papyr imperyall. Augustissimum papyrum imperiale, vel hieratum dicitur.

'The prynters haue founde a crafte to make bokis by brasen letters sette in ordre by a frame. Calcographi artē excogitauerūt imprimēdi libros, qua literæ formis æreis excudunt.' Sign. O ii.

'Prymtynge hathe almooste undone scryueners crafte.' Chalcographi librariorū q̄stū pene exhavsit.

'Yf the prynters take more hede to the hastynge: than to the true settynge of theyr moldis: the warke is vtterly marred. Si, qui libros formis excudūt, sint in operis properationem, quam typorūm iustam legē attentiores, ipsum opus funditus perijt.

'He hath made an hospitall, for chyldren that be caste oute. Brephotrophium condidit.'

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reuerendiss. in Ch. patribus domino D. Thoma. Rom. ecclesiæ presbytero cardinali Ebor. archiep. &c. et Laurentio cardinalis sedis ordinis S. Benedicti apud Westmonasterium initae. 10. Jan. 1519. in Gen. 18. Descendam et videbo.'

'Mr. Ames seems to have taken this article wholly from the Ath. Oxon. Yet it does not appear there, that it was printed separately; but with two other discourses, one in 1525, the other in 1527, were dedicated to archbishop Warham, in 1531; and will be inserted under that year.'

Thus far Herbert, with the exception of one extract relating to printing.

I subjoin, promiscuously, a few more English extracts, for the sake of exhibiting some of the common maxims, sayings, and truths of that day.

In London be. lij. parysshe churches. *fol.* 10.

He is a very dryuell. *fol.* 76.

Scryueners write with blacke, redde, purple, gren, blewe, or byce: and suche other. *fol.* 81. *rev.*

Parchement leues be wonte to be ruled: that ther may be a comly margēt: also streyte lynes of equal distaunce be drawe withyn: that the wryttyng may shewe feyre. *fol.* 82.

Olde or dotyng chourles can nat suffre yōge children to be mery. 85.

I haue lefte my boke in the tennys playe. 87.

This ynke is no better than blatche. *do.*

Frobeynes prynt is called better than Aldus: but yet Aldus is neuer the lesse thanke worthy: for he began the fynest waye: and left saūple, by the whiche other were lyghtly provoked and taughte to deuyse better. *do.*

There is come a scoolle of fysshe (examen piscium), 106. *rev.*

The tems is frorne ouer with yse. 107.

The trompettours blowe a fytte or a motte (dant classicum) 108.

Vitelars thryue: by getherynge of good felowes that have swete mouthes. *fol.* 165.

The mōkis of charter-house: neuer ete fleshe mete. *do.*

We shall drynke methe or metheglen. *do.*

We shall haue a iuncket after dyner. *do. rev.*

Serue me with pochyd eggis. 166.

He kepeth rere suppers tyll mydnyght. *do.*

Se that I lacke nat by my beddis syde a chayer of easement: with a vessel vnder: and an vrinall bye. *fol.* 168. *rev.*

Women couette to sytte on lowe or fote stolys: men upon twyse so hye. *do.*

It is cōuenyent, that a man have one seueral place in his house to hymselfe fro cōbrance of womē. *fol.* 169.

Women muste haue one place to themselfe to tyffil them selfe and kepe theyr apparell. *do.*

They [women] whyte theyr face, necke and pappis with cerusse: and theyr lyppis and ruddis with purpurisse. *do.*

Tumblers, houndes, that can goo an huntynge by them selfe: brynge home theyr praye. *fol.* 277.

Lytel popies, that serueth for ladies: were sūtyme bellis, sūtyme colers ful of prickkis for theyr defēce. 277.

I haue leyde many gynnys, grynnys, pottis, and other: for to take fisshe. 277. *rev.*

Some fisshe scatre at the nette (fusanei). *do.*

Let vs daunce a comedy daunce—— the souldiours daunce.—— a tragedy daunce. — the haye, shypmēs, sarson, and maurys daunce—the children & maydens daunce—the old mennys daunce—daunce patende, or with stiltis—the wyndynge daunce—the bare fote daunce.—[all these daunces] 'cam in a rowe'—'succedebant.' Rybaldis & wanton daūcis become no christē mā. 279.

Let us gether or make a schotte, or a stake: for the mynstrels rewarde or wagis. 283. Mē pley with III. dice: and children vith iiij dalies. 283. *rev.* Anglers haue a pore occupacion. 277. *rev.* Anglers take but lytel fysshe. 283. *rev.* I haue take a pyke of III. fote longe. 283.

The trogettars behynd a clothe shew forth poppetts that chatre, chyde, iuste, and fyghte together. 282. *rev.* Whan men iuste for pleasure & honour: as in tournamentis: they haue nat sharpe sperre heeydis, but blunt cronettis. 283. *rev.* A very curious book for an account of the manners and customs of ancient times in England.

The leaves of this book have arabic numerals as far as fol. 315, besides the prefixes. The colophon, &c. as before, then 'Ne quis hæc imprimat: nec alicubi impressa, importataq; intra regnum Angliæ vendat.' At the back is a Latin distich of Phrisius,

Mellifluus varius, dives simul hic liber exit
Hormani docta quem dedit arte labor.

And another of Rightwichius:

Quē legis et manibus cōtrectas, candide lector,
Exhibit Hormani numera docta liber.

On the reverse of the following leaf, Pynson's device, N°. VI. A fine copy of this book, from which the foregoing description is taken, is in the possession of Mr. Heber.

610. The Lyfe of Joseph of Armathia.* *Imprinted at London in Fletestrete at the sygne of the George by Rychard Pynson printer vnto the Kinges noble grace. Anno Domini* M.CCCCC.XX. Quarto.

'Here begynneth the Lyfe,' &c. as above. Ten leaves: in verse. See p. 364 ante. This book, which is not mentioned by Ames, and which is so briefly described by Herbert as to render it doubtful whether he ever saw a copy of it, is in the British Museum. Wretched dull stuff!—says a friend there, who gave me the above description.

* Concerning the 'Expositio concionalis in Psalm. XXXVII. coram reg. maj.' which precedes this in Herbert, see the subsequent pages. The pieces by Whitinton, immediately succeeding it, have been all before described.

611. Thomæ Mori Epistola ad Germanū Brixiū. Apud inclytam Londini vrbem. M.D.XX. *Londini in ædibus Pynsonis.* Quarto.

The following is from Herbert; p. 267. 'Thomae Mori Epistola ad Germanū Brixiū: qui quum Morvs in libellum eius, quo contumeliosis mendacijs incesserat Angliam: lusisset aliquot epigrammata annis ab hinc plus septē: iā intra sesquimensem, in summa Anglorum Gallorumq; cōcordia, sub ipsum conuentum principū, ædidit authorem Morvm libellū qui et ineptis et uirulentis iurgijs suum infamat authorem. Apud inclytam Londini urbem, M.D.XX.' This title is in the same compartment as Horman's Vulgaria, and the whole is printed with Roman letter like that; but without running titles, or numbers to the leaves; it has however catch-words, the first I have observed with a date, and contains by signatures f 6. in fours. Colophon; as above. His device N°. vi. on the back of the last leaf. My copy (continues Herbert) has this MS. prefixed, 'De hoc Mori libello vide ipsius Epistolam inter Erasmianas, Lib. 15. Ep. 16. pag. 715. Ed. Londin. ex quâ patet septem tantum ejus extare exemplaria, nisi forte, Moro, vel inscio, vel invito, plura postea distracta fuerint. W. G.'

'Quum hæc scriberem, nondum resciveram Epistolam hanc in ipsâ illâ Erasmianarum Sylloge, denuo impressam fuisse. Vid. Auctarium ex Tho. Moro, page 48.'

'Germani Brixii Antissiodorensis Antimorus,' was printed 'Lutetie ex officina Petri Vidoue,' 1519, 4to.

612. Rob. Whitintoni Epistola. respons. ad G. Hormani Invectivas & Dialogus cum eodem. *Lond. in æd. Pynsonianis* M.D.XXI. Quarto.

This is taken from the second volume of the Catalogue of Books in the Bodleian Library, p. 680; where it is somewhat more fully described than in Herbert's Appendix; p. 1782.

613. Assertio Septem Sacramentorum aduersus Martin. Lutherū &c. *Apud inclytam vrbem Londinum in ædibus Pynsonianis. An.* M.D.XXI. *quarto Idus Julij. Cum priuilegio a rege indulto.* Quarto.

The following is Herbert's account, altered and corrected from a very fair copy in the possession of my friend Mr. G. V. Neunburg.

'Assertio Septem Sacramentorum aduersus Martin Lutherū, ædita ab inuictissimo Angliæ et Franciæ rege, et do. Hyberniæ Henrico eius nominis octauo. (see the fac-similes in my first volume, p. xliv, xlvii.) This title is in the compartment of Mutius and Porsenna, copied from a design of Holbein's used by Froben; and is, with the whole book, printed in the roman letter. In it are introduced the comma and interrogative periods, the first I have observed with a date; but no semicolon: the colon and full period are still of the lozenge form. The same use of the letters V, v, and I is here made, as was observed in Horman's Vulgaria, 1519. It has catch-words, but neither running titles nor the leaves numbered; and contains by signatures v, 2; the only small v I have observed in the book. On the last leaf is 'Annotatio eorum, quæ operarum incuria sunt commissa.' Then, the colophon: as above. In the public library at Cambridge.

'My copy (continues Herbert) has 'Thomas Cantuariēn,' over the title, and under it 'Lumley;' probably, the autographies of Archbp. Cranmer and Lord Lumley.* Mr. Ames, in his interleaved copy, has added, in MS. '& at Brugis by Erasm.' probably the same he copied from. Query if he did not mean Strasburgh. See Ames, p. 488.

'Although this book was set forth in the King's name, and the King avouched the same in his answer to Luther's epistle, the compilers of Bp. Fisher's works have inserted the same at the beginning thereof, with this title, 'Assertio—Angliæ (*omitting et Franciæ*) rege

* For a more particular account of this book and its contents, see *Collier's Eccl. Hist.* vol. ii. p. 11.

ROFFENSIS TAMEN NOSTRI HORTATU & STUDIO EDITA.' They inserted also the King's answer to Luther's epistle, but without any similar declaration; by which, however, they intimate his having some hand in it at least. Erasmus tells us,* that in Germany he was thought to be the author of it, perhaps on account of his publishing an edition of it at Bruges, as above. Some supposed Cardinal Wolsey, Henry's prime minister, and Bp. Longland, his confessor, to have importuned and assisted him therein.

'According to Mr. Strype's account of this book,† there appears to have been another edition of it, having 'printed 1521. Londini, in Ædibus Pynsonianis,' on the title-page, which he saw among Bp. More's books.' Thus far Herbert. Strype's supposed different edition is, in all probability, the present one; as the colophon to it, here given within inverted commas, never was seen in an ancient volume: English and Latin not being thus strangely combined. I should add, that Earl Spencer possesses a magnificent copy of this book, PRINTED UPON VELLUM, with the title-page elegantly illuminated. I have seen an edition of the date 1522. XVII. *Kalendas Februarij cum priuilegio a rege indulto.*

614. EPISTOLA REGIA AD ILLVSTRISSIMOS SAXONIAE DVCES PIE ADMONITORIA. *Without Imprint.* Quarto.

This is evidently the production of Pynson's press. The title-page is within the same ornamental border as the preceding; and the type throughout is precisely similar. On the recto of the last leaf are eight lines of 'ERRATA.' At the bottom of the preceding, 'Iterum ualete uiri serenissimi atq; animo meo longe charissimi.' Seven leaves: attached to Mr. Neunburg's copy of the preceding work; and apparently unknown to Herbert and Mr. Park. See Royal and Noble Authors; vol. i. p. 31, &c. It occurs in the Cat. of the Advocates Library at Edinburgh, vol. i. p. 271. col. 2. Herbert, in a MS. note, thought it only 'casually bound with the Assertio' &c.

* *Epist. Jo. Glapioni.* Edit. Leid. p. 743. † *Eccles. Memorials,* vol. i. p. 33.

We may proceed with the remaining works which are supposed to have been compiled by HENRY VIII.

615. LIBELLO HVIC REGIO HAEC INSUNT &c. *Apud inclytam vrbem Londonum in ædibus Pynsonianis* M.D.XXI. Quarto.

Herbert seems to have been indebted to Ames for the following account of this volume.

'LIBELLO HVIC REGIO HAEC INSUNT. 1. Oratio Joannis Clerk apud Ro. pon. in exhibitione operis regii. 2. Responsio roman. pont. ad eundem ex tempore facta. 3. Bulla ro. pon. ad regiam maiestatem, pro eius operis confirmatione. 4. Summa indulgētiarū libellum ipsum regium legentibus, concessarum. 5. Libellus regius aduersus Martinum Lutherum hæresiarchon. 6. Epistola regia ad illustrissimos saxoniæ duces pie admonitoria.' The colophon as above. In the public library, Cambridge. For the last tract see the preceding article.

'It was printed again at Strasburgh, next year, in 4to. with a commendatory epistle by Erasmus.'

616. LITERARVM QUIBUS INVICTISSIMUS PRINCEPS, HENRICUS OCTAUUS &c. *Londini in ædibus Pynsonianis. Anno domini Millesimo quingentesimo uicesimo sexto, secunda Decembris.* [1526] *Cum priuilegio a rege indulto.* Crown Octavo.

The following is Herbert's account, compared with a copy of it in my own possession: 'Literarum, quibus inuictissimus princeps, Henricus octauus, rex Angliæ et Franciæ, dominus Hybernie, ac fidei defensor respondit, ad quandam espistolam Martini Lutheri, ad se missā, et ipsius Lutherane quoq; epistole exemplum.' This title in the compartment with Pynson's cypher at the bottom, used before to some of Galen's pieces. The whole in Roman letter. Contains G 4, in octaves: the last leaf blank. These epistles are introduced by an address 'Pio lectori' highly extolling his Majesty's

abilities, &c. The colophon as before. Then, on a spare leaf, are some hexameter and pentameter verses, in praise of the King's performances in the Lutheran controversy. Mr. Collier has given Luther's epistle at large, in the original, and a copious abridgment of the King's answer.'*

617. IDEM. *Londini in ædibus Pynsonianis, anno Domini millesimo quingentesimo vicesimo septimo* [1527] *decima Februarii. Cum priuilegio a rege indulto.* Octavo.

This colophon is given according to Mr. Park's transcription, from a copy in the possession of the late Mr. Brand. It had the panegyrical Latin verses subjoined. See Royal and Noble Authors; vol. i. p. 26. note 8.

618. IDEM. *Without Imprint.* Quarto.

The following is from Herbert. 'Mr. Strype says this book came forth in 1525. I make no question but that the 4to. edition was published as early, if not before the 12mo. Yet the king's answer to Luther's epistle has no date, nor this 4to. edition, according to Mr. Ames. Mr. Strype indeed mentions his having seen a copy of it among the late Bp. of Ely's books, but not that he found there any authority for such an assertion, only that it had this MS. inscription, 'Rex Anglorum Regi Hæreticorum scribit.'† The first edition I have any knowledge of, with a date, was published, 2 Dec. 1526, 12mo. Luther's letter was dated, 1. Sep. 1525; and the King's answer thereto, translated into English by his Majesty, mentions its being received 'the. xx. of March:' therefore upon the whole I think Mr. Strype must have been mistaken in the time of its first publication.'

* *Strype's Eccles. Memor.* vol. ii. p. 21. † *Memorials*, vol. i. p. 59.

619. A Copy of the Letters &c. *Jmprinted at London in Fletestrete by Richarde Pynson, printer to the kynges noble grace. Cum priuilegio a rege indulto.* Duodecimo.

Herbert has supplied us with the following copious account of this rare volume, from a copy of it in his own collection :

'A copy of the letters, wherin the most redouted & mighty prīce, our souerayne lorde kyng Henry the eight, kyng of Englande & of Fraūce, defēsor of the faith, and lorde of Irlāde: made answere vnto a certayne letter of Martyn Luther, sent vnto him by the same, & also the copy of ye foresayd Luthers letter,* in suche order, as here after foloweth.

This inclosed within four pieces. At the back are the contents referred to in title-page, 'Fyrst a preface of our souerayne lorde the kynge, vnto all his faithfull and enterely beloued subiectes. Copye of the letter, whiche Martyne Luther had sent, vnto our sayd souerayne lorde the kyng. The copye of the answere of our sayd souerayne lorde, vnto the same letter of Martyn Luther.' The two latter articles are translated from the Latin edition, but the preface is very different from the Latin one. In this preface, his Majesty, after setting forth the office and duty of a king in promoting the spiritual as well as temporal welfare of his people; concurring with the clergy, and overseeing them to execute their charge; and desiring nothing so much as the furtherance of his well-beloved people in the honour and service of God, he had put himself in 'deuoyre to passe his progenitours,' especially as never was so much need as now,

'For we doute nat but it is well knowen to you all, that Martyn Luther late a frere Augustyne, and now ron out ī Apostacy and wedded, hath nat onely scraped out of the asshen, and kyndeled agayne, almost all the embres of those olde errours and heresyes, that euer heretyke helde sythe Chryst was borne hytherto: but hath also added some so poysoned pointes of his owne, so wretched, so vyle, so detestable, prouokynge men to myschefe, encoragyng the worlde to syn, preaching an vnsaciat lyberte, to allecte them with all, and finally, so farre against all honesty, vertue and reason, that neuer was there erst any heretyke so farre voyde of all grace and wyt, that durst for shame speke them. We therfore seyng these heresyes sprede abrode, and inwardly sorowynge so many christen

* Dated, at Wyttemburch, the 1st of Sept. 1525.

soules to ron to ruyne, as hath done ī other regions, by the occasyon of suche pestylent errours, entendyng for our parte, somwhat to set hande therto, wrote after our meane lernyng, a lytell tretyse, for the assertyon and probatyon of the holy sacramentes: Jn whiche we reproued, and as we trust, suffyciently refuted and cōuynced, the most parte of the detestable heresies of the sayde Luther, contaygned in his abhominable boke, entituled de Babilonica Captiuitate. For angre and furye wherof, vpon two yeres after, Luther wrote and sent oute agaynst vs a boke, nothyng answeryng to ye mater, but all reason sette asyde, stuffed vp his booke with onely furyous raylyng, whiche his boke we regardynge, as it was worthy, cōtempned and nat wolde vouche safe any thing to reply, reputyng our selfe in Christes cause, nat to good with a right meane man to reason or cōtrary, but nothing metely frutelesse with a leude Frere to rayle. So came it than to passe, that Luther at laste, parceyuyng wyse men to espye hym, lerned men to leaue hym, good men to abhore hym, and his frantyke fauourers to fall to wracke, the nobles and honest people in Almaygne, beynge taught by the profe of his vngratyous practyse, moche more hurt & myschefe to folowe therof, than euer they looked after, deuysed a lett' to vs written, to abuse them and all other natyons, in suche wyse, as ye by the cōtentes therof, hereafter shal percyue. Jn whiche he fayneth himselfe to be enformed, that we be tourned to the fauour of his secte. And with many flateryng wordes, he laboreth to haue vs content that he myght be bolde to write to vs in the mater, and cause of the gospell: And therevpon without answere had from vs, nat onely publysshed the same letter and put it in print, of purpose that his adherentes shulde be the bolder, vnder ye shadowe of our fauour, but also fell in deuyce with one or two lewde persons, borne in this our realme, for the translatyng of the Newe testament in to Englysshe, as well with many corruptiōs of that holy text, as certayne prefaces, and other pestylent gloses in the margentes, for the aduauncement and settyng forthe of his abhomynable heresyes, entendynge to abuse the gode myndes and deuotion, that you oure derely beloued people beare, towarde the holy scrypture, & enfect you with the deedly corruption and contagious odour of his pestylent errours. Jn the aduoydynge wherof, we of our especiall tēndre zele towardes you, haue with the deliberate aduyse of the most reuerende father in god, Thomas lorde Cardynall, legate de Latere of the see Apostolyke, Archebysshop of Yorke, primate and our Chancellour of this realme, and other reuerende fathers of the spiritualtye, determyned the sayde and vntrue translatyons to be brēned, with further sharpe correction & punysshment against the kepars and reders of ye same, rekenyng of your wysdomes very sure that ye wyll well and thankfully parceyue our tendre and louyng mynde towarde you therin, and that ye will neuer be so gredy vppon any swete wyne, be the grape neuer so plesaūt, that ye wyll desyre to taste it, beyng well aduertised y^t^ your enemy before hath poysoned it. Ouer this, where as we before had entended, to leaue Luther to his leudnesse, without any further writynge: yet for the frustratyng and aduoyding of his malycious fraude, wherby he entendeth to abuse the worlde, with a false opynion of our fauour towarde him, we letted nat efte sones to wryte hym an answere, of his more subtyle, than eyther true or wyse writynge. After whiche letter written and sente hym, sithe we parceyued and considred farther, that he had by sōdrie false inuentions, laboured to sowe some of his venemous seed amonges you, oure well-beloued people, and hath besydes that, sought the meanes to make you beliue that he

were vntruely spoken and written of, and that he is nat maryed, nor that he dothe nat wryte or teche suche execrable heresyes, as men reporte y^t^ he dothe, whiche hym selfe knoweth to be of suche a sorte, as your good christen eares wolde abhorre to here: And for y^t^ cause, wolde for a begynnyng, tyll he myght entre in farther credence and fauour amonges you, bring you in the mynde, by the mouthes of some that sette forthe his maters, that he were neyther suche man as he is made, nor saith such thynges, as men saith he dothe. We therfore our well-beloued people, nat wyllyng you by such subtyll meanes, to be disceyued or seduced, haue of our especiall fauour toward you, translated for you, & gyuen out vnto you, as well his said letter written to vs, as our answere also, made vnto the same: By the sight wherof, ye may partely parceyue bothe what the man is in hym selfe, and of what sorte is his dyctryne:———And if you do (as J trust verily ye wyll) nat descāt vpon scrypture, nor truste to moche youre owne commentes and interpretatyons, but in euery doute that shall in sourge, lerne the truthe and enclyne to the same, by the aduice of your pastoral fathers of ye soule, it shall nat onley encorage well lerned mē to set forthe and translate in to our mother tonge, many good thynges and vertuous, whiche for feare of wrong takynge, they dare nat yet do: but also that ye, by the good vse therof, shall take moche good and great spirituall profyte, whiche thyng in you parceyued, shall gyue occasyon that such holy thynges, as yuell disposed persons by false and erronyous translation corrupted, delyuer you to your immynent paryll & distruction, gode men and well lerned may be parcase in tyme cōmynge the bolder, truely & faythfully translated, substancyally viewed and corrected, by suffycient authorite to putte in your handes, to your inwarde solace and gostly conforte, to the full extyrpation of all seditious errours, encrease of your deuotion and charitable faithe to god, establysshment of goddes grace, and fauour towardes you, & therby good werkes with your dilygent endeuer more plenteously springyng in you, your synnes remysed & forgyuen you by his mercy; ye shall nat onely in heuyn attayne those inestimable rewardes, y^t^ your merytes can nat of their own nature, but of his lyberall goodnesse, with vertue of his passyon deserue, but also by your good prayers and intercessyōs, lyueng vertuously in the lawes of god, and this realme cause soner vnyuersall peace in christendome, to ensue & folowe: whiche thing in erthe shulde be most desyred of all true cristē men next after heuē, to which place of ioy our lorde sende me with you, where J had leuer be your seruaunt than here your kyng. Valete.'

The King's answer begins thus, 'Your letters wrytten the fyrst day of Septembre, we haue receyued the. xx. day of March:' &c. The time of receiving Luther's letter is not mentioned in the Latin editions.

In the King's letter we have this remarkable assertion, 'And although ye fayne your self to thynke my boke nat myne owne, but to my rebuke (as it lyketh you to affyrme) put out by subtell sophisters: yet it is well knowen for myn, and J for myne auowe it:' &c.

It has catch-words on every page, but neither running-titles nor the leaves numbered. It contains by signatures A 12, B—E eights; and F 5; so that it evidently had another leaf, perhaps with one of his devices, or blank. Mr. Ames mentions an edition with the Emperor's arms to front the title-page; probably that cut might be printed on this sheet, and afterwards put at the front. The colophon as before.

Another edition, whose title runs thus, 'Literarum quibus,' &c. Or king Henry VIII's epistolary answers to Luther; is dated x. Feb. 1527, 4to.

619. HERE BEGYNNETH THE HOLY LYFE AND HISTORY OF SAYNT WERBURGE, very frutefull for all christen people to rede. *Imprinted by Richarde Pynson, printer to the kynges noble grace, With priuilege to hym graunted by our souerayne lorde the kynge. A°:* M.D.XXI. Quarto.

As this is a volume * of uncommon interest and rarity, and as Herbert's description of it is comparatively superficial, I shall proceed to give an extended account of it. The above title is over a small rude wood-cut of St. Werburg sitting in her chair; an angel behind her, &c. the whole surrounded by a flowery compartment. On the back is the following

Prologe of I. T. in the honour and laude of Saint Werburge and to the prayse of ye translatour of the legende followynge:

H onour ioye and glorie the toynes organicall
E ndeles myrthes w^t^ melodies praise ye all ye princes
N ourisshed in virtue intact as pure as cristall
R elefe to all synners o Werburge lady maistres
I n grace thou passed all other and in goodnes
Whan thou was present in this mundayne lyfe
None was the lyke wydowe mayde ne wyfe

B y diuyne grace to vs a ryche present
R eioyce we may in Werburge one and all
A gemme of vertue a virgin resplendent

D ilect of our lorde in ioye and blis eternall
S urely she is set to intercede and call
H er mouth nat cessyng for them to call and crye
A nd in her trust of synne to haue mercy.

O good lady maistres declyne thy syght a fer
And graciously beholde thy seruaunt chast and pure
Henry Bradsha sometyme monke in Chester
Whiche only for thy loue toke the payne and laboure
Thy legende to translate he dyd his busy cure
Out of Latine in Englisshe rude ande * vyle
Whiche he hath amended with many an ornate style.

Alas of Chestre ye monkes haue lost a treasure
Henry Bradsha the styrpe of eloquence
Chestre thou may wayle the deth of this floure
So may the citezens alas for his absence
So may many other for lacke of his sentence
O swete lady Werburge an holy Abbasse glorious
Remember Henry Bradsha thy seruaũt most gracious.

In hym remained no vice ne presumpcion
Enuy and wrath from hym were exyled
Slouth ne Venus in hym had no dominion
Auarice and glotony he vtterly expelled
No vice in hym regned his felowes he excelled
As clene as cristall he bare these vertues thre
Chastite obidience and wylfull pouerte

O cruell deth whiche art the perfite ende
Of this noble clerke and euery mortall thyng
Agaynst the no man may hym defende
Thou causest wo languor and anguissyng
And who on this wolde haue remembryng
Howe from erth to erth he must agayne
He wolde dispise all thynges that be mundayne. Vale.

Then follows, what may be considered rather an interesting analysis of the poem.

The table of this book.

First the prologue of the translator of this little treatise. *Cap.* i.
A description of the realm of mercies of the bounds and commodities of the same *Cap* ii.

* another ‘ and ’ is added by mistake.

Description of the genealogy of Saint Werburg, and how she descended of four kings of this land, and of the royal blood of France. *Cap.* iii.

A plain description of the act and chivalry of King Penda, grandfather to Saint Werburg, and of his noble and virtuous progeny. *Ca.* iiii.

How after the death of King Penda, and of his Prince Penda, his second son Wulfer, father of Saint Wurburg, was elect to be King of Mercians. *Cap.* v.

A little description of the noble marriage between King Wulfer and Saint Ermenild, the King's daughter, of Kent; and of the solemnity done at the same season. The sixth chapter.

A brief declaration of the holy life and conversation of Saint Werburgh, used in her tender youth above the common course of nature. *Cap.* vii.

How this young virgin Saint Werburg was desired of Dukes and Earls in marriage, and of the reasonable answer she gave to them in avoiding such worldly pleasures. *Cap.* viii.

How the false Werebode desired King Wulfer to have his daughter Werburg in marriage, and how he granted thereunto. *Cap.* ix.

How the Queen Saint Ermenild would not consent thereto, though her brethren Saint Wulfad and Ruffin were against the said marriage. *Cap.* x.

How the false Werebode complained upon Saint Wulfad and Ruffin to King Wulfer and was the cause of their death. *Cap.* xi.

How King Wulfer was converted, and took great repentance for his offence; and by the council of Saint Ceade was a devout man, and a good benefactor to holy church, and founder of divers places. *Cap.* xii.

Of the fervent desire and singular devotion Saint Werburg had to be religious, and of the daily supplication she made to her father for the same. *Cap.* xiiii.

Of the reasonable and meek answer Saint Werburg gave to her father, when he moved her to have been married. *Cap.* xiii.

How Saint Werburg was made a Nun at Ely, after her desire, under Saint Audri lady and Abbess *Cap.* xv.

Of the great solemnization King Wulfer made at the ghostly marriage of Saint Werburg, his daughter, at Ely, to all his lovers and friends. *Cap.* xvi.

Of the holy profession and ghostly conversation Saint Werburg used at Ely in religion under Saint Audri. xvii.

A little treatise of the life of Saint Audrie, Abbess of Ely, and of her holy conversation and great devotion; which Audrie was aunt and cousin to Saint Werburg. xviii.

A brief rehearsal of the life of Saint Werburg, grandmother to Saint Werburg, and of her coming to Ely to her sister Audrie the Abbess of Shepay Monastary. *c.* xix.

How Saint Ermenild, after death of King Wulfer, was made a nun at Ely under her mother Serburg and Werburg her daughter. *Cap.* xx.

How King Ethelred seeing the holy conversation of Werburg his niece made her lady

and president at Wedon Trenton and Hambury. Also by her example and council made him a monk at Bardeney Abbey. xxi.

The holy conversation of King Kenred brother to Saint Werburg; and how he refused his crown and was made a monk at Rome and there he departed a holy confessor. xxii.

Of the ghostly devotion of Saint Werburg and virtuous governance of her places, and of the great humility she used to her sisters and all creatures. *Ca.* xxiii.

How at Wedon *wyld gyse* were *pynned* at her commandment and also released and put at liberty. *Ca.* xxiiii.

How a tyrant without pity was punished, his face set backward, and by his meekness was restored to health and prosperity again. *Cap.* xxv.

How divers Princes, following sensuality, intending to violate this virgin by power, by miracle were put to confusion. *Cap.* xxvi.

How Saint Werburg gave knowledge to her sister of her departure, and how she ordered in vertue her said monasteries after her departure. *Cap.* xxvii.

Of the ghostly exhortation Saint Werburg made to her sisters in her sickness; and how devoutly she received the sacraments of holy church afore her death. *c.* xxviii.

Of the departure of Saint Werburg, at Trentam, unto Heaven, from this miserable life, and what lamentations her sisters and subjects made for her death. *Ca.* xxix.

How the hamburgenses took the blessed body of Werburg from Trentam, by miracle, and brought it to Hambury, and of the burial of this virgin and manifold signs shewed of God by her merits, the space of nine year afore her translation. *Ca.* xxx.

A little brief treatise of her holy life, and how for her miracles shewed after her death the Convent of Hambury purposed to translate her body by help of King Coelrede reigning in Mercelande. *Ca.* xxxi.

The solemn translation of this glorious virgin Saint Werburg; and of the great miracles done at the same season by the might of God and merit of this gracious lady. *Cap.* xxxii.

How the body of Saint Werburg continued whole and substantial at Hambury, after the translation, by the space of two hundred years, till the Danes were comen to this land, o it fell and resolved was unto powder. *Cap.* xxxiii.

The personal attractions and mental qualifications of St. Werburg are thus prettily described:

Sadde and demure of her countenaunce
Stable in gesture proued in euery place
Sobre of her wordes all vertu to auaunce
Humble meke and mylde replete with grace
Many vertuous maners in her founde there was
And dyuers gyfts naturall to her appropryate
As was conuenyent for so noble a state.

And as she encreased moore and more in age
A newe plant of goodnes in her dayly dyd sprynge
Great grace and vertue were set in her ymage
Whereof her father had moche merueylynge
Her mother mused of this ghostly thynge
To beholde so yonge and tender a may
From vertu to vertu to procede euery day. *c.* iii. *rect.*

Fyrst in the morning to chyrche she wolde go
Followynge her mother the quene euery day
With her boke and bedes and departe not them fro
Here all deuyne seruice and her deuocyons say
And to our blessed sauyour mekely on knees pray
Dayly him desyrynge for his endeles grace and pyte
To kepe her frome synne and preserve her in chastyte. c. iii. *rev.*

She was replete with gyftes naturall
Her vysage moost pleasaunt fayre and amyable
Her goodly eyes clerer than the crystall
Her countenaunce comly swete and commendable
Her herte lyberall her gesture fauourable
She lytell consyderynge these gyftes transytory
Set her felycyte in chryst perpetually. *c.* iiii. *rect.*

The Saint is courted by several princes: among whom the Prince of the West Saxons makes his advances, and receives the following gracious return to his addresses:

The prynce of Westsaxons a pere of this lande
Wyllynge to haue her by way of marryage
With humble reuerence as we vnderstande
Sayd to her these wordes wysely and sage
O souerayne lady borne of hye lynage
O beautefull creature and imperyall prynces
This is my full mynde that I now rehers

From my father's realme hyder I am come
Unto [y]our presence yf ye be so content
With worshyp and honour and moche renowne
In all honest maner aperynge euydent
My mynde is on you set with loue feruent
To haue you in maryage all other to forsake
If it be your pleasure thus me for to take.

Ye shal be asured a quene for to be
Ye shall haue ryches worshyp and honour
Royall ryche appareyll and eke the sufferaynte
Precyous stones in golde worthy a kynges tresour
Landes rentes and lybertees all at your pleasur
Seruauntes euery houre your byddynge for to do
With ladyes in your chambre to wayte on you also.

With these kynde wordes the vyrgyn abasshed sore
And with mylde countenaunce answered hym agayne
The playnes of her mynde to rest for euermore
Sayenge: o noble prynce I thank you now certayne
For your gentyll offer shewed to me so playne
Ye be well worthy for your regalyte
To haue a better maryage an hundredth folde than me.

But now I shewe you playnly my true mynde
My purpose was neuer maryed for to be
A lord I haue chosen redeemer of mankynde
Jhesu the seconde persone in trynety
To be my spouse to whome my vyrgynyte
I haue depely vowed endurynge all my lyfe
His seruaunt to be true spouses and wyfe. c. v.

St. Werburg perseveres in her vow of celibacy; and thus reasons with her father upon the subject:

But moost louely father I pray you hertfully
Take no dysplesure pardon what I shall say
My soule my herte and mynde is set stydfastly
To serue my lorde god nyght and also day
Neuer to be maryed by no maner of way
For sothly I haue vowed my true vyrgynyte
Unto Jhesu the seconde person in trynyte. *e iiii. rev.*

Wherfore dere father I shewe you now agayne
All my hole herte desyre, and entent
Whiche euer hath ben and so shall be certayne
For to be relygyous chast and obedyent
Namely at Ely for theyr vertue excellent
Father I require you for chrystes loue and charyte
My meke supplycacyon now graunte it vnto me. *e. v. rect.*

Her royall dyademe and shynynge coronall
Was fyrst refuted for loue of our sauyoure

The poore vayle accepted and the symple pall
The royall ryche purpull reiected that same houre
With other clothes of golde sylkes of great honoure
She toke lowe appareyll vestures that were blake
All her pleasaunt garmentes she clerely dyd forsake. *e. vj. rect.*

She is resolved upon taking the veil, or betrothing herself to Christ. Her father institutes a grand feast, to celebrate what he calls this marriage ceremony. A part of the procession is thus described:

First was ordeyned a solemne procession
With crosses and baners and surges clere lyght
The Belles were tolled for ioye and deuocion
The Ministres of god in coopes redy dight
With censours of siluer to encense her body right
All prestis and clerkes redy to say and synge
Proceded in ordre this holy virgin praysyng.

Next to the clergie approached in degree
The lordes of the shyre knyghtes barons all
With feruent deuocion praysyng the trinite
Whiche sent to them suche comfort spirituall
The citezens ensued with gladnes cordiall
With bokes and beades magnifieng our maker
For this great treasure to kepe them from daunger.

Venerable virgins next sette in ordre clere
With lilies in theyr handes coronate with chastite
Good widowes and wyues appoynted well were
Gyuynge true thankes vnto this virgin fre
Ner them assemble all the commonte
In all goodly maner dyuised by discrecion
Praysynge Saynt Werburge with humiliacion.

Whan they approched to her hie presence
And comon were afore this relique most riall
They kneled all downe with mycle reuerence
Salutynge the shryne with honour victoriall
Magnifiyng with melodye and tunys musicall
This glorious virgin nothyng done amis
Syngynge Te deum to the kyng of blysse. n. i. *rev.*

Warton has given a copious extract, descriptive of the decorations of the chamber; in the tapestry or hangings of which were various

historical subjects wrought in divers colours. This extract is exceedingly interesting, but it is far from being literally or verbally faithful

Among the gifts granted to our saintly heroine, was, as a matter of course, that of working miracles. Her bailiff, 'a cruel tyrant,' punishes, 'without reason,' a favorite and deserving servant of the name of Anotus. St. Werburg reproves the bailiff, but he still perseveres in his inhuman conduct:

Incontynente his heed his necke and his face
Were tourned backwarde lyke a persone monstruous
Contrary to nature for his great trespace
Crucyate with sorowe and peynes hyduous
Contynually encreasynge to beholde pyteous Werburge
At the last remembered of the best remedy
Fell prostrate at the feet of Werburge his lady i. iiii. *rect.*

Another proof of the fatal consequences attending any mal-treatment of the Saint, is thus told:

Another sygne was shewed by the kynge of blys
Of a wanton prynce followynge sensualyte
And his fragyll appetyte in doynge amys
Entendynge by vyolence power and auctoryte
To depryue Werburge of her vyrgynyte
Espyed a season to fulfyll his entent
When she was solitary and no man there present.

By force than he began this mayd to assayle
But she trustynge in god to be her protectour
Escapynge hīs presence cast her sacrat vayle
For lyghtness and ease to fle from the traytour
The sonne beame receyued it whiche hāged that houre
Whiche myracle sene the prynce fledde away.
The vyrgyn was preserued by grace that day. i. v. *rect.*

On the reverse of s ii. is 'a balade to the auctour,' of which the following is the last stanza:

Glorious God and kynge eternall
We magnifie thy name as is but ryght
Sith thou gaue to vs a floure most riall
Redolent in cronicles with historicall syght

Whiche nowe is departed from this temporall lyght
The present yere of this translacion
M. D. xiii. of Christis incarnacion.
Cuius anime propicietur deus. s. ii. *rev.*

This is followed by 'An other balade;' in the third stanza of which the author's name is thus introduced:

Amonges the whiche to thyn honour
One of my clientes, with morall retorique
Hath chaunged newly, o mayde most swete flour
Thy legende latine, to our language publique
Preserue his soule, and make hym domestique
Within the heuyns, in whiche that thou art sonke
With deth preuent, the myght nothyng replique
Harry Braddesshaa of Chestre abbay monke.

This is followed by a third ballad—to Saint Werburg. At the end of which the colophon: '*And thus endeth the lyfe and historye of saynt Werburge. Imprinted*' &c. as before. On the reverse N°. vi.

Herbert justly observes that the volume contains s iv. in fours and eights alternately: beginning with ¶ iiij; then a viij. He further adds that 'the book is so scarce, that a few years ago its very existence was questioned.' Indeed, its existence was absolutely denied in a late prospectus for a 'History of Cheshire.' A copy of it, at Mr. Woodhouse's sale, was sold for 31*l.* 10*s.* The foregoing account is taken from a perfect copy in the possession of Mr. Heber.*

* Henry Bradshaw, the author of this metrical history, was a native of Chester, educated at Gloucester College in Oxford, and at length a Benedictine monk of Saint Werburgh's Abbey, in his native place. Before the year 1500, he wrote this poem, in celebration of St. Werburgh, a daughter of the king of the Mercians. Besides the devout deeds and passion of the poet's patroness saint, this poem comprehends a variety of other subjects; as a description of the kingdom of the Mercians; the lives of St. Ethelred and St. Sexburgh; the foundation of the city of Chester, and a Chronicle of our Kings, &c. Bradshaw is not so fond of relating visions and miracles as his argument seems to promise. Although concerned with three saints, he deals more in plain facts than in the fictions of religious romance; and, on the whole, his performance is rather historical than legendary. This is remarkable in an age, when it was the fashion to turn history into legend.' See Warton. *Hist. Engl. Poetry*, vol. ii. p. 176, &c. and the authorities quoted by him.

It is presumed, from the specimens of Bradshaw's poetry above selected, that his name

620. Indulgentiæ* ecclesiæ S^ti. Botulphi de Boston dioces. à papia Nicolao v. Pio ii. Sexto iiii. Julio ii. et Leone x. papâ moderno Innocentio viii. concessae. 1522.

Oblong, on parchment. This has been inserted by Gough in his British Topography, vol. i. 527. It is, in all probability, the same work which Herbert, on the authority of Ames, specifies as signed the 9th of May at Boston. See his Typog. Antiq. 272.

621. Admission of Edmund Husse into St. Mary's Gild Boston, with an Indulgence to him. 1522.

Herbert, in his Appendix, vol. iii. 1783, has referred to Gough's British Topography, vol. i. 536; where this article is inserted on the authority of 'Ames from Anstis. Antiquary Society's Min. 1722.'

622. Hore beatissime virginis Marie, &c. *Impresse London per — regis impressorem. Anno domini* m.ccccc.xxii. *die vero xviii. Mensis Januarii.* Quarto.

The following is from Herbert: 'Hore' &c. as above, 'ad legitimum cum quindecim orationibus beate Brigitte ac multis aliis orationibus pulcherrimis cum tabula aptissima iam vltimo adiectis.' This title over a cut of the Salutation. The colophon: Hore beatissime virginis Marie secundum vsum Sarum totaliter ad longum cum multis pulcherrimis orationibus et indulgentiis cum tabula.' Colophon: as above. Gough's British Topography, vol. ii. p. 339, &c. Edit. 1780.

will stand among the foremost in the list of those of the period wherein he wrote. His descriptions are oftentimes happy as well as minute; and there is a tone of moral purity and rational piety in his thoughts, enriched by the legendary lore of romance, that renders many passages of his poem exceedingly interesting.

* Ames has introduced a work, called by the well known name of Arnolds Chronicle, or Customs of London, previous to the above: but Herbert properly considers the editions of these as the execution of Treveris and Doesborow.

623 IDEM: *Explicivnt hore Per Richardum Pynson. Without date.* Quarto.

From the preceding authority: 'Hore intemerate beatissime virvinis Marie secundum vsum Sarū nouiter impresse cū multis orationibus et suffragiis nouiter additis. feliciter incipiunt.' With cuts; and small scripture histories in the margins, throughout. Contains p. 8, besides 28 leaves before the Hore. The signatures on the middle of the page. Colophon as above. His device N°. v. on the last page. In it are 'two lytel prayers which kynge henry the sixte made. On vellum.' Herbert, p. 287.

I do not observe that these prayers are noticed by Mr. Park, in his edition of Walpole's Royal and Noble Authors, vol. i. p. 21-3. Henry the sixth's devotional compositions would probably be more praiseworthy than his poetry.

624. GALENI PERGAMENI de pulsuū vsu Tho. Linacro Anglo interprete. *Londini in ædibus pinsonianis, cum priuilegio a rege indulto.* 1522. Quarto.

'The above title is on a border, with two boys holding a festoon at the bottom. On the back of the title is a dedication to Cardinal Wolsey, enumerating his dignities. The whole in Roman letter; 16 leaves, without numbers or running-title, but has catch-words, &c. as de arte supputandi. The colophon, as above. There are three pages of 'Index Errorum,' immediately following, which have escaped Herbert. A copy is in Mr. Heber's possession.

625. CLAUDII GALENI PERGAMENI de motu Musculorum Libri duo Nicolao Leoniceno interprete. *Impress. Londini in ædibus Py[n]sonianis. An. Christi* 1522. *cum priuilegio a rege indulto.* Quarto.

The above title in a border of boys and an elephant. On the next leaf 'Linacrus Lectori. S. D.' On signature L 3, 'Galeni quos oporteat purgare Medicamentis, et quando.' At the end, '*Impress*'

&c. as above. On the last page, his cypher N°. II. within a compartment, which has his cypher in miniature at the bottom. This, and the foregoing article, were in the collection of Mr. Alchorne, but now are in that of Mr. Johnes. A copy is also in Mr. Heber's library.

626. EJUSDEM: De naturalibus facultatibus Libri Tres, Tho. Linacro Anglo interprete. *Impress. Londini in ædibus — regii Impressoris. Anno verbi incarnati millessimo quingentessimo uigesimo tertio.* [1523]. *Octauo Calend. Jun. Cum priuilegio a rege indulto.* Quarto.

'The title is in the same border as his treatise de pulsuum usu, last year. On the back of the title is Linacre's dedication to the Archbp. of Canterbury, 'apostolice sedis legato.' It has running-titles and catch-words; also the leaves are numbered with the Arabic figures. At folio 91 is annexed a little treatise 'Ex Paulo Aegineta de crisi, et criticis siue decretorijs diebus, eorumq; signis, Tho. Linacro Anglo interprete. Quemadmodum presciri possit, quo pacto soluendus morbus sit.' At fol. 95, is the colophon, as above. Device N°. II.' A leaf, containing 'Erratorum index,' not noticed by Herbert, follows. It is printed throughout in the Roman letter. Copies are in the libraries of Mr. Johnes and Mr. Heber.

627. EJUSDEM: De symptomatum differentijs liber unus: De symptomatum causis. Libri tres Thoma Linacro Britano interprete. *Impress. Londini in ædib. Pynsonianis. An. Christi.* 1524. *cum priuilegio a rege indulto.* Quarto.

The title is in the same border as the treatise: De Pulsuum usu. Colophon: as above. Device N°. II. In the collection of Mr. Johnes.

628. HERE BEGYNNETH a newe tracte or treatyse moost profytable FOR ALL HUSBANDEMEN: and very frutefull for all other persons to rede: '*Thus endeth the boke of husbandrie. Imprinted at London in flete strete by Rycharde Pynson printer vnto the kynges noble grace, with priuilege to hym graunted by our sayd souerayne lorde the kynge.* [1523]. Quarto.

The title is over a wood-cut,* of which the following is a fac-simile.

* This wood-cut was first introduced in the KALENDAR OF SHEPHERDS.

On the reverse, the following 'Prologus. Sit ista questio. This is the question. Whereunto is every man ordained, and as Job saith, Homo nascitur ad laborem sicut auis ad volandum. That is to say, a man is ordained and born to labour: as a bird is ordained to flee. And the apostle saith, Qui nō laborat nō māducet, debet enim ī obsequio dei laborare qui de bonis eius vult māducare. That is to say, he that laboreth not, should not eat: And he ought to labor and do god's works that will eat of his goods or gifts. The which is an hard text after the literal sense. For by that letter the king, the queen, nor all other lords spiritual and temporal should not eat without they should labor. The which were uncomely and not convenient for such estates to labour, but who that readeth in the book of '*The Moralities of the Chess*' shall thereby perceive that every man, from the highest degree to the lowest, is set and ordained to have labour and occupation. And that book is divided in VII. degrees, that is to say: The King, the Queen, the Bishops, the Knights, the Judges, and the Yeomen. In the which book is shewed their degrees, their authorities, their works and occupations, what they ought to do. And they so doing and executing their authorities, works, and occupations, have a wondrous great study and labour. Of the which authorities, occupations, and works [it] were at this time too long to write. Wherefore I remit that book as mine author thereof. The which book were necessary to be known of every degree, that they might do and order themselves according to the same. And in so much the Yeomen in the said authorities and game of the chess, be set before to labor defend and maintain all the other higher estates. The which Yeomen represent the common people, as husbands and labourers; and therefore I purpose to speak first of husbandry.

Finis.

He then begins with 'How a husbandemen lyve:' This latter is upon the recto of sign. A ii: the title, and greater part of the prologue, occupying the first leaf. The latter part of the work (from fol. xlviii.) is devoted to moral precepts; some of which, relating to

the customs and manners of the age, are sufficiently interesting. It ends on the recto of sign. M ii. fol. lxv. [numbered folios] with a stanza of seven lines, and the usual address of the author to his book, 'Go thou lytell boke' &c. The table commences on the reverse, occupying five pages. At fol. xlvi. the author gives 'A short informacyon for a yong gentylman that intendeth to thriue'—advising him 'to gete a copy of this present boke and to rede it from the beginnyng unto thendyng.' At the conclusion of the table, is the colophon—exactly as before given.

This is the FIRST EDITION of Fitzherbert's, or of any English, treatise upon Husbandry. It seems to have been unknown to Ames and Herbert, and was printed before the year 1523, as Fitzherbert, in his Boke of Surueying, makes mention of it as an anterior publication. Its rarity is extreme. In the collection of Mr. Heber.

629. HERE BEGYNNETH a ryght frutefull mater: and hath to name THE BOKE OF SURUEYENG AND IMPROUMĒTES. *Imprinted at London in fletestrete by Rycharde Pynson, printer to the kynges noble grace. The yere of our lorde god.* M.D.XXIII. *the xv day of Iuly. Cum priuilegio a rege indulto.* Quarto.

The title, as above given, is over a rude wood-cut of a man sitting before a table, and a countryman coming in with his right hand touching his hat, and his left grasping a purse. (Probably meant for a gentleman and his steward.) On the reverse, is a wood-cut of a figure, like that of Esop, addressing a lady and gentleman, who are in earnest conversation on an old fashioned sofa or settee. The table immediately begins on the recto of signature a ii; occupying four pages: then follows, under another wood-cut, a poetical address of 'Tho. Berthelet to the reders of this lytell boke' in five 7-line stanzas of miserable poetry. Then follows (on the recto of signature b) 'The prologue of the author,' from which we learn that the first edition of his 'Book of Husbandry' had preceded the present publication.

This prologue occupies five pages, ending on the recto of sign. b iii. The work immediately begins on the reverse of this leaf with the running title ‘ Extenta Manerii,’ treating ‘ Of Castels and other byldinges,’ in which we are sagaciously informed that ‘ let a man make a castle, tower, or any manner of new buildings and finish it clearly, if he should go take it down, and sel every thing by itself again, he should lose the more half of his money.’ fo. primo.’ * The work terminates at fol. lvi. exclusively of the introductory matter; after which the author takes his leave in two poetical stanzas; beneath is the same wood-cut as that which precedes Berthelet's address. Then the imprint: ‘ *Thus endeth this lytell treatyse, named the boke of Surueyeng and of improumentes. Imprinted*, &c. (exactly as above). On the reverse Pynson's device, N°. VI. This very rare book, of which a copy is in the possession of Mr. Heber, does not seem to have been known either to Ames or Herbert.

630. The first volum of the Cronycles of Englande, Fraunce, Spayne, &c. by Sir Johan Froysshart, &c. *Inprinted at London, in Flete street by Richarde Pynson Printer to the Kynges noble grace; and ended the* XXVIII. *day of January, the yere of our Lord* M.D.XXII[I]. Folio.

The full title to the first volume, is as follows: ‘ Here begynneth the first volum of sir Johan Froysshart: of the cronycles of Englande, Fraunce, Spayne, Portyngale, Scotlande, Bretayne, Flaūders: and

* The prologue ends thus: ‘ At grammar school I learned a verse, and that is this: ‘ Dum poteris quid vis, possis cognoscere quid sis,’ that is to say, ‘ when thou mays't do what thou wilt, thou mays't know what thou art;’ that is to wit, ‘ good or evil.’ But for a ground of this treatise, the which I do note, and call it the book of Surveying and Improvements, I do take an old statute named Extenta Manerii, as a principal ground thereof: as hereafter ensueth.’ In the first chapter, relating to castles, as above quoted, Fitzherbert adds ‘ in mine opinion this statute was made soon after the Barons war, the which ended at the battle of Evesham, or soon after, in the time of King Henry the Third,’ &c.

other places adioynynge. Trãslated out of frenche into our maternall englysshe tonge, BY JOHAN BOURCHIER KNIGHT LORDE BERNERS: At the cõmaundement of oure moost highe redouted souerayne lorde kyng Henry the viii. kyng of Englande, and of Fraunce, & highe defender of the christen faythe. &c.' This title is within a rude wood-cut border, of four different pieces; on that of the bottom is 'a cross floree patent.' On the reverse, is a large wood-cut of the royal arms: the greyhound and griffin beneath. Then follows 'The preface* of Johan Bourchier knyght lorde Berners, translatour of this present cronycle.' At sign. A iii commences 'the table of this present volume,' which occupies eight leaves not numbered. At sign. a and fo. primo, the chronicles commence; the prologue of Froissart forming the first short chapter. This first volume comprises cccc.li chapters, and cccxxii leaves, numbered. On the recto of the last leaf is Pynson's colophon, thus: '*Thus endeth the first*

* The preface, which is an eulogy upon history, thus terminates: 'Thus when I advertised and remembered the manifold commodities of history—how beneficial it is to mortal folk, and eke how laudable and meritorious a deed it is to write histories, [I] fixed my mind to do something therein. And ever when this imagination came to me, I volved, turned, and read many volumes and books containing famous histories. And among all other, I read diligently the four volumes or books of SIR JOHN FROISSART, of the country [of] Henault, written in the French tongue; which I judged commodious, necessary and profitable to be had in English, since they treat of the famous acts done in our part: that is to say, in England, France, Spain, Portugal, Scotland, Britain, Flanders, and other places adjoining, and specially they redound to the honor of Englishmen. What pleasure shall it be to the noble gentlemen of England, to see, behold, and read the high enterprises, famous acts, and glorious deeds done and atchieved by their valiant ancestors? Forsooth God!—this hath moved me at the high commandment of our most redoubted sovereign Henry the VIII [&c.]. under his gracious *supportacion* to do my *devoir* to translate out of french into our maternal english, the said volumes of Sir John Froissart. Which chronicle beginneth at the reign of the most noble and valiant king Edward the third, &c. 'Requiring all the readers and hearers thereof, to take this my rude translation in *gre* [I suppose *in good part*, from the french *bon gré*]. And in that I have not followed mine author word by word; yet I trust I have *ensued* [followed] the true report of the sentence of the matter.'

Lord Berners's own confession will account for the errors of his translation in regard to the names of persons, places, and things. In this department, Mr. Johnes's translation, and Mr. Utterson's reprint of the above impression, have a decided superiority.

Volume of S. Jehan Froissard of the Cronicles of England, Fraunce, Spayn, Portingale, Scotland, Bretayn, Flaunders & other places adjoining, translated out of French into our maternal tongue by Jehan Bourcher Knight, Lord Berners, at ye commaundement of our most high redouted Soverayne Lord Kyng Henry the VIII. *Kynge of Englande and of Fraunce and high defender of the Christen Faithe &c. Jnprinted* &c. as before.

On the reverse of the last leaf is a large wood-cut, filling the entire page, which Herbert has numbered as the VIIIth device of Pynson: and which he thinks was the printer's arms. We will now proceed to a description of the second volume of this interesting work: the present volume comprehending only the first and second books of Froissart's Chronicle.

THE SECOND VOLUME OF THE SAME. *Imprinted at London in Fletestrete by Rycharde Pynson Printer to the kynges moost noble grace And ended the last day of August: the yere of our lorde god* M.D.XXV. *Cum priuilegio a Rege indulto.* Folio.

The full title to this second volume is as follows: 'Here begynneth the thirde and fourthe boke of Sir John Froissart of the cronycles of Englande, Fraunce, Spaygne, Portyngale, Scotlande, Bretayne, Flaunders, and other places adioynyng, translated out of Frenche in to englysshe by Johan Bourchier knyght lorde Berners, deputie generall of ŷ kynges towne of Calais and marchesse of the same, at the cōmaundement of our most highe redouted souerayne lorde kyng Henry the eyght, kynge of Englande and of Fraūce & highe defender of the Christen faithe,' &c.

This second title-page is printed within a beautiful wood-cut border designed, and most probably engraved, by Hans Holbein; his initials being a little above the centre, on the left perpendicular compartment. The subject beneath, Mutius and Porsenna, is frequently found in the Basil books printed at the commencement of

the 16th century. On the reverse of the title-page, are the royal arms as before. The preface of Lord Berners immediately follows; and on the reverse, commences the table of seven leaves, not numbered. The first chapter of this second volume gives an account, amongst other things, of the mischief committed by 'a maner of people called camporsels.'* At fol. cccxix. the second volume, or the second and third books, terminates: '*Thus endeth the third and fourthe boke of Sir John Froissart of Cronycles of Englande, Fraunce, Spayn, Portyngale, Scotland, Bretaygne, Flaunders, and other Places adioynynge, translated out of French into maternall Englysshe by John Bourcher Knyght Lord Berners, Deputie general of the Kynges towne of Calais and marches of the same, at the hyghe commaundement &c. The which two Bokes be cōpyled into one Volume, and fynysshed in the sayd towne of Calais the x. day of March in the* XVI. *yere of our said souerayne Lordes raigne. Imprinted*' &c. as before.

On the reverse of this last leaf is the device N°. VII. as before. The volume begins (according to Herbert) with the 9. Rich. II. and ends with the coronation of Henry IV.

This is the FIRST and best of the two ancient editions of the Chronicles of Sir John Froissart, translated by Lord Berners. It is a work which has usually been in large private, and is yet in most public, collections; and which, in perfect and clean condition, is of uncommon occurrence. The mistakes of Herbert, as corrected by him in his Appendix, have been carefully attended to in the foregoing description, with some additional features of identification. Middleton's edition (the latter of the two ancient ones just alluded to) is frequently mistaken for the present one; and the latter part of Pynson's is often perfected by leaves from Middleton's impression. The note below† may be worth attending

* In this chapter they are called 'a company of *Rutters*, a banditti of horsemen, who fortified a house in the wood of Respayl, so that it could not lightly be won.' Sallying from thence they attacked men, women, and children, and lived entirely by 'robbing and pillaging.'

† 'I had also in my possession an edition of W. Middleton's, the two last sheets of which were supplied from another edition of Pynson's, bearing his name, however, from which I

to in this particular. Oldys, in his British Librarian, p. 67-77, has a long article upon this edition; but the particulars of his identification are not quite correct. Although it be unnecessary here to mention the foreign editions of it, as Oldys has done (not very completely), yet it would be unpardonable to omit to notice, with the applause which it merits, the new translation of the original text of Froissart, compared with various MSS., which was executed and published by Thomas Johnes, Esq. M. P. at his private press, at Hafod, in Cardiganshire—in four quarto volumes; and twice republished in thirteen octavo ones; both editions embellished with numerous plates.

My friend Mr. E. V. Utterson has just finished the editing of a new impression of Lord Berners's text, as printed by Pynson, which will shortly be published, with numerous corrections, in two handsome quarto volumes.

631. Eruditissimi Viri Guilielmi Rossei opus elegans, doctum, festiuum, pium, &c. *Londini. Anno domini.* M.D.XXIII. Quarto.

The full title, from Herbert, p. 273, is as follows: 'Eruditissimi Viri Guilielmi Rossei opus elegans, doctum, festiuum, pium, quo pulcherime retegit, ac refellit insanas Lutheri calumnias: quibus inuictissimum Angliæ Galliæ regem Henricvm eius nominis octauum, Fidei defensorem, haud literis minus quam regno clarum, scurra turpissimus insectatur: excusum denuo diligentissime, digestumq; in capita, adiunctis indicibus opera uiri doctissimi Joannis Carcellij. Londini. *Anno dom.* M.D.XXIII.' This title is in a compartment, at the bottom of which are two boys riding in panniers on an elephant; the hither one crowned. As this ornament was used by Pynson to one

copied in p. 275 of my first volume. The difference between that and Mr. Mason's copy is as follows: The colophon of that edition is printed with types of the same size as the chronicle, and the lines diminish gradually to the date, in a line by itself, and the back page blank; whereas, in Mr. Mason's copy the types are larger than those of the chronicle, the lines are of equal length, and it has Pynson's arms on the back page.' Herbert, p. 1783.

of Galen's pieces [De motu Musculor.] last year, and as the title mentions its being printed at London; the type, which is wholly Roman, resembles his; also as my copy wants a leaf at the end, which probably had his name or device, containing Y Y 5, only, I think this book may very reasonably be ascribed to him also. It is said to have been written by Sir Thomas More.' A copy of this work, which is not of common occurrence, was in the Bibl. Creven. vol. i. n°. 1127. Herbert's account is sufficiently confused.

632. PROPUGNACULUM summi sacerdotij Euangelici ac Septenarii Sacramentorum aduersus Martinum Lutherum fratrum fumosum et Wiclifistum insignem. lib. 3. Editum per Eduard. Pouelum Ecclesiæ Cathedralis Sarum Canonicum residentiarum—*in ædib. Pynsonianis. Tertio No. Decemb.* 1523, or 1524. Quarto.

See Maittaire's *Annal. Typog.*, vol. ii. p. 636-7.

633. LIBELLUS SOPHISTARUM ad vsum Oxoniensem. 1524. Quarto.

See Bodl. Catal. S. 38. Art. Selden. This must be the last edition. The edition of 1674 mentions the same book; Londini 1512, 8vo. O. r. Art.' Herbert; principally from Ames.

634. THOMÆ LINACRI BRITANNI De Emendata Structura Latini Sermonis Libri Sex. *Londini apud Richardum Pynsonum mense Decembri.* M.D.XXIIII. *Cum priuilegio regio.* Quarto.

Herbert had entered this work by mistake in the year 1523; but knew not of any such edition. The last sheet was worked off and the following one composed, before he saw the error. It begins, at the back of the title page, with the following apology for whatever deficiencies there may have been in the Greek aspirations, &c. as also

in the other errata, of which a table is annexed. 'Lectori S. Pro tuo candore optime lector æquo animo feras, si quæ litteræ in exemplis Hellenismi uel tonis, uel spiritibus uel affectionibus careant. Ijs enim non satis erat instructus typographus uidelicet recens ab eo fusis characteribus græcis, nec parata ea copia, qua ad hoc agendum opus est. Præterea te exoratum esse uelim, ut prius corrigas uitia impressoris, quæ infra sequuntur, quam hunc librum perlegere incipias. Vale.' This book has much Greek character interspersed, especially in the sixth book, where there are seven lines together. Concludes, 'Thomae Linacri Angli de emendata structura siue de constructionis figuris liber sextus finit. *Londini, &c.* as before. In Roman letter, with running titles, folios, and catchwords. In the collection of Mr. Johnes. The fifth book begins with fresh signatures, and the leaves numbered with Roman numerals, whereas the foregoing part was with Arabic figures. The Greek character is interspersed, especially in the latter part. It appears to have been the second book printed in England, in which the Greek type was introduced. A work published at Cambridge in 1521, 'Galen de Temperamentis,' being the first.—See W. E. P. vol. ii. 124, note.

635. Articuli ad narrationes nouas partim formati. 1525. Sextodecimo.

Only thus slightly noticed by Herbert, p. 274.

636. Diuersite de Courtz et lour iurisdictions, et alia necessaria et vtilia. 1525. Sextodecimo.

637. Idem : *Londini in ædibus Richardi Pynsonis Regii impressoris. Anno a Christi natu.* 1526. *vigesimo idus Juni. Cum priuilegio* 1526. *a Rege indulto.* Sextodecimo.

A copy of this edition would appear to have been in Herbert's possession; according to a MS. note by him: p. 275. It ends on the

reverse of C vij. Device N°. 11. Lord Spencer has a neat copy of this small law tract.

638. The Pylgrimage of Perfection: *Jmprinted at London in Fletestrete, besyde saynt Dunstan's churche, by —— prīter to the kynges noble grace. Cū priuilegio. Anno domini* 1526. Quarto.

The following is Herbert's particular description of this work; which, when perfect, is held in some estimation by the curious: 'Here begyneth a deuout treatyse in Englysshe, called the Pylgrimage of perfection: very profitable for all christen people to rede: and in especiall, to all relygious persons moche necessary.' This title, he properly remarks, is over the same cut as to the Rules of St. Augustin, printed by W. de Worde, 1525. At the back of the title is a cut of the Virgin, with our Lord dead on her lap, in a border. At the end of the table of the second book is a friar, writing at a desk. At the end of the second book, over the same cut as in the title-page, 'Here begynneth the table of the thyrde boke, whiche conteyneth seuen particuler bokes, called seuen dayes iourney, & eche of these seuen conteyneth many chapiters as hereafter foloweth.' At the back of this, a female saint, the same as to the life of St. Bridget, by this printer, 1516. At the end of the table of the 3d of these days, is Adam and Eve, in a border. Then again, over the same cut as the title, 'Here begynneth ŷ table of the fourth, the fyfthe, and the sixte day of the Pilgrimage of perfection.' At the back, the crucifixion, in a border. I do not find any cut before the table of the 4th, 5th, and 6th days; but at the end thereof is one of Jesus Christ at full length, in a long robe; on the left, the Virgin and child; on the right, St. Sebastian with two arrows in his body. Over the same cut as at the back of the last title, 'Here begynneth the tables of the seuenth and last day,—" At the back; the crucifixion as before. At the end of this table; the descension of the Holy Ghost. Colophon, '*Thus endeth the seuenth and last day—Jmprinted*

at London in Fletestrete, besyde saynt Dunstan's churche, by —prīter to the kynges noble grace. Cū priuilegio. Anno domini 1526. On a spare leaf at the end is Pynson's device N°. IV. Pynson also printed the rosary of our saviour Jesu, without date, which was annexed to the folio edition, printed by W. de Worde in 1531. W. H.

'This book seems to have been designed for 2 vol. my copy in original binding containing only about half the whole book. The device stampt on the covers is the king's arms encompassed with the garter, and crowned; having the rose and pomegranate on one side, and the castle and fleur de lis on the other; the whole enclosed with "Deus det nobis suam pasem et post mortam vitam eternam. Amen." Thus far Herbert. A second volume of this work is now before me, and it opens with 'The declaracion of the tree of grace,' which, the printer tells us, should have been inserted after the XVI chap. of the second book (fol. lxxvii). The first book of this volume has 12 chapters; the second, 33 chapters; the third is divided into the *first*, *second*, and *third* day, of which the first day contains 12, the second 10, and the third 13, chapters. On the reverse of fol. c. '*Here endeth the thirde daye of our iourney, called the Pylgrimage of Perfection.*' 'The declaracion of the tree of Vyce' in 24 pages, not numbered, concludes the volume. This is a very curious work, and many passages of an interesting nature might be selected from it. It seems to be a compilation of some pious monastic writer, who, in turn, has borrowed a good deal from the Fathers. On a spare leaf at the front of Herbert's copy, in a hand-writing coeval with the binding, was Chaucer's prophecy, thus intitled,

'Geffrey chaucer cū priuilegio ad īprimend. solū.'

'I find it printed in Urry's Chaucer, with some othe papers, next after the table of contents, as taken from a volume of English poems in the Ashmolean Museum, n°. 6986. But as that is divided into two parts, and as there is some difference in the wording, as well as the orthography, I shall give my copy of it in the notes.* As my

* 'When faythe fayleth in preestes sayes
And lordes hestes are holden for lawes

own copy mentions 'ad īprimendum solū' perhaps it was printed with the boke of Fame—and other works, mentioned in the following article.'

639. CHAUCER'S WORKS. *Imprinted at London in fletestrete, by me Rycharde Pynson, printer vnto the kynges noble grace: and fynisshed the yere of our lorde god a.* M.CCCCC. *and* XXVI. *the fourth day of Iune.* Folio.

Herbert's copy of this collection of the greater part of Chaucer's Works, is in the Roxburgh library; and it is from an examination of the same, together with Herbert's own account rectified, and enlarged, that the reader is presented with the following:

Here begynneth THE BOKE OF TROYLUS & CRESEYDE, newly printed by a trewe copye. *emprinted at London in fletestrete by Rycharde Pynson, printer vnto the kynges noble grace.*

The title is over a large wood-cut of a man, woman, and child, full dressed: the former in his robes, turning round with his left hand towards the woman, whose arms, as well as those of the child, are

And Robbery is holden purchace
And lechery is holden solace
Than shall the land of Albion
Be brought to greatt confusyon
It fallyth for euery Gentylman
To saye the best that he can
In mannes absence
And the sothe in his presence
It cometh by kynd of gentyll blood
To cast awaye all heuynesse
And gader to gad' wordis good
The werke of wysedome beareth wittenesse.'

under her clothes. The same on the reverse. On sign. A ii. 'Here begynneth the prologe of the first boke.' It ends on the same page, and the work begins thus:

It is well wyst, how the grekes strong
In armes, wᵗ a thousãde shyppes went
To Troy warde, and the cytie longe
Assieged, well tenne yere or they stent
And in dyuers wyse, and one entent
The rauysshyng to wreke of Heleyne
By Paris done, they wrought all their peyne.

On the recto of sign. k vj; '*Here endeth the boke of Troylus and Creseyde, emprinted*, &c. as before. It has cuts also before each of the five books; and has running titles, but no catch-words, like the Canterbury Tales—and contains K 6, A and B in sixes, the rest of the signatures fours and sixes alternately. Device N°. IV on the back of the leaf. Although this might be bound occasionally with other works of Chaucer, it was evidently designed to sell separately. It is printed in double columns.

Herbert notices an edition of Troilus and Creseide, without date, at p. 289, but so vaguely, as to make it very doubtful whether it be not the same as the present edition.

'Here begynneth THE BOKE OF FAME, made by Geffray Chaucer: with dyuers other of his workes.' This title is over a very remarkable emblematical cut, representing Fame crowned, and standing in a long rich vest, girded at the waist, with both arms extended, holding a book in each hand with seven stars over them. There is a group of figures on each side; those on the right hand of Fame seem to represent the nobility, those on the other the commonalty; the former headed by a crowned lion erect, treading on the heads of an hydra in the front, and thrusting a spear at a crowned dog, erect also, at the head of the opposite group. The principal figure in the centre, which I have supposed to be Fame, has rather a masculine appearance. The cut, by the size, seems to have been designed rather for a quarto book, but is here enlarged with pieces to fill up the page. It is repeated in the same manner at the back of the leaf.

This poem has the same conclusion as Caxton's edition,* with this addition: 'also here foloweth another of his workes.'

'THE ASSEMBLE OF FOULES.' This is the running title, and is over a cut of various birds assembled together in a field, which, like those to the foregoing articles, is enlarged with pieces. The poem begins immediately under it, and the signatures are continued from the last article. This is mentioned in the collection of Chaucer's and Lydgate's poems printed in quarto, by the title of Scipio's dream, or the parliament of birds. Colophon, '*Thus endeth the assemble of Foules, otherwyse called saynt Valentynes day compiled by the famous clerke, Geffray Chaucer.*' Herbert; p. 276, &c.

'The boke called LA BELE DAME SAUNS MERCY, was translate out of Frenche in to Englysshe by Geffray Chaucer,† flour of poetes in our mother tong.' It begins at the back of the same leaf as the former article ended on; and has a cut of a fine lady holding a flower in her hand, with a female attendant behind her. At the end of the poem is 'Lenuoy de limprimeur.' which differs entirely from L'envoy printed in the latter editions of Chaucer's works. Whether (says Herbert) it was printed in the 4to. edition mentioned p. 306-7 or elsewhere, before, I cannot tell, as I have not seen that edition; however, as this edition is very scarce as well as that, I hope a copy of it inserted below‡ will not prove unacceptable. This and the

* See p. 307.

† In MS. Harl. 372. This piece is expressly attributed to Sir Richard Ros. See Mr. Tyrwhitt's preface to his edition of Chaucer's Canterbury Tales, p. xxxv. note (n).

‡ 'O ye lusty galondes of hote corage
Put nat this example in oblyuion
In loue beware, vse nat to great outrage
But moderate your desyres by discresion
Els wyll it tourne to your owne confusyon
& than your frendes shall haue cause to morne
your enemyes you mocke, & laugh to scorne

And ye ladyes, endued with hye prudence
Whan these disceitfull loues labour styll
With their fayned and paynted eloquence
Their carnall lustes, to cause you to fulfyll
Many a huge othe, depose they wyll

two preceding poems are printed in double columns, like the foregoing articles, and have besides the catch-words. Colophon, '*Thus endeth the boke, called La belle dame sauns mercy: And here foloweth certayne morall prouerbes of the foresayd Geffray Chaucers doyng.*' Then the prologue of the CANTERBURY TALES on A ii:

Whan that Aprill with his shoures sote
The drought of March hath p[er]ced ye rote

And he that consydreth the necessitees
Longyng to loue, as attendance, thoght, & care
Labour, cost, and other incomoditees
Prudently ought, to take hede and beware
He finally shall fynde, none other welfare
But for the atchyueng of one plesaunce
To be sure to suffre, treble penaunce

Wherfore, ye gentyal people yong and olde
Men or women, what soeuer ye be
To loue, J counsayle you be nat to bolde
yet for all that, take hede aboue all thyng
It is no loue they shewe, but blandisshyng

For very loue is that, that dothe couete
His owne labour, his owne thing to dispende
To another persones pleasure and profete
His owne pleasure, in no wyse to attende
But he that woyng a lady dothe entende
Taccomplysshe his owne voluptuousnesse
Loueth not her, but loueth himself doutlesse

For he that by wordes, or giftis doth pursue
To depriue a woman her best iewell
As her good name & fame, & chast vertue
Is signe of no good loue, but hate cruell
Wherfore in reason, J may conclude well
Who loueth his lady after suche rate
Sheweth her no true loue, but most deedly hate

Excepte it be ordred to suche degre
As concerneth spousale, in honeste
yet, if ye wyll in fervent loue excell
Loue god aboue althing, & than do ye well.'

And bathed euery veyn in suche lycour
Of whiche vertue engendred is the flour
Whan zephyrus eke with his sote brethe
Enspyred hath, in euery holte & hethe.

On the reverse of y. iii. '*Thus endeth the boke of Caunterbury tales. Imprinted*' &c. as in the head title. Then a leaf of Pynson's large device, N°. VII.

What ensues is from Herbert; whose description, it must be confessed, is not quite so clear and methodical as could be wished.

'Chaucer's Canterbury tales, with the following poems, The boke of Troylus and Cryseyde, the boke of Fame, the assemble of Foules, La bele Dame sauns mercy, Bonum consilium Galfredi Chaucer contra fortunam, Morall proverbs, The complaynt of Mary Magdalene, The letter of Dido to Eneas, Proverbs of Lydgate. What other pieces it may contain is uncertain at present, since the copy that the writer of the preface to Urry's Chaucer had the use of, was imperfect, containing only the pieces above-mentioned; and my own copy more so, having nothing beyond La bele Dame sauns mercy; however, I shall describe such as I have, in the order they stand.

'Of the Canterbury tales I have two copies, but unluckily neither of them have the title leaf, or the prohemye, as mentioned in the preface to Urry's Chaucer. Indeed that other copy seems to have wanted the title also, as no mention is made whether the said title was general, or only for the Canterbury tales. I am inclined to believe the latter; for one of my copies has not any of these appendages to it; besides, by the colophon, and device at the end, it appears to have a perfect finish; this edition has the restriction at the end of the parson's tale; but Mr. Tim. Thomas, the author of the foresaid preface, was mistaken in believing this the only time it was printed before Urry's edition of Chaucer, seeing it was printed in both Caxton's editions. The cuts to this are in general the same as to the edition without date. This is generally allowed to be the second edition printed by Pynson, and the first in double columns, at least that we know of; the editions of 1495, 1520 and 1522,

not being found. It has running titles, but no catch-words, and contains by signatures y 4; all sixes, except x and y—which are fours only. The colophon as before.

640. Johannis Longland Episcopi Lincolniensis Concio habita coram celeberrimo Conuentu tum archiepiscoporum cum Episcoporum, cæteræque Multitudinis, in Occidentalis Cœnobii Sanctuario die xxvii. Novem. Anno. m.d.xxvii. *Excusa Londini per Richardum Pynson Typographum Regium.* m.d. xxxi. [Octavo.]

In Herbert's account of Pynson, prefixed to the list of the books printed by him, as well as at p. 281, this edition is noticed; but Herbert thinks there must be some mistake in the date; and that the last two figures xi are transposed for ix: thus making the date of the present work m.d.xxix.

641. Missa de Spiritu Sancto &c. m.d.xxxi. [Octavo.]

The following is from Herbert's note; p. 241. 'Missa de Spiritu Sancto ad summum Altare dictæ Ecclesiæ Conventualis S. Petri Westmon. per Reverendum Patrem Dominum Johannem Exon. Episcopum celebratâ, Verboque Dei per Reverendum Patrem Dominum Johannem Lincoln. Episcopum in linguâ vulgari publice propositâ. Reg. Tonstal Episc. Londin. MS. f. cxxxi.—There is a letter of Archbishop Warham to Bishop Longland, given at Knollys xxx June, m.d.xxxi. giving him thanks for lately dedicating to him three most notable and laudable sermons, of which the first was made in the presence of most part of the bishops of this realm, when they assembled together for the repressing the heresy of Luther.—The second, when the legates de Latere began their visitation.—The third, when the first foundation of the College, where the Monastery of Seynte Frediswide stood, was laid—Lib. Memorand. Johannis Longland Ep. Linc. MS. f. 158.

Engraved by Hodgetts, from the Original Picture in Emanuel College, Cambridge.

ANTHONY ASKEW. M.D.

Ob: 1774.

Published for William Miller, Albemarle Street, London. Dec.r 1811.

Books printed without Dates.

642. Chaucers Canterbury Tales. *By Richard Pynson.* Folio.

On the recto of signature a i. the ‘ Prohemye,* or introductory part begins; which is taken, says Herbert, almost verbatim from that prefixed to Caxton's second edition of this book [see vol. i. p. 295], ‘ whiche boke diligently ouirsen & duely examined by the pollitike reason and ouirsight of my worshipful master william Caxton accordinge to the intente and effecte of the seid Geffrey Chaucer, and by a copy of the seid master Caxton purpos to imprent by the grace ayde and supporte of almighty god, whom J humbly beseche that he of his grete and habundant grace wil so dispose that J may it

* This prologue is given rather at large by Ames, but I suspect inaccurately: — ‘ Grete thankes, laude and honoure ought to be gyvyn unto the clerkes, poetes, and historiagraphs, that have writen many noble bokes of wisdom of the liues, passions and miracles of holy seyntes, of hystories of noble and famous actes and faictes, and of the cronicles sithen the begynnyng of the creatioun of the worlde unto this present tyme, by which we ben daily entourmed, and have knowledge of many thynges, of whom we shuld not haue knowen, yf they had nat left to vs theire monimentes writen. Emong whom, and inespecial to fore alle other, we ought to gyue a singuler laude unto that noble and grete philosopher Geffrey Chaucer, the whiche for his ornate writting in our tonge, may well have the name of a laureate poete; for to fore that he, by his laboure enbellished, ornated, and made faire our Englisshe, in this realme was hadde rude speche and incongrue, as yet it apperithe by olde bokes, whiche at this daye oughte nat to have place, ne be compared, emong his beautevous volumes and ornate writings, of whom he made many a noble hystorye, as well in metre, as in ryme and prose, and theym so craftely made, that he comprehended his maters in short, quicke, and high sentences, eschewing prolixite, and casting away the chaf and superfluite, and shewing the pyked grane of sentence vtered by crafty and sugared eloquence. Of whom I, among alle other of his bokes, the boke of the tales of Canterburie, whiche ben many a noble historie of wisdome, policie, mirth and gentilnes, and also of vertue and holynes; which boke,’ &c. as above.

fynisshe to his plesure laude and glorye. And that alle we that shalle therein se or rede may so take and vnderstond the gode and vertuous tales that it may so profitte to the helth of oure soules and inespecial of the soule of the seid Geffrey chaucer first autour and maker of this foreseid boke, that after this short and transitorye lyfe we may cōme to the euirlasting lyf in heuynne. Amen. By Richard Pynson."

The reader may compare the following extract with the same text as printed by Caxton, vol. 1. p. 292.

Whan that Aprille with his showers sote
The droughte of Marche hath persed the rote
And bathed euery veyne in suche licoure
Of whiche vertue engendred is the floure
Whanne zepharus eke with his sote brethe
Enspired hath in euery holte and hethe
The tendre croppes and the yong sonne
Hathe in the ram half his cours y ronne
And smale foules make melodye
That slepyn al nyght with open eye
So priketh theym nature in theire corages
Than longyn folke to goon on pilramages
And palmers to seche straunge strondes
To serue halowes couthe in sondry londes
And specially fro euery shyres ende
Of englond to Caunterburye they wende
The holy blissful martir for to seke
That them hath holpyn when they wer seke.

This book was doubtless (as Herbert justly observes) one of Pynson's earliest printing. The reader may, if he pleases, peruse the desultory observations below,* of the same antiquary, respecting the

* 'I cannot suppose it printed long, if at all, before Dives and Pauper, notwithstanding it has no capital initials. For if we make that a rule to judge its age by, we must carry it to 1484, seeing Caxton printed with them in that year. Books of price, and such as were for the use of the nobility and gentry chiefly, were often printed without the initials, long after they had been in use, that they might be adorned by the illuminator; but as that must have enhanced the price considerably, it seems to have paved the way for blooming capitals, which at first were very gay and showy. Another reason for his not using initials, supposing this book to be his first performance, might possibly be the expence. Several of the types being the same with those used in Dives and Pauper is the strongest argument for their

antiquity and press-arrangement of this volume: although a glance upon the ensuing fac-simile may more completely satisfy him of its graphic and typographical embellishments. I have little doubt of the present work being the earliest specimen of Pynson's press.

Here endith the frankleyns prologue
And here begynneth his tale

I N Armoryk that called is Brytayne
Ther was a knyght that loued and dyd his peyne
To serue ladies in his best wyse
And many a laboure and many a grete empryse
Re for his lady wrought or she was wonne
For she was one the fayrest vndre sonne
And ehe therto comyn of so high kynred

q im

being printed about the same time; but if those are clearer and more compact than these, the argument will be as strong for this book being printed after that. I had not the other book when I first wrote this to compare them together, but the type of my copy has not the

The leaves (concludes Herbert) are not numbered, nor has it catch-words; but it has running-titles and signatures. It is remarkable of the signatures to the poetical part, after signature h, the letter n is used to the second leaf, the in or m to the third, and iin or im to the fourth: thus i n, for i 2; i in, for i 3; i iin, for i 4; l m. for l 3; l im, for l 4; and this latter manner is followed for the future, except to the prose, where the numbers are specified by the letter i, and that repeated, as in the former part of the poetry. The signatures of the first alphabet go no further than v; the second alphabet to ll, all octaves except the last, which has only six leaves; then the prose begins with a fresh set of signatures to K 5; on the back of which is his small mark N°. II. only; the last leaf blank.

The retractation of Chaucer, inserted in the second edition (of 1526, see p. 515, ante), is here omitted. A fine copy of this rare volume is in the library of the Royal Society; and another, of great beauty, and quite perfect, is in that of Earl Spencer; having, at the end, the following lines written in an ancient hand:

Whoo soo euyr on this boke do rede
Remembyr Sahem pryst of bury town
Weche mad executor Jhu do hym mede
His goodys to spende wth good deuocyon
Robert Stylyard, p̄son of Fynynham

---

least appearance of being worn. Mr. Ames thought it was printed before 1493, because of the rudeness of the letter; but if it be the same with the Dives and Pauper, his argument will not hold. The types of both are according to the hand-writing of the time; fashioned for the most part like Caxton's, and some of them especially set off with little turns, which no doubt were esteemed graces in those days. Besides the types are different in size; this book being printed with somewhat larger types than the Dives and Pauper. As to its being 'printed with two sorts of letter, large and small, for several sheets together, as if he had not types sufficient of one sort;' it may be remarked, that if he had types enough for several sheets together, it was sufficient for a book ever so large; besides, these types are not used promiscuously, but the larger to the verse, and the small to the prose, which differs further by being printed in double columns. There is scarce a stop to be found throughout the poetical part, only the . here and there in the middle of a verse; and in the prose, though the stops are frequently used, yet they are for the most part the round dot, only here and there one of the square or lozenge form, and sometimes the colon.'

The reader may see a specimen of the types of 'Dives et Pauper' at p. 402 ante; and judge for himself.

Weche gaff thys boke to Ele see to p̄y
For the seyd Sahem sumtyme when she may.

My friend Mr. Utterson has an imperfect copy; from one of the leaves of which the foregoing fac-simile was taken.

643 Reinard the Foxe. [*Imperfect*]. Folio.

We are indebted to Herbert for the following account of this scarce volume; which was taken from a copy in his own possession, 'wanting the conclusion.'

"Here begynneth the Hystorye of reinard the Foxe." This title is at the head of the prologue or introduction, which is entire on the first column; and the history or fable begins on the second, signature A i. The book is printed with the same type, and in like manner as the prose part of the Canterbury tales, the last mentioned article. It was translated by Mr. Caxton out of Dutch, and printed by him in 1481. My copy, wanting the conclusion, and not knowing where to find another, I cannot be certain whether it had a date or not. It has however the table of contents, at the end of which, as it has room enough for a colophon or device, but has neither, it may be conjectured that it was printed without a date; yet as Caxton printed it with a colophon at the end of the work, it must remain doubtful till a perfect copy is found, whether this had a date there or not. The table of contents was prefixed to Caxton's edition, but it appears evidently to have been printed at the end of this, as signature A is complete in eight leaves; unless it was printed on a separate leaf. The table and introduction, &c. you may see in p. 114, vol. i.'

Mr. Douce is in possession of Herbert's copy; and another copy of it, I believe, is hardly known to exist. The rarity of Caxton's, and the present edition of this once popular work, is extreme. What Hearne has said of it, is as follows: 'Reynard the fox was one of the first things printed in England, being done by the famous William Caxton in the year 1481. It was an admirable thing. And the design being political, and to represent a wise government, was equally good; so little reason is there to look upon this as a poor despicable book....

'tis strange to see the changes that have been made in the Book of Reynard the Fox from the original editions. See Hist. Guil Neubrig. vol. iii. p. 743-4. A particular account of the origin of this curious performance will be found in my first volume, p. 364.

644. HERE BEGYNNETH THE KALENDER OF SHEPARDES. (*Without place or Printer's name.*) Folio.

Thus endeth the Shepheards Kalendre
Drawen vnto English to God's reuerence
And for profit and pleasure shall Clarkes to cheere
Plainely shewed to their intelligence
Our is doen; now Reader do your diligence
And remember that the Printer saith to you this,
He that liueth well may not die amisse.

Finis.

As the reader, at pages 265-6, ante, has been led to expect rather a copious account of this very extraordinary work, under the impressions of it by Pynson and Julian Notary, I trust that he will not be disappointed in perusing the present and following pages relating to it. At the same time, it is but candid to apprise him, that, as far as is yet known, there is no edition of this work extant with the name of Pynson subjoined as the printer of it. It is only from internal evidence that the present and subsequent impressions are arranged in the order in which they are here described.

The above title is printed in a large lower-case Gothic type, over a wood-cut of a shepherd elevating his right hand, and contemplating the starry heavens: a bag-pipe is under his left arm, his crook is lying down before him: two dogs behind; and five sheep, with a castle upon a hill in the back ground. This cut is a little more than five inches and a half high, and is surrounded with borders of different workmanship. A man leaning on his right arm, with a book in his left hand, and a reading desk before him, occupies the reverse of this title-page. On the recto of the ensuing leaf, signature A ii.

begins the prologue. The table commences on the back of this leaf, and extends to the reverse of signature A iii.: three pages.

At sign. A iiii. rect. is the following sentence—with two wood-cuts; a fac-simile of one of which is here given.

'The arte scyence and practyke of the great Kalender of Shephardes by example ryght fertyle and profytable vnto all maner of people, and easy to be understande by mannes wytte, with dyuerse addycyons newely adiusted therto as hereafter foloweth.

'A great question asked bytwene the Shephardes touchynge the sterres, and an answere made to the same.'

At the bottom of the same page, is part of what follows:

'The Shepherds in a morning, before the day, being in the fields, beheld the firmament that was fixed full of stars: One among the other said to his fellow: "I demand of thee how many stars there be on the xii. parties of the Zodiack, that is under one sign only." The other shepherd answered and said, "Let be found a piece of land in a plain country, as upon the plain of Salisbury, and that the said piece of land be xl. mile long and xxiv. mile broad. After that, let take great long nails, with great broad heads, as the nails ben that be made for cart-wheels, as many as shall suffice for the said piece of land. And let the said nails be sticked unto the heads in the said piece of land, four fingers broad, one from the other, 'till that the piece of land be covered over from one side to the other. I say that there be as many stars contained under one side only, as there should be nails sticked in the foresaid piece of land, and there is as many under each of the other, and to the equipolent by the other places of the firmament." The first Shepherd demanded, "How wilt thou prove it?" The second answered and said that no man is bounden ne holden to prove thing unpossible; and that it ought to suffice for Shepherds, as touching this matter, to believe simply; without to enquire over much of that their predecessors shepherds said before.'

A cut of 'Husbondrye' (vide p. 503) is beneath, on the reverse of the next page. On the recto of the ensuing leaf:

Peers go thou to plowe, and take with ye thy wyfe
Delue and drawe, sowe barly whete and rye
Of one make x. this is a parfyte lyfe
As sayth Arystotyle, in his phylosophy
Thou nede nat studye, to knowe astrology
For if the wether be nat to thy plesaunce
Thank euer god, of his deuyne ordenaunce.

We have next an address from the author; beginning at the side of a wood-cut representing painting, astrology, and sculpture. After two more pastoral pictures, there is an account of the seasons, months, and modes of agriculture. Something like the same follows, in seven-line stanzas, with wood-cut borders. A red and black calendar succeeds, surrounded by rude wood-cuts. We have next a table of the phases of the moon, illustrated with cuts. Then comes, on the leaf preceding sign. D. 'the second part of the compost and kalender, which sheweth of the trees of Vices and of the pains of Hell.' This is the commencement of an exposition, in twenty-four pages, of the seven deadly sins, *Pride* (in xvii. branches); *Envy* (in xiii. branches);

Wrath (in. x branches); *Sloth* (in xvii. branches); *Covetise* (in xx. branches); *Gluttony* (in v. branches); and *Lechery* (in v. branches). At the left side of each branch, consisting of nine hortatory verses, are wood-cuts of branches of trees. Next commence 'the pains of hell and punishment of sinners,' with a number of terrific and well executed wood-cuts: of some of which fac-similes are given in the account of Julian Notary's impression. Three pages of 'The garden of virtues' succeed: this again is followed by many religious pieces of poetry, with wood-cuts—of these, the reader may take the following specimens:

'It is wryten in Appocalypse that seynt Johan sawe an horse of pale coloure, on ẏ whiche horse sat deth, and helle foloweth ẏ horse. The horse sygnyfieth the sȳner that hath a pale coloure, for the infyrmyte of synne, and bereth dethe, for synne is deth to the soule, and helle foloweth for to engloute and shalowe hym if he dye impenytēt.' Ca. xix.

Man loke thou be ware
I do smyte all vnware.

Aboue this horse blacke and hydeous
Deth I am, that fyersly dothe sytte
There is no fayrenes but syght tydeous
All gaye coloures I do hytte
My horse renneth by dales and hylles
And many he smyteth deed and kylles.

In my trappe I take some by euery waye*
By townes and castelles I take my rent

* 'I subjoin, by way of illustration, a part of this curious death-song from two ancient French editions, in folio: the one of the date of 1499, printed at Paris; the other of the date of 1524, printed at Lyons. The former is as follows:

Sur ce cheual hideux et pale
La mort suis fierement assisse
Il nest beaulte que ie ne haale
Soit vermeille ou blanche ou grise
Mon cheual court comme la bise
Et en courant mort me et frappe
Et ie tue tout. car cest ma guise
Tout viuãt trebuche en ma trappe,' &c.

The title and colophon of this French edition [which, in the *Bibl. Soubise*, n°. 3873, is called very rare] are as follow:

ICY EST LE CÕPOST ET KALENDRIER DES BERGERES, &c. Beneath a wood-cut of what the reader will find in my third volume to be that of Henry VI. On one side of this figure PRESTRE; on the other JEHAN. The bottom of this title tells us: '*Imprime a Paris en lostel de beauregart en la rue Cloppin a lenseigne du roy Prestre ihan. ou quel lieu son a vendre. Ou au Lyon d'argent en la rue sainct Jaques.*' On the recto of k viii. '*finist le kalendrier des bergeres. Imprime a paris Par Guy Marchãt Maistre es ars ou lieu susdit. Le xvii. iour daoust Mil.* cccc.iiiixx.xix.' This is beneath four stanzas, with a terrific picture of death riding at full gallop; brandishing a dart in his right hand, and carrying a column under his left.

This picture is probably the origin of all the rest; but it is executed on a much more enlarged and spirited scale. The DANCE OF DEATH, introduced into this edition, and composed of figures of four or five inches high, is among the most beautiful and striking delineations of the subject ever executed. On the reverse of the last leaf is a fine wood-cut of Christ bearing his cross, with a disciple praying behind him. The copy of this edition in the British Museum is much stained; otherwise it would be inestimable.

It is now time to subjoin a part of this death-song from the other old French edition:

Sur ce cheual hideux et palle
La mort suis fierement assise
Il nest beaulte que ie ne halle
Soit vermeille ou blanche ou grise
Mon cheual court cõme la bise
Et en courant mort rue et frappe
Mais ie tue tout cest ma guise
Tout hõme trebuche en ma trape. *Sign.* f. iiij.

Le grant Kalendrier et cõpost des Bergiers auecq leur Astrologie. Et plusieurs aultres choses. Imprime nouuellement a Lyon. Par Claude nourry Lan. M.cccccxxiiij. le. xvi. iour de Januier. From a beautiful copy in the collection of Mr. Heber.

I wyll nat respect one, an houre of a daye
Before me they muste nedes be present
I sle all with my mortall knyfe
And of dutye I take the lyfe
Helle knoweth well my kyllynge
I slepe neuer but wake and werke
It foloweth me euer rennynge
With my darte I sle weke and sterke
A great nombre it hath of me
Paradyse hath nat the fourth parte
Scante the tenth parte wronge hath he
I cause many to seghe at the herte
Beware for I gyue non warnynge
Come atones whan I do knocke or call
For if thy boke be nat sure of rekenynge
Thou shalt to helle body soule and all.

Sign. G. vij. rev.

The sayinge of a deed man. Cap. xlix.

Man loke and se
Take hede of me
Howe thou shalt be
Whan thou art deed,
Drye as a tre
Wormes shall ete the
Thy great beaute
Shall be lyke leed.

The tyme hath bene
In my youthe grene
That I was clene
Of body as ye are
But for myne yen
Nowe two holes bene
Of me is sene
But bones all bare

Now entende
For to amende.

O mortall creatures, saylynge in the wawes of mysery
Auale the sayle, of your conscyence vnpure
Fle from the perylles, of this vnstedfaste whery
Dryue to the hauen, of charyte moste sure
And cast the anker, of true confessyon
Fastned with the great cable of contrycion clene
Wynde vp the marchaundyse, of hole satisfaccyon
Whiche of true customers, shal be ouer sene
And brought to the warehouse, of perfeccyon
As perfyte marchauntes, of good* be eleccyon *Sign.* M v.

A similar cut to the preceding, above 'The songe of deth to all cresten people,' cap. xvii. occurs on the reverse of G v.

On the reverse of the second leaf following, M vij. (imperfectly signatured,) 'Thus endeth the Horner.' This description is given from a copy of the work in the choice collection of Mr. Freeling, who obtained it from Mr. Gutch, bookseller, of Bristol. It has no colophon; and the preceding one, at the head of this description, was supplied from a soiled but perfect copy, as it is presumed, of the present edition, in the Bodleian library; where it is printed, as the last of some poetical stanzas, on the reverse of sign. N iiii.

This work is undoubtedly of French origin; and numerous editions of it, in the same language, were printed at the close of the fifteenth, and beginning of the sixteenth, century. Herbert, vol. iii. p. 1528, notices an English edition of the date of 1485; but so vaguely and superficially, that there seems great doubt of its existence. Panzer notices the first French edition of the date of 1489; but with only one, imperfectly referred to, authority, in support of it: see his Annal. Typog. vol. ii. p. 292. The earliest foreign impression of it may yet be unknown.

645. The Same. *Imperfect.* Folio.

The head-title is over a similar cut to that of the preceding; surrounded with borders of a different design. The title is also printed in large letters. On the reverse, is the wood-cut given at page 470,

* 'God:' *Julian Notary's edit.*

ante. On the recto of the ensuing leaf, sign. A ii. 'Here begynneth the prologue:' at bottom, as a sort of catchword, 'Shepardes kal.' A table of three pages follows: then 'The arte scyence and practyke of the great kalender of Shepardes,' &c. over two wood-cuts of Shepherds, of the same height as that given in the preceding article. The usual contents succeed. Of these the following is a specimen; by the side of a cut of the author at his desk.

The auctoure.

In the ende of this boke
Who so lyste for to loke
Therin shall he se
A balade that sayth this
He that many bokes redys
Cunnynge shall he be
Wysdome is soone caught
In many leuys it is sought
And some doth it fynde
But sleuth y^{t} no boke bought
For reason takes no thought
His thryfte comes behynde
And many one dothe say
That clerkes ne tell may
What shall be fall
They that this do reporte
Be of the peuysshe sorte
That lytell good can at all
They know y^{t} drynke doth slake the thurste
And whan theyr iyes is full of duste
Yet may they syt and shaell peson
For & clerks shewe them bokes of cunnynge
They bydde them, lay them vp a sonnynge
Vnto another season
And if we speke of astronomye
They wyll saye it is a great lye
For they can no other reason
But all that knoweth good and better
As gentyll men that loueth swete and swetter
Wysdome with theym is nat geason. *Sign.* A v.

Then 'The prologue of the Auctoure that put this boke in wrytynge,' over the same cut as the first. On the reverse of the ensuing leaf is a cut similar to that in the title-page of the last French edi-

tion mentioned in the note at p. 530—except that the back ground is taken out; and the stars, and a city appear, without any dotted sky.

It is not necessary to notice further the divisions and subdivisions of the present edition; as they are only a repetition of those in the foregoing one. The cuts, however, are better executed than any I have seen in an English impression; and they vary by being sometimes struck off in red ink—as the following may serve to exemplify.

The larger cuts of the torments of the damned, are precisely similar to those in Julian Notary's edition (vide post). The type is square and firm; and when in fine and perfect condition, this impression must wear an inviting aspect. The present description of it is taken from a very imperfect* copy in the choice collection of my friend Mr. E. V. Utterson.

* Probably not three perfect copies of Pynson's editions are known. Hearne quotes some of the poetry in this work, mentioning it 'as a comical, odd book:' 'poetry in old vellum MS. like to that in an old edition of the Shepherd's Calendar (a comical, odd book) of which I have an imperfect copy by me, and look upon it as a great curiosity.

> The furste is fire so hote to rekenne
> That no manere of thynge may slekenne
> The secunde is colde as seith some
> That no hete of fire may over come.' *Hist. Guil. Neub.* III, 749.

646. The Kalendayr of the Shyppars: *prentyt ī parys the. xxiii. day of iuyng oon thowsand.* ccccc. & iii. Folio.

The above title is over a table of contents. On the reverse, the same cut as that referred to in the preceding edition. The following extract, says Herbert, may serve as well for a specimen of the orthography, as to shew the time of its being originally written in French, viz. 'Etshal serwe the sayd nōbers be for the lettars feryals. xix. zear cōpleyt: from the zear of thys present kalendar oon thowsand. iiii. hondreth. lxxxxvii. wnto the zear oon thowsand vi. in the qwych zear shall begyn to serue the goldyn nōber et the others nombrys after the lettars feryals al in the maynayr as they be for other xix. zear. Al the remanant of the compot & of the kalendayr ys perpetwel: fors the two goldyn nombrys so shal they be. xxxviii. zear hool of the qwych zear oon thowsand. cccc.iiiixx. &. xvii. ys the fyrst.—The zear of thys present cōpot & kalēdar qwych as begown to haue cowrs the fyrst day of ianuer ys. M.cccc.iiiixx. &. vii. in the qwych rynnys for the golden nombyr. xvi. The lettar domynycal a the lettar tabulayr f & ar in the first lynys of theyr fygurs & nerest the goldyn nombyr. xvi. for zear qwych ys sayd of this presant cōpot and kalendayr.'

Herbert, vol. iii. p. 1529, describes the type as being 'very rude, though the wood-cuts are in general very neat.' The type is rather singular than rude, being a neat Gothic secretary letter, and the model, according to my own conjecture, of Pynson's smallest letter. The cuts are not only 'boldly touched,' as Warton expresses it, but they are conceived and executed with extraordinary spirit and effect. This edition seems to have been the parent one from which most of the cuts, in the ensuing English editions, were taken: those that relate to the resurrection, and to the torments of the damned, are struck off with great force and beauty. But there is no graphic embellishment which exceeds the ensuing one; and which I have not discovered in any other impression of the work. The language, I fear, will be considered somewhat barbarous.

¶ Heyr begynnys the saw of oon deeth sayand so.

f my be hold cūmys not to zowr pleysans
By the hyde wr that ys ryght dredabyl
Tayk in thank ken ze the desyr
Qweyr for pretend that yt be zow profy=
Theyr ys no way mor drawabyl [tabyl
The hartys that can them self weel ken
Lern than be me that ze moste nedys be
Et grayth to deeth zowr in wentoyr
The soonnys of adam most al dy yt ys notoyr
¶ Helas mondayn contemppl my maynayr
Oon tym Iy want was I had oon fayr wysage
For eyn lawghand I haue two hollys of taryer
Gwydyt to wormys for to mayk thayr palsayge
The scayth of others alghene yf thow be sayge
For ys I am thou shal cum in powlder
Al hoyllyt as oon thymbyl to sow
Of the qwych to wormys shalbe sowd
Al man kynd most pas be thys dans

Earl Spencer's copy, from which the foregoing description is taken, is imperfect; but in point of size, and excellence of wood-cuts, it is perhaps superior to the perfect one in the Roxburgh collection; which was formerly Herbert's, and which contains M, in eights. '*Heyr endysh the kalendar of shyppars translatyt of franch ī englysh to the lowyng of almyghty god & of hys gloryous mother mary and of the holy cowrt of hywyn prentyt* &c. as before.

647. A Little Treatise of diuers Miracles shewed for the portion of Christ's blood in Hayles. Quarto.

Herbert appears to have been indebted to 'Mr. Tho. Baker's interleaved copy of Maunsell's catalogue,' for his description of this rare volume; which is noticed by him as being 'In Meetre;' and as containing an account how Christ's blood was brought thither —the Pardons granted by Popes—& Reliques there.' Herbert adds in a note, 'See some account of this affair in Sir Rob. Atkins's Hist. of Gloucestershire; p. 246.'

648. Liber Theodoli cum cōmento incipit feliciter. Quarto.

The following is from Herbert; who describes a copy of this work in his own possession: 'The above title is over the cut of a priest with a plutus beside him, the same as used to Grammatice Sulpitiana, 1505, &c. The work has neither running-titles, catch-words, nor the leaves numbered, but contains by signatures H 8, in sixes. At the end, '*Sanctissima explanatio Theodoli finit feliciter.*' Then his device N°. III; which compleats the last page. It was printed by W. de Worde in 1515; but I apprehend this by Pynson was printed before he was King's printer.

649. The Lyfe of Petronylla. *Emprynted by Richard Pynson.* Quarto.

This publication, says Herbert, 'is very old. It begins with Pynson's mark, and has but four leaves, in 20 eight-lined stanzas, and four lines more, beginning thus:

'The parfyte lyfe to put in remembraunce
Of a virgyn moost gracious and entere
Which in all vertu had sovereyn suffysaunce
Called Petronylla Petyrs doughter dere
Benygne of porte humble and of face chere
All other maydyns excelled in fairnesse
And as hir legende pleynly doth us lere
Though she were fayre more commendyd for mekenes.' ——

Emprynted,' &c. as before. In the collection of the late George Mason, Esq.

650. [Æsop's Fables]. *Enprented by me Richard Pynson.* Folio.

Herbert describes this uncommon edition in the following manner. On signature D i, over an ordinary wood print of a man writing at a desk on the left, and on the right a monk receiving a book from a person in a supplicant posture, probably designed for Æsop 'Here begynneth the prologue of the first booke of Esope.' This book was in the collection of the late John Ratcliffe, Esq. and evidently was printed from Caxton's edition, 1484; [see vol. i. p. 208] but wants the whole of Æsop's life. It contains signature G, in octaves. The colophon, '*Enprented,*' &c. as before. On the last leaf is his device N°. II. A copy of it is in the collection of Mr. Heber.

651. The Life of St. Francis, written by frere Bonaventure; translated into English. Quarto.

Herbert inserted this superficial notice from Mr. Thomas Baker's interleaved copy of Maunsell's catalogue.

652. Lyndwodi Constitutiones prouinciales ecclesiae Anglicanae. Octavo.

I suppose this to be a reprint of Wynkyn de Worde's edition; see p. 52 ante. In the Bodleian Catalogue, an impression of this work by Pynson is thus noticed: 'absque Comm.' *Impress. per Richardum Pynson:* and Herbert, in the interleaved copy of his own work, after noticing [see his first vol. p. 287] 'Tractatus Iuris Canonici,' adds, in MS. Lyndwodi Constitutiones. My copy wants all preceding the 6th section of the constitution 'De statu regularium," beginning on signature i, 'Omnē autē singularitatē interdicimus.' In this edition (continues Herbert) are two sections, not in any other edition as yet come to my knowledge. It contains r, in eights. It probably may be the same as the above.'

653. John Tonneys, an Augustine fryar in Norwich, his rules of Grammar. Octavo.

I regret that neither Herbert nor myself have been able to give a bibliographical description of this very uncommon, and probably interesting, grammatical treatise; and yet, from the reference to Sir Richard Baker's Chronicle, it does not appear quite evident that the printed work of Tonneys was noticed by Sir Richard.

654. A Replycacion agaynst certayne yong Scolers abiured of late &c [by John Skelton]. '*Thus endeth the Replicacyon of Skel. L.* &c. *Imprīted by Richard Pynson printer to the Kyng's most noble Grace.* Quarto.

The above title is printed under a Latin address to Thomas —— who he calls an excellent patron ('fautor') of the present work. The 'Argument,' in three Latin hexameter verses, is beneath this general title. On the reverse is the following; which occupies the entire page: 'Protestacion alway canonically prepēsed, professed, and with

good delibracion made, that this lytell Pamphilet (called the REPLICACION OF SKELTON LAUREATE) Ora. reg. Remordyng dyuers recrayed and moche vnresonable errours of certayne Sophystycate scolers and rechelesse yonge heretykes, lately abiured &c. Shall evermore be (with all obsequious redynesse) humbly submytted vnto the ryght discrete reformacyon of the reverende prelates and moche noble doctours, of our mother holy churche &c.

Ad almam vniversitatem Cantabrigiensem &c.

Eulogium consolationis

Alma parens O Cantabrigiensis
Cur lacrimaris? Esto, tui sint
Degeneres hi Filioli, sed
Non ob inertis (O pia mater)
Insciolos vel decolor esto
Progenies non nobilis omnis
Quam tua forsan mamma fovebat
Tu tamen esto Palladis alme
Gloria pollens plena Minerve
Dum radiabunt astra polorum
Iamq; valeto meque foveto
Namque tibi quondam carus alumnus eram.

We have next the following unrivalled specimen of alliteration with which Herbert began his account of the book, supposing it to have been the title-page. 'Howe yong scolers nowe a dayes embolmed with the flyblowen blast of the moche vayne glorious pipp'yng wynde, whan they haue delectably lycked a lytell of the lycorous electuary of lusty lernyng in the moche studeous scole hous of scrupulous philology, counting thē selfe clerkes exellētly enformed and trāscendingly sped in moche high conyng, and whā they have ones supciliusly caught,

A lytell ragge of Rethorike
A lesse lumpe of Logyke
A pece or a patche of Philosophy
Than forthwith by and by
They tumble so in Theology
Drowned in dregges of Divinite

That they iuge them selfe able to be
Doctours of the Chayre in the Vyntre
At the thre Cranes
To magnifye their names
But madly it frames.

For all that they preche and teche
Is farther than their wytte wyll reche
Thus by demeryttes of their abusyon
Finally they fall to carefull confusyon
To beare a fagot or to be enflamed
Thus are they undone and ūtly shamed.

As this strange poetical medley has not been found in any of Skelton's works, I may be permitted to give a further specimen or two of its bastard Hudibrastic metre.

Woulde god, for your owne ease
That wyse Harpocrates
Had your mouthes stopped
And your tongues cropped
When ye Logyke chopped
And in the Pulpete hopped.
And folyshly there fopped
And porisshly forthe popped
Your sysmaticate sawes
Agaynst goddes lawes
And shewed your selfe dawes
Ye argued argumentes
As it were vpon the elenkes
De rebus apparentibus
Et non existentibus, &c. &c. A iv. *rev.*

Come forthe ye pope holy
Full of melancoly
Your madde Ipocrisy
And your idiosy
And your vayne glorie
Haue made you eate the flye
Pufte full of heresy. A vj. *rev.*

On the recto of sign B iii.* we have

'A cōfutacion responsyue, or an ineuytable prepensed answere,

* The *first*. B. iij. the second is s. marked by mistake for sign B iiij.

to all wayward or frowarde altercacyons that can or may be made or obiected agaynst Skelton laureate, devyser of this replycacyon,' &c.

Why fall ye at debate
With Skelton Laureate
Reputyng hym vnable
To gainsay replycable
Opinyons detestable
Of Heresy execrable
Ye saye that Poetrye
Maye not flye so hye
In Theology
Nor Analogy
Nor Philology
Nor Philosophy
To answere or reply
Agaynst suche Heresy
Wherfore by and by
Nowe consequently
I call to this rekenyng
Dauyd that royall kyng
Whom Hierenymous
That doctour glorious
Dothe bothe write and call
Poete of poetes all
And prophette princypall
Thus may nat be remorded
For it is wele recorded
In his pystell ad Paulinum
Presbyterum divinum
Where worde for worde ye may
Rede, what Jerome there dothe say.'

Many scraps of Latin prose and poetry are interspersed throughout the volume. On the recto of the last leaf '*Thus endeth the Replicacyon of Skel. L. &c. Imprīted by Richard Pynson, prynter to the kyng's most noble grace.* On the reverse his device N°. III. Ten leaves. A copy of this curious and uncommonly scarce book is in Mr. Heber's collection.

This tract, which Herbert had never seen, although [superficially] described, is not, as he supposed, 'the same invective against W. Lillye the grammarian, as is mentioned by Mr. Wood.'

655. Breuiarum secundum vsum Sarum, &c. *Arte quoq; industria Richardi Pynson.* Quarto.

The late Mr. Tutet had a copy of this edition upon vellum; which is thus described by Herbert:

"Breuiarum secundum vsum Sarum examinatum ac correctum nouorumq; festorum additionibus et pice adornatum et impensis serenissime principiisse dnē videlicet Margarete comitisse Richmondie et derbie, ac matris illustrissimi, dnī nostri Regis Henrici septimi. *Arte*, &c. as above.

656. Alex. Barkley his figure of our Mother holy church oppressed by the French King. Quarto.

This is inserted by Herbert, on the authority of Maunsell's Cata logue, p. 7.

657. The Life of the Holy and blessed Virgin Sainte Alborow. Quarto.

Ames says, 'The Life of St. Alborough, Virgin.' A particular description of this almost unknown work is a desideratum among the curious. It will be seen that Herbert, in the above title, has literally followed Maunsell; p. 67, col. 2.

658. The Myrrour of the blessyd life of Jhesu Christ. *Emprinted by Richard Pynson.* Folio.

Herbert has extracted the following from Maunsell's Catalogue; p. 67. 'The Myrrour of the blessyed Life of Jhesu Cyrst. Written in Latine by the worshipfull Doctor Bonauenture, translated into English 1410, and brought to the Reuerend father Thomas Arundell Archbp. of Caunterbury, who commending and allowing the same, was afterwards printed by William Caxton, and since reprinted by Richard Pinson.'

Both Wynkyn de Worde's, and the present, impression of the Life of Christ, are copies from Caxton's publication of the same work.

This edition concludes with the preceding colophon. The printer's device (as well as I can recollect, N°. v.) is on the back of the last folio. Signatures r. iiij. in eights. It was probably printed in the 15th century, and has many cuts in it, in common with those of Wynkyn de Worde's impression of 1517. I subjoin a specimen of one of these cuts, with the type: from the former of which it will be evident that, in point of perspective inaccuracy, the present embellishment is hardly exceeded in rudeness by any of the wood-block productions of the middle of the fifteenth century.

Of the crucifienge of oure lorde Jhesu at the ſexte houre. Ca. xlvii.

Nowe ferthermor maiſte hou ſe whan our lorde Jheſus was come to ꝑ ſtynkinge hill of caluarie howe wickedly tho curſed werkemen began to werch on all ſythes that cruell werke. Take hede nowe diligently wt all thyn herte alſo tho thynges ꝑ be nowe to come and make the there preſent in thy mynde beholdinge al that ſhalbe done a geynſt thy lorde Jeſu and that been ſpoken or done of him/ & ſo wt the Inner ye of thy ſoule beholde ſomme ſittynge and fyxinge the Croſſe faſt in the erth.

Mr. Thomas Baker (says Herbert), in his interleaved copy of Maunsell's Catal. p. 59, mentions another edition, with this colophon; *Explicit Speculum vitæ Christi Enprinted.* &c. Quarto.

659. Here begynneth the Testamēt of John Lydgate monke of Berry: whiche he made hymselfe by his lyfe dayes. Quarto.

In Ritson's copy of Herbert's work, now in Mr. Heber's possession, is the following entry by the former, relating to this impression. 'It contains c iii. with an additional leaf, having a cut of Christ sitting under the cross (which is likewise upon the back of the title-page) on one side is the printer's device (N°. v. qu ?) on the other. Under the title is a man writing at a desk. In the public library, Cambridge.' Both Ames and Herbert have given an account of only four words.

660. A Sermon preached long ago at Paules Crosse, on Luke 8, verse 8. 'Jesus cryed hee that hath eares to heare let him heare. *Prin. by Rich. Pinson.* Quarto.

Both Herbert and myself are indebted to Maunsell's Catalogue, p. 104, col. 2, for this description of a tract, of which probably not six copies are in existence. From the text, it would appear to be the same discourse which Alcock preached, and of which Wynkyn de Worde printed an impression, without date. See p. 343 ante.

661. Libellus qui Informatio puerōr appellatur cū modico apparatu nouiter cōpilatus, Incipit. *Emprynted by Richarde Pynson.* Quarto.

The title is over a wood-cut of a schoolmaster and his eight boys: on the reverse, the same cut. It begins 'How many partys of reason be there? viii. Nowne, Pronown,' &c. this should be on sign. A i. as sign. A ii. follows. This latter, and signatures B i. C i. C. ii. (for C iii.) and D. i. are the only signatures in the volume; the whole of which contains nineteen leaves. At the end (reverse of the 19th) 'Here endeth the accidence made at the instaunce of George Chastelayn and John Bars: *Emprynted*, as above. Mr. Heber is in possession of a beautiful copy of this tract, which, excepting that in

the library of Magdalen College, Cambridge, is supposed to be the only one in existence. Herbert has given rather a superficial description of this very scarce book.

662. Expositio Sequentiarū sed'm vsum Sarum. Quarto.

In his Appendix, p. 1783, Herbert has inserted the present article, with an amplification of it in MS. in his interleaved copy; from which latter we learn that both the present work, and the 'Expositio Hymnorū' are placed as titles over a cut of a schoolmaster sitting behind a desk, with a switch in his right hand, holding a book, resting on the desk with his left: four scholars sitting before him.

663. Virgiliana Poesis, &c. *Venalis extat Londoniano diui Georgij signo in vico nuncupato Fletestrete iuxta sctī Dunstani.* Octavo.

'Virgiliana poesis que latinitatis norma est Et propulsatis et elimatis omnibus mendis felici gaudet exordio.' In red and black, Pynson's cypher [N°. II. qu.] Venalis, &c. as above. The dedication, 'Johannes Ferrand breviuscula hac oratione continentissimum virum magistrum Petrum Turrelli plurima salute impertitur.' It begins with, 'Publii Virgilii vita Maronis. Publii Virgilii Maronis Mantuani bucolicum decem eclogarum opus feliciter incipitur.' &c. curiously printed. In the collection of Mr. Wodhull.

664. A short treatyse of the hyest and moost worthy sacrament of Crystys blessed body, and marueyles thereof. Quarto.

Thus inserted by Herbert, on the authority of Baker's interleaved copy of Maunsell's catalogue, p. 94.

665. Sir Beuys of Southampton. The son of Guy Erle of Southampton. Quarto.

Ames strangely calls this, 'Sir Denys of Southamton.' It would

appear that neither Ames nor Herbert had seen a copy of this exceedingly scarce first edition of the romance of Sir Guy. I am not acquainted with any library which contains a copy of it.

666. HERE BEGYNNETH a lytell treatyse short and abrydgyd spekynge of THE ART AND CRAFTE TO KNOW WELL TO DYE. Quarto.

It contains a and b, in octaves (sixteen leaves). The signatures are placed towards the left hand. His device on the last page. Thus briefly, Herbert. The work is, in all probability, a reprint of Caxton's impression. See vol. I. p. 279. A copy of it was in Ratcliffe's collection (see Bibl. Ratcliffe, n°. 738), which is now in Dr. Hunter's at Glasgow.

667. STELLA CLERICORUM, &c. Quarto.

This title over the cut of a priest, &c. as to the Grammatice Sulpitiana; with signature A i. at the bottom. On the back of this leaf are some verses 'Ad laudem libelli.' This book is printed in a bold black letter, and has neither catch-word, running-title, nor numbers to the leaves; but contains by signat. C 6, in sixes. His device N°. v. on the last page.

This description is given by Herbert from a copy in his own collection. Another edition is noticed by him, without date, with signature A i. on the title-page, and a ii. b ii. and c ii. on the third leaf of every signature. Mr. Heber has a copy of this latter edition.

668. THE MIRROURE OF GOLD, &c. Quarto.

'The mirroure of gold for the synfull soule translated out of Frenche into Englisshe by the ryght excellent princesse Margaret moder to our souerayne lorde king Henry the VII.' Printed within a border, in Henry the VII's. reign. Some on vellum.' Herbert; from Ames. The reader may consult p. 252, &c. ante. A fine copy of the present edition was in West's collection.

669. The Lyfe of the glorious Martyr Saint George. Quarto.

According to Warton, vol. ii. p. 247, this was the work of Alexander Barclay, while he was a monk of Ely, and dedicated to West, Bp. of Ely. See also Biogr. Brit. p. 473; note C; first edition.

670. Vocabulorum Equiuicorum Interpretatio. Quarto.

Thus noticed by Herbert, from Bibl. T. Rawlinson, A. D. 1732, n°. 2471.

671. Petri Carmeliani Carmen. Quarto.

Herbert has given a long and interesting account of this exceedingly scarce book; to which, by the assistance of a copy in the possession of my friend Mr. Douce, I have been enabled to make some trifling addition. A specimen of the border, by which each page is surrounded, will be found in my first volume, p. x. We will first peruse Herbert's account. 'Under the above title are the following verses:

Anglia perpetuos: tibi dat rosa rubra triūphos
Perpetuum nomen: perpetuumq; decus.
Hec tua Cesareis: redolēs rosa crescit in hortis
Atq; aquilam signis: iungit vtranq; suis.
Septimus hēricus: sapiēs rex Regula morum.
Celeste ingenium: cum probitate tenens.
Ad tantos solus: vigilans te vexit honores.
Ergo abs te debet: iure volente coli.'

These verses are over the king's arms, crowned and supported by angels; beneath which are the rose with I. H. S. in the centre, on one side, and the portcullis on the other: both crowned also. The whole book is printed within a narrow border, containing twenty-four leaves.

'This scarce Latin treatise gives a very particular account of the reception and entertainment of the embassy from the Emperor

Maximilian and Charles prince of Castile, Archd. of Austria, to conclude a treaty of marriage between the said prince Charles and princess Mary, third daughter of Henry VII. king of England. The principal of the ambassadors was the lord of Bruges, who was proxy for the young prince. They crossed the sea from Calais to Dover, where they were met by the prior of Christ Church, Canterbury, and sir Edward Ponyngs, who conducted them to Canterbury, where the abbot of St. Augustine's, as also the mayor and aldermen of the city, waited on them to compliment them, &c. From thence they were conducted by the said prior, &c. through Sittingbourn to Dartford, where they were met by the Earl of Shropshire, steward of the household, the Bp. of Worcester, the prior of St. John's, Sir Thomas Brandon, knight of the Garter, and Dr. West, of the king's council; with many of the nobility and gentry, who accompanied them to London, where they arrived the 5th of Dec. 1508. They were received by the Lord Mayor and aldermen, and companies in a line, and entertained in their several halls. The next day they were waited on by the Archbp. of Canterbury, Lord Chancellor, the Earl of Oxford, Chamberlain and Admiral of England, to congratulate their arrival, &c. &c. After having been refreshed, they were conducted by water to the royal palace at Greenwich, and introduced to the king, seated in state, attended by his spiritual lords on his right hand, and Henry prince of Wales, and other temporal lords, on his left. The ambassadors were seated over against his majesty. Of this scene there is a wood-cut, the full size of the page, sign. B [i]. The president of Flanders made an oration in Latin, to this purport:

'That whereas a treaty of marriage had been agreed upon at Calais, they were appointed by the emperor their master to wait upon his majesty to put the finishing hand thereto; which by the king's command was satisfactorily answered by the Archbp. of Canterbury, lord high chancellor of England. After this ceremony was ended, his majesty retired with them to a more private apartment, where they entered into a free conversation. When this audience was over, they were by the foresaid noblemen re-conducted to

London. Early the next morning the Archbp. of Canterbury, the Bp. of Winchester, Earl of Arundel, &c. visited them to examine their credentials, &c. concerning the said treaty, which they had brought with them, and finding them regular and perfect, were approved and accepted. Whereupon the king removes to his palace of Richmond in order to have the marriage celebrated there, to which place the said ambassadors were conducted by most of the nobility and gentry of the county, on the 16th of December, where they had not only separate apartments most richly and elegantly furnished, but for five or six days were magnificently entertained by the king: the palace throughout, on this occasion, being furnished beyond compare with tapestry, silks, and plate of inestimable value, as were the chapel and altar with large gold and silver images, adorned with a vast quantity of precious stones and pearls, especially on the day of the marriage solemnity, which was on Sunday following.

'On which day at sun-rise, the ambassadors, with divers lords and ladies richly dressed, entered the presence chamber of the princess, most superbly ornamented. Then the king [sign. C iii. recto] coming out of his chamber, nigh that of the princess, with his chief lords and counsellors, entertained the ambassadors with pleasant discourse, while the princess his daughter, with the princess of Wales, and other noble and venerable matrons came unto them. The princess was not eleven years of age. There is another cut on the back of signature C iiii. representing the princess under a canopy receiving the compliments of the nobility, &c. This, and the preceding cut have some merit. The Archbp. of Canterbury made an oration of congratulation, and the president of Flanders, one of the ambassadors, another. The lord of Bruges was the proxy for prince Charles, who shewing his commission, and being read aloud, was allowed. They then take each other by the hand, and repeat the matrimonial words in French, and subscribe the same; he first and she afterwards. He then respectfully salutes her, and puts a ring of gold on one of her fingers. Two notaries presented an instrument for all the lords and ladies, who chose it, to sign their names as witnesses.

Which done, the trumpets and various other musical instruments proclaim the joy, &c.

'The king then takes De Bruges by the right arm, and conducts him to his chapel to hear high mass, which was celebrated by the Bp. of London. The rest of the ambassadors follow according to their rank, but to a larger chapel just at hand. Then the king invites De Bruges to a magnificent banquet with himself, but the other ambassadors were placed in an adjoining apartment with the English nobility. After dinner there were tournaments, &c. at which the now princess of Castile, and the princess of Wales were present. The day being far advanced, proclamation was made by the heralds that they should hold for three days to come. The ambassadors were invited to sup with his majesty on the evening of the third day, and with them many ladies of distinction. Supper being ended, the ambassadors presented the princess with a fine large ruby, and a diamond set with pearls from the emperor Maximilian; and from prince Charles, the letter *K* in gold, representing the name of Karolus, set with diamonds and pearls, having this motto, 'Maria optimam partem elegit: que non auferetur ab ea.' Also a valuable jewel from Lady Margaret dutchess dowager of Savoy. Then De Bruges requested his majesty to bestow the order of the Garter on prince Charles, his now son-in-law, which was promised to be sent to him shortly. After his majesty was withdrawn, there was a general invitation to the assembly. The ambassadors having now executed their commission, desired leave to depart, as their prince's birth-day was drawing nigh. The king dismissed them with costly presents of plate, horses, falcons, dogs, &c. Prince Charles, further to authenticate his nuptials, wrote letters to the king and prince of Wales, subscribing himself son, and brother, as well as to the princess Mary his spouse, styling her his wife and consort.'

I subjoin a specimen of the Latinity, which abounds with luxuriancy of phraseology:

'Sacellum vero quo res diuina celebratur pannis aureis ditissimis opertos parietes habuit. Altare autē regium tot magnis sanctorū imaginibus partim auro partim argento inaurato fabricatis: quibus preciosorum lapidum et margaritarū immensus numerus erat infixus

opertū fuit: vt non potuerint plures sup[er] imponi. Insuper omnia tam magna quā parva cubicula, non solum quibus rex vtitur; sed quibus defuncta regina dum in humanis ageret vsa est; et tūc illustrissima prīceps regia filia vtebatur; exquisitissimis preciosissimisque auleis auro et serico intextis fuerūt apparata cum pannis statuū aureis accomodatissimis. Ad hec duo ampla cubicula in proprio regis diversorio fuere preciosis mirum in modum et supra oēm fidem pannis aureis parietes opertos habentia cum ditioribus et magis preciosis lectis, quā vsquam visi fuerīt, auro margaritis et carioribus gēmis consutis. Sed ne longior fiam quā meū fuerat institutus, hoc pulcherrimū palatiū absq; aliquo alio pari palatio apparatū relinquo. Hoc unum tantū adiiciens: q[uod] neque Cresi lidorum regis gaza; neque Mide phrygum opes; aut tagi pactoli ve seu padi auree arene: huius tanti regis opibus conferri queant. Sed iam redeo ad egregiam excellentiū sponsaliorum et matrimonii solēnitatem, &c. *Sign.* C. ii. iij.

Herbert tells us, in conclusion, that 'our Chronicles being silent in this affair, he was induced to give so circumstantial an account of it. It was in reference to this celebrated marriage that we find 'A letter from H. VII. a. r. to the Lord Mayor and Aldermen of London, to make bonfires, and to shew other signs of rejoicing within the city, for conclusion of a marriage between the Prince of Castile, and Mary the king's daughter.' From Cotton MSS. Tit. B. x. 1. 2. at the end of Liber Niger Scacarii, vol. II. p. 821, edit. 1772. See Gough's British Topography, vol. i. p. 684: also Lord Bacon's Hist. of Hen. VII. p. 197. Lord Herbert's Hen. VIII. p. 218.

There would appear to have been a copy of this work PRINTED UPON VELLUM in the Harleian Library. See Bibl. Harl. vol. i. n°. 7485.

672. CRONYCLE COMPYLED in LATYN by the RENOWED SALLUST—*imprented at London by — printer vnto the kynges noble grace: with priuylege vnto hym graunted by our sayd souerayne lorde the kynge.* Folio.

'Here begynneth the famous cronycle of the warre, which the romayns had agaynst Jugurth vsurper of the kyngdome of Numidy: which cronycle is compyled in latyn by the renowed Sallust. And translated into englysshe by syr Alexander Barclay preest, at cōmaundement of the right hye and mighty prince: Thomas duke of

Northfolke.' There are two editions of this book; one of them was in the collection of the late Mr. Alchorne, which wanted the title-page.* The preface of this begins on the back of signature a iiii; under a cut, of which the following is a fac-simile, and which may be acceptable to the lovers of old portraits of distinguished characters.

At the end of this preface is another cut of the author, writing at a desk; also on the back of this leaf is a cut of a battle by men on horseback with spears. Contains 93 leaves, but the last not numbered.

* Mr. Heber's copy has the title; which, in the lower half, has a square enclosed by double lines, containing a lion rampant, holding a shield in his paws, on which is an other lion. (the Norfolk arms.) This has the royal arms with portcullis, &c. on the back; followed by five pages of the table. On the reverse of the 5th leaf begins the Preface as described by Herbert.

On the back of the last leaf is his device N°. v. In the other edition, from which the above title is taken, the preface begins on sign. a 4, under the same cut of the author presenting his book to the duke of Norfolk. This edition contains only fol. lxxxvi. and finishes with this colophon: '*Thus endeth the famous cronycle of the war—And imprented,*' &c. as before. This edition is adorned with blooming initials; and has catch-words only at the end of every signature throughout the book, except to the preface, which has them to every column. In the public library, Cambridge, and W. H. Both editions have the Latin in Roman letter in the margins; and running-titles. Mr. Ames mentions an edition with cuts, which must be the same as the first of these. Although (continues Herbert) this book is said in the title to have been translated at the command of the Duke of Norfolk, and the preface in English ascribed unto him, yet the preface in Latin, placed beside it, has the following superscription, 'Reuerē-dissimo in christo patri ac dnō: Joanni Veysy Exoniēn episcopo Alexander Barclay presbyter debita cum obseruantia. s.' And begins 'Memini me superioribus annis cū adhuc sacelli regij, presul esses: pastor vigilantissime: tuis suasionibus incitatū: vt Crispi Salustij hystoriā—romana lingua in anglicam compendiose, &c.' I subjoin a brief specimen of the translation:

'My dear son Iugurth, I know it is not out of your remembrauce, how, after that ye had lost your father, my brother—I charitably and lovingly received you young and of tender age into my kingdom: what time ye were without riches, without comfort, and without any hope of comfort or riches; but very likely to have been a cast away, &c. — — — Wherefore now, my son, Iugurth, sith it is so: that nature hath near concluded the end of my life—I admonest, charge, and exhort you, by the faith of this your right hand—and by the faith and fidelity which ye owe to this my kingdom, I obtest and require you, that ye will love, maintain, and cherish these my two sons, Adherbal and Hiempsall, which of kindred be near to you, and by my benefit and kindness are brethren unto you,' &c. *Sign.* B iii. *rect. fol.* ix.

673. The Lyfe of the blessed martyr saynte Thomas. *Jmprynted by me Rycharde Pynson, prynter vnto the kynges noble grace.* Quarto.

'Here begynneth the lyfe of the blessed martyr saynte Thomas. The above title is at the head of this little treatise; at the beginning of which is indented a small wood-cut of a man in armour, striking at the bishop, with his cross-bearer before him. It begins on signature A i. 'The martyr saynte Thomas was son to Gylberde Bequet a burgeys of the Cite of London. And was born in the place, where now standeth the churche called saynte Thomas of Akers.' &c. Contains eight leaves, and concludes '*Thus endeth the lyfe of the blessed martyr saynt Thomas of Caunterbury. Jmprynted*' &c. as above. It seems to have had no peculiar title-page, or device. In the possession of the late Mr. Thane.' Herbert; p. 292.

674. The Myrrour of good Maners &c.—translate into englysshe &c. by Alexander Bercley preste &c. *Jmprynted by me Rychard Pynson prynter vnto the kynges noble grace* &c. Folio.

'Here begynnyth a ryght frutefull treatyse, intitulyd the myrrour of good maners, conteynynge the iiii. vertues, callyd cardynall, compyled in latyn by Domynike Mancyn: And translate into englysshe, at the desyre of syr Gyles Alyngton knyght: by Alexander Bercley preste and monke of Ely.'* This title is over the same cut as

* 'Mr. Hearne's description of this scarce book (says Herbert), may be seen in *Robert of Gloucester's Chronicle*, vol. ii. p. 713.' I have run over several leaves of this invincibly dull poetical performance; and, for the credit of Barclay, I wish I could select something more tolerable than the ensuing:

Count thou nothynge caduke, vayne, frayle, and tēporall
To be great in valour, or lyftynge man to glory
But seke that thynge namely, moste chefe and pryncipall
Which duryth eternall, nat vayne nor transitory

at the head of the same author's preface to his translation of Sallust. It is compiled in the seven-line, or ballad-stanza, with his original author, printed in Roman letter in the margins. It has neither running-titles, catch-words, nor the leaves numbered, but it contains by signatures H 8, in sixes. My copy wants the last leaf. Colophon: '*Thus endyth the ryght frutefull matter of the fower virtues cardinall. Jmpryntyd*, &c. as before, *with his gracyous pryuylege the whiche boke*

> And prudence, the chargyth, to haue in thy memory
> On transytory treasour nat moche to set thy mynde
> Whiche thou: without profyte, at last shall leue behynde.
>
> *Sign. C.* i. *rect.*

We may, however, travel with more patience through the stanzas which follow: 'Alexãder Barclay, to the reder &c.' from which we learn the objects of the work:

> This playne lytell treatyse, in style compendyous
> Moche brefly conteyneth, four virtues cardynall
> In ryght plesant processe, playne & cõmodyous
> With light fote of meter, and style herocyall
> Rude people to enfourme in langage maternall
> To whose vnderstandyng, maydens of tender age
> And rude lytell chylderne, shall fynde easy passage
>
> Ye suche as the mother, doth cherisshe on her lap
> With swete blandyment: of wordes amyable
> Cherysshyng with mylke, and norisshyng with pappe
> Shall fynde this small doctryne: both playne and p̄fitable
> Olde men, whiche haue vsed in tyme passed to bable
> In barbaryke langage, and wordes course & vyle
> May lerne here, theyr maners & tonges newe to fyle.

Concluding stanza:

> Rede this lyttell treatyse, O iuuent of Englande
> As myrour of good maners: ye chefely of London
> And whan ye it redyng, shall perfyte vnderstande
> Gyue ye laude and thankes to Gyles Alyngton
> Knygt, at whose precept, this treatyse was begon
> If this do you profyte, that shall my mynde excyte
> Of mo frutefull matters, after this to wryte. *H* vij. *rev.*

Fins.

I haue pryntyd at the instāce and request of the ryght noble Rychard yerle of Kēt. W. H.'

This description is given from a copy in the possession of Mr. Heber; which, from its varying with the account of Herbert, Mr. H. supposes, with justice, must be a different one from Herbert's. His own is perfect. On the back Pynson's device, N°. v.

675. The Egloges of Alexāder Barclay prest &c. *Enprinted by Richarde Pynson prīter to the kynges noble grace.* Quarto.

What follows is from Herbert; p. 1783: 'Here begynneth the Egloges of Alexāder Barclay prest,' &c. as p. 1781. These first three being without date, printer's name or device, it does not appear quite clear to me whether they were printed by W. de Worde, or Pynson; the fourth however was printed by him, and is entitled 'The boke of Codrus and Mynaclus.' Over the cut of a priest with a shaven crown, writing at a plutus; perhaps designed for the author. It concludes with 'The discrypcion of the towre of Vertue & Honour, into whiche the noble Hawarde contended to entre, by worthy acts of chiualry. Related by Menalcas, in stanzas of 8 verses.' The book contains 22 leaves with cuts. At the end, '*Thus endeth the fourthe Eglogge of Alexandre Barcley, cōteyning the maner of the riche men anenst poets and other clerkes. Emprinted,*' &c. as before. On the last leaf is his device N°. v. The fifth eclogue was printed by W. de Worde; see p. 387, ante. Pynson's impression is a book of very uncommon occurrence.

676. The Castell of Labour. *Enprynted by me Richarde Pynson.* Quarto.

'Here begynneth the Castell of Labour.' At the end '*Thus endeth the Castell of Labour wherein is richesse, vertue & honour.*

Enprynted,' &c. as above. With very neat wood-cuts. See Bibl. Pearson: n°. 1910. Neither Ames nor Herbert appear to have seen this rare volume; which is probably a reprint of Wynkyn de Worde's impression of 1506: see p. 127, ante.

677. The Rosary of our Sauyour Jesu &c. *Inprinted at London in Fletestrete by — prīter to the kynges noble grace. Cum priuilegio.* Quarto.

Herbert gives the following description from a copy in his own possession: ' Here begynneth the Rosary of our Sauyour Jesu, gyueng thankes and prayse to his holy name, by maner of meditacion & prayer: for all the labours & great paynes that he suffred for man in this worlde, from the fyrst instant of his blessed Jncarnacion, vnto his glorious Ascencion: Of the whiche is made mention in the. xxxii. chapiter of the. vi. day & thirde boke: And this treatise cōtayneth. vii. chapt's as seuyn meditacions for the vii. dayes in the weke.' The title is over a cut of our Saviour crowned with thorns, bound hands and feet, sitting on a rock before the cross, with a spear and sponge erect. At the back, the virgin Mary with Christ dead on her lap, inclosed in a border of foliage. Each day's meditation begins with a blooming initial. It has running-titles, catch-words, and the leaves are numbered: contains fo. xix. besides the title, or by signatures D 6, fours and sixes alternately. Colophon, ' *Thus endeth the Rosary of our sauyour Jesu. Jnprinted*' &c. as above. Beneath is his device N°. II.

678. The Lyfe of Saynt Radegunde. *Jmprinted by —— printer to the kynges noble grace Cum priuilegio a rege indulto.* Quarto.

" Here begynneth the lyfe of saynt Radegunde." This title, says Herbert, is over a cut of the saint kneeling at a plutus, holding an open book, a sceptre lying on the ground on one side of her and a crown on the other. An angel appears in the back ground holding

out another crown to her. "The table" of contents begins at the back. It is wrote in stanzas of seven lines; has initials, some of them blooming; and contains by signatures e 6, eights and fours alternately. Colophon, '*Thus endeth the lyfe of saynt Radegunde Imprinted* &c. as before, by ———.' At the back, his device N°. v.

Although (continues Herbert) the name of the author or translator of this book does not directly appear on the face of it, yet on comparing it with the life of St. Werburge, it may readily be perceived that both were penned by the same person, Henry Bradshaw; but hitherto omitted in every list of his works.

A copy of this rare book was sold at the sale of the late Mr. Woodhouse's books, for 17*l.* 17*s.* See Bibl. Woodh. n°. 851.

679. The Destruccyon of Jerusalem by Vespazyan and Titus. *Imprynted* &c. (See below). Quarto.

Herbert was indebted to Cole for the following description; which I have compared with the original copy among Bishop More's books in the public library at Cambridge: A. B. 4.58. The frontispiece represents Vespasian and his camp, with cannon mounted on carriages by his side. He has the Roman eagle on his surtout, and is holding a parley with Pilate and Archelaus upon the battlements of Jerusalem. On the back of the title-page is an hermit, or Jacob, with a palmer's staff in one hand, and a string of beads in the other, going out of a castle. There are twenty-six curious wood-cuts in this tract consisting of thirty-eight leaves, and begins thus:

"Forty yere after ẏ our Lorde Jhesu Criste was put on the Crosse in Jherusalem and Vaspazian that was then Emperoure of Rome, of Almyne, and of all Lombardye, and had and helde Jherusalem and Judee in grete subgeccyon." &c. It would be tiresome to give the titles of all the chapters; however, these are the heads of the first three.

"How Vaspasyan sente Gay his Seneshall vnto Jherusalem for

to haue somethinge of our Lord Jhesu Criste and how Pylate refused hym the Trybute.

" How Gay the Seneshall retorned to the Emperour with Veronyse. And how the Emperour was heled by the Vernacle.

" How Veronyque shewed the Vernacle to the Emperour, and how he was heled of his Lepre." Under this title is a print of the handkerchief, or *Veron Icon*, which should exhibit the face of our Saviour; but by a strange jumble, the lady who applied it to heal the Emperor is called Veronyque or Veronica, and is represented in the cut as a woman." [This latter seems very strange.]

The colophon, on the recto of sign. G. iiij, is as follows:

Thus endeth the Dystruccyon and Vengeaunce of
Iherusalem by Vaspasian Emperour of Ro
me. Imprynted at London in Flete
strete at the Sygne of ye George
by Richarde Pynson,
Prynter vnto the
Kynges no
ble Gra
ce:

See p. 397, for an account of Wynkyn de Worde's impression of this work.

680. Longlandi Sermones. *Impress. Londini in ædibus Pynsonianis.* Quarto.

Under this general title, I proceed to lay before the reader what Herbert has inserted at pp. 294, 5, 6, of his first volume:

" Quinq; sermones sextis Quadragesimæ feriis habita coram R. Hen. VIII. an. 1517. Prima in Ezek. 18. Anima quæ peccauerit ipsa morietur. Reliquæ in Matth. 21. Regnum Dei dabitur genti facienti fructus eius." These were dedicated by the author (Bishop Longland) to Richard Kedermyster, abbot of Winchcombe.* Bishop Tanner, in citing these sermons, adds in a parenthesis (M.D.XXVIII.

* See *Ath. Oxon.* vol. i. c. 71.

W. Kederm.),* which, as I have not seen the book, am at a loss to account for. Under the article Kederminster,† he says "Johannes Longlandus episcopus Lincoln. edidit Sermones quosdam quadragesimales A. MDXXVII. et eos dedicavit huic Richardo." This seems to indicate as if they were printed in 1527. Perhaps this date may be a misprint for MDXVII. when they were preached, as Mr. Wood informs us that it is "not said when printed." In the Bodl. Library. Folio.

BISHOP LONGLAND'S LATIN SERMONS, dedicated "Serenissimo Regi Henrico VIII. Joannes Longlandus Dei gratia, &c. Lincol. Episc. salutem." By writing himself Bishop of Lincoln in this dedication evinces that Dr. Knight was misinformed concerning the time of printing this book, as in the following colophon, inserted before his extract from the said dedication,‡ seeing the author was not consecrated Bishop of Lincoln until the 5th of May, 1521.‖ Bishop Atwater, his predecessor, did not die before the 9th of February, 1520.‖ The colophon, "Jmpres. Anno Dom. 1518. per Ric. Pynson Lond. ad 17. Cal. Jun." Folio.

It does not appear which of the Bishop's sermons these are, but they seem to me to be some of those on the penitential psalms; as Mr. Ames mentions their being preached before the king, and Dr. Knight that they were dedicated to him. Those on the 31st, 37th, and 50th psalms, mentioned by Mr. A. Wood, agree with Mr. Ames, in their being preached before the king; and are the most likely to be dedicated to him, the rest being dedicated either to Archbishop Warham, or to the abbot of Winchecombe. These, we are informed, were afterwards printed by Robert Redman, in 1532, folio. Whether the exposition on the 6th psalm is included among them is not quite clear; but by Dr. Knight's inserting the date 1518, as above, it seems very probable. And if so, this volume will consist of the following articles.

"Expositio conscionalis Psalmi sexti: an. 1518.

* *Bibl. Tanneri*, p. 435.

† *Ibid.* p. 450.

‡ *Life of Dean Colet*, p. 460.

‖ *Fasti Eccl. Anglicanæ*, p. 141.

" Expositio conc. 2di Psalmi pœnitentialis, coram Regia Maiestate: an. 1519. This is Psalm 31.

" Conciones expositativæ in Psalmum pœnitent. coram R. Mai. an. 1520. This is Psalm 37.

" Conciones expos. in 55. Psal. pœnitent. coram Rege; an. 1521. & 1522." This last date further confirms the observation, that these sermons were not printed in 1518.

Most, if not all Bishop Longland's sermons were preached in English, and afterwards translated into Latin by Thomas Key, or Cay, of All Souls college, Oxford.*

" Rudimenta grammatices Thomæ Linacri diligenter castigata denuo." Within a scroll border. It is dedicated " ILLUSTRISSIMAE MARIAE INVICTISSIMI Angliæ Franciæq; regis, ac fidei defensoris filiæ, Cornubiæ et Walliæ principi, Thomas Linacrus medicus cū omni obseruantia. S. D."† This dedication is at the back of the title. The whole book is printed in Roman letter with plain initials like the modern ones. It has catch-words, but the leaves are not numbered. Contains M. in fours. Colophon, " *Jmpress. Londini in ædibus Pynsonianis. Cum priuilegio a rege indulto.*" At the back, his cypher N°. II. in a compartment which has his cypher also at the bottom.

681. The Extripacion of Ignorancy. Quarto.

The following is a more correct account of this edition than what appears in Ames, and which Herbert has literally copied.

' Here begynneth a lytell treatyse in Englysshe, called the extripacion of ignorancy: and it treateth and speketh of the ignorance of people, shewyng them howe they are bounde to feare god, to loue god, and to honour their prince, which treatise is lately compyled by sir Paule Bushe preest and Bonhome of Edyndon, and dedicate vnto the yong and most hye renomed lady Mary, princes & doughter vnto

* See *Ath. Oxon.* vol. i. col. 71.

† A copy of it may be seen in Knight's *Life of Dean Colet*, p. 136. Note [k].

the noble progenytour, our worthy souerayne kyng Henry the eight, kyng of Englãde and of Frãuce, & hye defẽder of ỹ christen faithe, &c." It contains four sheets, is in verse, and has the king's arms under the title, and the device N°. v. (vide Herbert ante) on the last page. In the public library, Cambridge.

682. A LYTELL CRONYCLE, translated & imprinted at the cost & charge of Rycharde Pynson, &c.—*imprinted by the sayd Richarde Pynson, printer vnto the kinges noble grace. Cum priuilegio a rege indulto.* Folio.

'Here begynneth a lytell Cronycle, translated & imprinted at the cost & charge of Richarde Pynson, by the cõmaundement of the ryght high and mighty prince, Edwarde, duke of Buckingham, yerle of Gloucestre Staffarde, and of Northamton.' This title over the same cut as to Lydgate's translation of Bochas's Fall of Princes, &c. ante. Another copy of this book, in the collection of Richard Gough, Esq. has the word "Hereforde" pasted over "Gloucestre," probably by the printer, as the error must have been glaring at the first publication; but that copy, corrected in the title-page, has the word "Gloucestre" remaining unaltered in the colophon.* At the back of the title-page begins "the Table" which is thus introduced.

"This present boke is dyuided in foure partes. The first parte speketh of the lande of Asie, the which is the thyrde part of the worlde. And in ye same first part is deuised & treated how many realmes be in the same part of Asie. How the realme marcheth & abordreth to the other, and fynally what maner of people inhabyt the same realmes. The seconde part—speketh of thẽperous and kynges which hath ben in the landis of Asie sythe the incarnation of our lorde Jhesu Christ, & of their actes & dedes ĩ their tymes. Moreouer, how they cõquered their lordshippes. How longe tyme ech one of them was lord & gouernour. & we shall folowe the descripcyon hereof as it is found in histories of dyuers nacyons of the orient or Eest part of the worlde wrytten in dyuers letters and langages. The thyrd part treateth of the hystories of the tartaryans, how their name

* Mr. Heber has evidently had a small cancel strip pasted over the word "Gloucester,' on the title, but it has been removed. In the colophon a similar cancel slip yet remains on which "Stafforde" is printed instead of "Gloucester."

began. And how they cōquered those landes which thei holde nowe in possessyon. Jn to how many partes their lordshyp is dyuided. and who is lord & ruler of that part of ther land which is moost nere vnto the holy land. The fourth part speketh of the passage into the holy lande beyond the see. How thei whiche shall make suche passage ought to demeane & behaue them selfe from ye begynnyng tyll ende to conquer ye said holy land which processe is written aft' the ordring of the symple knowlege of ye cōpyler of the boke."*

Then follows the table referring to the folios; the latter part of which fills a whole column, while the other remains blank. The whole book is also printed in double columns, has running-titles, and the leaves numbered, but no catch-words. Contains by signatures A to E. in sixes; F 4; G 3; H 6; J 4. This book appears to be concluded at the back of G 3; having this colophon:

"Here endeth ye boke of thistoris of thoriēt partes cōpyled by a religious man —— frere Hayton frere — of Premōstre order, sōtyme lorde of court & cosyn german to the kyng of Armeny vpon ye passage of the holy lande. By the cōmaūdement of ye holy fader ye apostle of Rome Clemēt the. v. in ye cite of Potiers which boke J Nicholas Falcon, writ first in french as ye frere Hayton said with his mouth. without any note or exāple & out of frēche J haue trāslated it in latyn. For our holy father ye pope. Jn the yere of our lorde god. M.CCC.vii. in the moneth of August. Deo grās."

What follows seems to be added by way of appendix, and to have been designed for a complete system of the cosmography of the

* I subjoin a specimen of this curious and uncommon production:

The manner and guise that the tartas use among them.

'Yet shall we say something of the Tartas manner and custom. The Tartas be much divers of manner and custom. It is not possible to reherse the diversity of them. The Tartas believe in God and name God only, and they say that God is immortal. And none other reverence they do to God, neither by prayer, fasting, afflictions, nor none other good deed. The Tartas think no sin to have killed a man; if that it was in the horse mouth, they think to have sinned deadly. The Tartas think that the deed of lechery is no sin. They have divers wives; and by their guise and custom, after the death of their father, the son must take for his wife his mother in law. And the brother the wife that was his brother's wife, and make their beds together. The Tartas be good men of arms: to their lords they be obedient more than any other nation. Their lord giveth them no wages; but he may take from them what it pleaseth him. Nor for cost or riding, their lord is not bound to give them any thing; but they be feign to live on their prey and hunting that they take upon their enemies. When the Tartas ride and pass by a passage, there as they think to find no victuals, they bring with them great plenty of beasts, kine, and mares—and live of the milk and of the flesh of these beasts, and eat it, and say that it is good flesh. The Tartas be much light in deeds of arms a-horse back; but a-foot they be not much worth, for they cannot go a-foot: When they be ordained for to fight, they

world, so far as it was then known; but however treats of little more than "how many churches be in the cyte of Rome, as patriarchs & other, & how ŷ kardinallis be intytuled vpon ŷ sayd churches." This latter part is in Latin: perhaps compiled by N. Falcon. Who translated it into English does not appear. On the last leaf this colophon over his device N°. v. "*Here endeth a lytell cronicle translated out of frenche into englysshe at the cost* ——. *And imprinted*," &c. as before.

683. The Moral Play of Euery Man. Quarto.

Thus briefly noticed by Herbert; who refers us to Skot's impression of it. The existence of any play, printed by Wynkyn de Worde or Pynson, may be doubtful.

684. Liber Assisarum. Duodecimo.

This book (says Herbert) is without either title-page or colophon; but has Pynson's device N°. III., on the last page. On fol. i, sign. a, the work begins, and proceeds in alphabetical order—'Attachement, Aid, &c.' It contains c.liiii leaves. It has a table on two leaves prefixed, with this head title: 'Tabula li. assārvm.' In the collection of Mr. Johnes.

understand shortly their captain's will, and know what they have to do. Wherefore the captain's rule their men lightly, without any labor. The Tartas be subtle for to take towns and castles. The Tartas seek ever their advantage upon their enemies in battle, and will do none other thing to their profit. The Tartas have much advantage than other men, for if they be in a field together for to fight against their enemies, if it please them they shall fight, and if the battle pleased not them, their enemies cannot fight against them, nor come nigh them. The Tartas battle is much mortal; for in one little battle of the Tartas, there should be more men slain and wounded than in a great battle of other men; and that is, for the bows and arrows that they occupied: when the Tartas be overcome, they run all together as nigh as it can be possible, and [it] is a perilous thing for to follow them; for in going, they kill, with their bows, horses and men; and shoot backwards as they do forward: and if they see that their enemies followed foolishly, they turn upon them,' &c.—*fol.* xxv. *rev.*

685. HERE BEGYNNETH a lytell treatyse cleped LA CONUSAUNCE DAMOURS. *Imprinted by Rycharde Pynson, printer to the kynges noble grace. Cum priuilegio.* Quarto.

The above title is over a fine wood cut of a man sitting down, with his left arm upon a book, his right pointing towards two women approaching, one of them with a branch and ball in her hands: in the back ground, to the left, is another woman. The whole is evidently of foreign workmanship. The author's prologue of three verses is on the reverse of the title-page. I select the first verse as a specimen.

In tyme of May, whan Flora the fresshe quene
Through arte and crafte of swete zephirus
Depeynted hath, feldes and medowes grene
With sondry colours, very delicious
White, redde, and crymoyson amorous
Tauny, youlowe, violet, and blewe
With ryght many a nother dyuers hewe.

The following are the second and third verses of the poem:

And as I walked euer I dyd beholde
Goodly yonge people, that them encouraged
In suche maner wyse, as though they wolde
Ryght gladly haue songe or daunsed
Or els some other gorgious thynge deuysed
Whose demeanynge, made me ryght ioyous
For to beholde theyr dedes amorous.

To wryte all thynges of plesure, that I se
In euery place, where I passed by
In all a day recunted it can nat be
Who coude discryue the fresshe beauty
Of dames and pusels, attyred gorgiously
So swete of loke, so amiable of face
Smilyng doulcely, on suche as stande in grace.—*sign.* a ii. *rect.*

On the reverse of D iiij, '*Thus endeth la conusaunce damours. Imprinted*, &c. as above. Sixteen leaves. A very beautiful copy is in the Roxburgh collection. I have read a great part of this poem with pleasure. Unknown to Herbert.

686. THE SAYINGES OR PROUERBES OF KING SALOMON, with the answers of Marcolphus. trāslated out of frenche into englysshe. *Imprinted at London in fletestrete by Rycharde Pynson &c.* Quarto.

The above title is over a wood-cut of King Solomon with a globe and sceptre in his hand, and Marcolphus at his right hand; the same on the reverse of the title. It begins on signature A ii. thus:

SALOMON.

He that wyll measure
Of all the sees the water
Is not very sage.

MARCOLPHUS.

He that holdeth in his honde
The faythe of an horse as a good bonde
He is full of rage.

SALOMON.

Caste a stone at an ape
Or a staffe, if that he scape
The more wyll he mowe and moyle

MARCOLPHUS.

Gyue to a hoore her askynge
Outher late or in the mornynge
The more she wyll you dispoyle.

SALOMON.

A house that in every cornere
Letteth in winde, sone burneth clere
Whan fyre therin taketh.

MARCOLPHUS.

A hoore that is gay
Is redy nowe and alway
Whan that she money seth.

SALOMON.

Who so euer hath sycknesee
Is very ioyfull I gesse
Whan he with lyfe doth scape

MARCOLPHUS.

He that a hoore byleueth
Nothynge with hym abydeth
Nouther mantell nor cape.

The reader is probably quite satisfied with the wit of this poetical dialogue without a further extract. Master Marcolphus never loses sight of the subject of his reply throughout the dialogue, which occupies three leaves only; or five times the length of the preceding extract. It concludes on the reverse of sign. a iiij. Finis. *Cum priuilegio. Imprinted, &c.* as above. *And be for to sell at y' signe of saynt Iohn Evangelyst in saynt Martyns parysshe, besyde Charynge crosse.*' A beautiful copy is in the possession of Mr. Heber. Unknown to Herbert.

Mr. Douce observes of this piece, that 'it differs entirely from the Latin work so entitled,—it being levelled altogether against bad women—perhaps in ridicule of Solomon's concubines.' There are

some verses under the title ‘ De certamine Salomonis et Marcolfi,” that seem to have been written by Walter Mapes; they much resemble this work. See Harl. MSS. n°. 2851.

687. The Boke of John Maunduyle knyght. of wayes to Ierusalem & of marueylys of ynde and of other countrees. *Emprented by Rychard Pynson.* Quarto.

This title is gathered from the colophon; there being none to the copy at present under examination—although the work begins on the recto of signature a i. I select a specimen from this ancient and almost unknown edition of the Travels of Sir John Maundeville:

‘ Also at the entry of Mount Sion, is a Chapel, and in that Chapel is that stone, great and large, with which the Sepulchre was covered when Christ was laid therein. The which stone three Jews saw turned upward, when they came to the Sepulchre; and there they found an angel that said to them, that Christ was risen from death to life. And there is a little piece of the pillar to the which our Lord was scourged. And there was *Annehouse,** that was Bishop of the Jews in that time; and in that same place forsook Saint Peter our Lord thrice before the cock crew. And there is a part of the table on the which God made his *maunde* with his disciples, and yet is there the vessel with water, and thereby is the place where Saint Stephen was graven, and there is the *auter* where our Lady heard the Angels sing mass; and there appeared Christ first to his disciples after his resurrection, when the gates were speard, and said, ‘ Pax vobis.’ That is to say, ‘ Peace to you.’ And on that Mount appeared Christ to Saint Thomas, and bad him assay his wound, and then trowed he first, and said, “ Dominus meus et deus meus,” that is to say, “ My Lord and my God.” In that same Chapel, behind the High Altar, were all the Apostles on Whitsunday, when the Holy Ghost descended on them in likeness of fire, and there made God *Paske* with his disciples. And there slept Saint John the Evangelist on our Lord's knee, and saw sleeping many privy things of Heaven. The Mount Sion is within the City, and it is little higher than the other side of the city, and that City is stronger on that one side than on the other; for at the foot of Mount Sinai is a fair Castle and strong. On Mount Sion was David King, Salon, and other many graven; and there is the place where Saint Peter wept full tenderly when he had forsaken our Lord. And a stone cast from that, is another place where our Lord was judged. for that time was there Caiphus house, and also between the Temple Salamon and Mount Sion is the place where

* for Ananias.

Christ raised the maiden from death to life. Under Mount Sion, toward the Vale of Jehosaphat, is a well that men call Natatoyor Syso. There was our Lord washen after he was baptized, and near there is the tree on which Judas hanged himself for despair when he had sold Christ: and thereby the Synagogue where the Bishop of Jews and Saracens came; some to hold council: and there Judas cast the thirty pence before them, and said, "peccaui tradens sanguinem iustum." That is to say, "I have sinned deceiving *rightwys* blood." And on the other side of Mount Sion, toward the south, a stone cast, is the field that was bought with those thirty pence; for when Christ was sold, that men call *Acheldemah*, that is to say, the field of blood, in that field is many tombs of christian men; for there be many pilgrims graven. And also in Jerusalem, toward the west, is a fair church, where the tree grew of the which the cross made; and there near, is a Church and that a fair, where our Lady met with Elizabeth when they were both with child; and Saint John strired in his mother's womb, and made worship to our Lord his Master.'

The present edition is printed in Pynson's smallest type, similar to the fac-simile at p. 544 ante; and was apparently executed in the fifteenth century. It has no cuts, and terminates on the recto of the fourth leaf, after signature k. On the reverse, Device, N°. v. Mr. Freeling was the fortunate purchaser of this rare book, from the collection of Mr. Ford of Manchester. Unknown to Herbert.

688. In this boke is cōteyned the Articles of oure fayth. The. x. cōmaūdementis. The. vii. works of mercy. The. vii. dedely synnes. The. vii. pryncypall vtues. And the. vii. Sacramentis of holy Chirche whiche euery curate is bounde for to declare to his parysshens. iiii. tymes in the yere. *Impressum per Richardum Pynson.* Quarto.

This brochure of four leaves, unknown to Herbert, was probably printed in the latter part of the fifteenth century; or early in the subsequent one. A copy was in Mr. Triphook's collection.

Conformably with the plan adopted in the account of books printed by Wynkyn de Worde, I close this catalogue of books by Pynson, with a list of the various editions of the Statutes printed by the latter.

689. Noua Statuta. *Emprinted by my Richarde Pynson.* [1497.] Folio.

The present was most probably the earliest publication of Pynson, relating to the Statutes of England. I have compared Herbert's description of the copy in his own possession, with a copy in that of Earl Spencer; and find it to be sufficiently correct and particular. The above title is at the head of the Statutes;* before which is prefixed a copious alphabetical table, beginning on signature a ii, preceded by a blank leaf. The statutes begin with 1 Edw. III. in Norman or Law French for the most part, but some in Latin, to the 1 Hen. VII. and from that time all the statutes are in English; and are so continued to the 12 Hen. VII. inclusive. Hence it has been concluded, that this book was printed in 1497. It has no date when printed; the colophon is literally as above. On the reverse of the leaf, Pynson's device, N°. v. Perhaps it might be printed soon after the parliament arose, but that is only conjecture; however, it may be presumed to have been printed before the 19 Hen. VII. when the next parliament was held, otherwise it may be supposed the statutes thereof would have been added. The type of this book is in the usual form of that adopted by Pynson in his impressions of the statutes. It has running-titles and signatures, but the leaves are not numbered, nor has it catch-words: sometimes the last line of a page begins about the middle and goes to the end, but is not repeated at the top of the next leaf or page. It forms a noble folio volume. A copy of this book is in the collection of Mr. Tomlins; who, in his introduction to the 'Record Commission,' conceives it to have been printed 'probably about the year 1497, but certainly before 1504.'

* In this collection is printed, among the statutes in old French, the act passed 2 Richard II. c. 7. for declaring pope Urban VI. true and indubitate pope, which is left out in the several statute-books printed since, and from thence has been concluded to have been by art secreted and never printed at all. See preface to Dr. Hickes's apologetical vindication of the church of England. Edit. 1706. Herbert.

690. Statuta &c. *Emprented at London in Flete-strete at the signe of the George by saynt Dunstone's chyrche by me Richard Pynson squyer and prenter vnto the kynges noble grace.* Folio.

The following is from Ames, which has been copied by Herbert: 'Statuta in parliamento apud Westmonasterium vicessimo quinto die Januarii anno regni metuendissimi regis Anglie et Francie domini Hibernie Henrici septimi decimo nono tento pro bono publico subditorum suorum inter cetera edita.' Over the king sitting and the serjeants in their coifs, &c. *Emprented*, &c. as above. Like that printed by W. de Worde, and Guillam Faques. Mr. Ames (observes Herbert) says the same year, and puts the date 1503 in the margin. This indeed was the time of enacting, but that of printing does not appear on either of them; therefore as he here styles himself king's printer, I apprehend these statutes were not printed till after the year 1508, when he first assumed that title in any book with a date.'

691. The Statutes of Westmynster commonly called Westmynster Prymer made in the thirde yeare of Kinge Edwarde I. *Jmprynted by Pynson.* Folio.

Herbert has borrowed this title and colophon from the Harleian Catalogue; vol. III. n°. 2962. Mr. Tomlins (id. p. 43.) affixes the date of 1531, 'or before,' to this publication.

692. Parvus Codex qui Antiqua Statuta vocatur. 1508. Duodecimo.

A copy of this volume is in the collection of Mr. Tomlins; who says it was reprinted in 1514, 1519, 1527, &c.

693. Anno Regni Regis Henrici. viij, Tertio. Quarto.

I conceive this to be the first two parts of the collection which Ames, and Mr. Tomlins, after him, notices as 'Statutes of the 3d, 4th, and 6th years of Henry VIII.' The above titles are each over the word 'Statuta'—of which the following is a fac-simile:

Under which we have: 'The Kynge our soueraygne lorde Henry the. viij. after the Conquest &c. on sign. A i: the reverse has the royal arms, with two angels at top, supporting the motto round the rose, and a griffin and greyhound supporting the shield at bottom. The fourth year commences in the same manner on signature C vj. The volume contains A vj: B iv: C vj: D iii: and E iv. On the recto of E iiij, the device N°. v. At the end of the last or 6th year, is the following colophon: '*Emprynted by the commandment of our Souereign lord the kyng and his counsell (by Richard Pynson printer vnto his noble grace, dwellyng in London in Fletestrete at the*

sygne of the George beside saynt Dunstanes church. Ames, p. 120. I question the literal accuracy of this colophon. Mr. Heber has a fine copy of the Statutes passed in the third and fourth years of Henry VIII.

The reader may consult p. 454, n°. 557, ante, for an account of some 'STATUTES printed with MAGNA CHARTA' in the year 1514.

694. STATUTES, &c. [1523]. Folio.

Thus vaguely described by Ames, and after him by Herbert: 'The statutes at large, the 14th and 15th of king Henry VIII. by the commandement of the king and councel; and many year-books about this time too tedious to enumerate, but well known among the gentlemen of the law. Among these were Lyttleton's Tenures. See Ames, 126; and Herbert, p. 273.

We now proceed with the ABRIDGEMENTS of the Statutes.

695. ABBREUIMENTUM STATUTORUM. *Impressum per Richardum Pynson et totaliter finitum nono die mensis Octobris anno domini* 1499. Duodecimo.

The king at length, and Pynson's mark, R. P. stamped on the cover of the book. See Herbert, p. 248. Mr. Douce has a copy of this book, which Mr. Tomlins thinks may 'probably be a reprint of the Vieux Abrigement des Statutes by Lettou and Machlinia.

696. IDEM. *impressū Londini* &c. Duodecimo.

The following is from Herbert, p. 267. 'Le bregement de statutis.' This is the running title, than which, it seems at first to have had no other. The articles are in alphabetical order, beginning with abiuration, on signature a, 1; and contains fo. ccv. 'Explicitum abbreuiamentum statutorum, impressū Londini—regium Jmpressorem. Anno—Die octauo mensis Maij cum priuilegio a rege indulto.' On the back of that leaf begins William Dynham's Latin epistle to the reader, which ends on the next leaf, not numbered, at the back whereof is his plain cypher, N°. II.

'Afterwards were added new additions, with a table prefixed, with the following title, in a border made up of four pieces, 'Le Breggement de touz les estatutz, auxibien dez veillez cōe dez nouellez nouellement abrigez, correctez et amēdez, par Guillame Owein de Medill' Temple. *Et imprimez par Richarde Pynsone, tanq; al. xix. an du tresuictorieux et soueraigne, roy Hēry le. viii. defensour de la foy. Anno dnī M. D. xxviii.* The head title, 'Newe additions of the last parliamēt An. xv. H. viii.' These new additions on four leaves, and the table four more.' In the collection of Mr. Johnes.

697. Idem. *impress.* &c. 1528. Duodecimo.

This is a reprint and continuation (according to Mr. Tomlins) of Lettou and Machlinia's Abridgement; see p. 6 ante.

JULIAN NOTARY.

Julian Notary.

OTH Ames and Herbert agree in assigning to JULIAN NOTARY the third place in the list of our ancient typographical artists; although Herbert has, in fact, only copied the account of his predecessor concerning the present printer.

That Julian Notary 'dwelt at several places', is sufficiently attested from the colophons to his books. At first, like his brethren, he fixed his residence at Westminster (*in King-street*), and printed those works which were executed towards the close of the fifteenth, and perhaps during the first two years of the sixteenth, century. About the year 1503 he removed to *St. Clement's Parish*, and established himself, like Pynson, '*without Temple Bar:*' here he also assumed the sign of '*The Three Kings.*' As we have a broken and unconnected account of the books printed by him, it would be difficult to fix with certainty upon the

precise time when Julian Notary again removed his printing-office, and, for the third and last time, settled in St. Paul's Church-yard. Here, again, he subscribes himself as living at the sign of the *Three Kings*, although, in his devices, there is no reference to the same.

According to Ames, Bagford had seen some of Notary's 'printing in France, before he printed in England;' but this I apprehend to be one of those loose and unskilful observations which unhappily characterised this last mentioned antiquary; and which, in this particular instance, seems to be fallacious. If Julian Notary's name be subscribed to any book printed in France, it must be from his having had an interest or share in the work there printed, and not from his having absolutely exercised the art of printing abroad. Some of his books bear the date of 1520; and as he began to print here in 1498, it is not probable that he carried on his art abroad, either before or after these periods. It must be confessed, however, that there is some little uncertainty attending the investigation of the subject; and that the whole of Julian Notary's typographical biography is exceedingly obscure and unsatisfactory. The period of his death is unknown.

His skill as a printer will never procure him much reputation: the most beautiful book which has his name subjoined to it being, to the best of my recollection, evidently executed by his associate Barbier; and this is a volume of 'Hours,' noticed at page 579, post. His *Devices* are given in the preceding page; from which it is sufficiently obvious that he borrowed from foreign artists: the second of these devices, or the one to the right hand, forms N°. II.

We may now proceed to an enumeration of the works which are hitherto known to have been printed by him; premising, that the copious account of the Shepherd's Calendar, p. 590, &c. post, does not preclude Pynson from the honour of having printed nearly the same cuts, and in every respect a more handsome impression of the work.

698. Missale secundum vsum Sarum. *Impressum London. apud westmonsteriū per Julianum notarie et Johanem barbier felici numine explicitum est. Anno dni.* m.cccc.lxxxxviij. xx. *die mensis. Decembris.* Folio.

Herbert had erroneously inserted the present article among the 'Corrections and Additions' to the books printed by Wynkyn De Worde, vol. iii. p. 1775. His account of it, in the place just referred to, is as follows: My copy begins only on a ii. and contains cclxxxvi leaves, in double columns. The last leaf is printed on one column only. Colophon: '*In laudem sanctissime trinitatis totiusq; milicie celestis ad honorē et decorē scē ecclesie. Sarū anglicane eiusq; deuotissimi cleri: hoc missale diuinorum officiorum vigilanti studio emendatum Jussu et impēsis prestantissimi viri winkin de worde. Jmpressum London*, &c. as above. On the reverse is Caxton's large cypher; which would appear to have been indiscriminately used by Wynkyn de Worde and Julian Notary, in the fifteenth century. Had it not been for this latter circumstance, I should have supposed this book to have been printed in France; where religious works, (as will be presently seen), were generally executed when printed in conjunction with an English printer. Herbert, in his interleaved copy, has struck out 'probably in France.' Barbier, according to La Caille,* was a very skilful printer, and was employed chiefly by his brethren of greater note; such as Rosse, Petit, and Baquelier. He was not a licensed bookseller till February 1507.

699. Incipit Liber qui vocatur Festiualis. *Finitum Westmonasterium per Julian Notarii anno Domini* m.cccc.lxxxxix. Folio.

The above title is over a wood-cut of the salutation of the Virgin, surrounded by a border, or compartment. On the reverse of the

* *Histoire de l'Imprimerie et de la Librairie, p.* 72, 79.

title-page, is a similar cut of the Holy Family, with the like border. In the second paragraph of the Prologue, the book is said to be taken from the Legenda Aurea. Colophon as above. Beneath his device N°. II. Thus far Herbert; p. 303.

With this work is usually printed the following one—which would appear to have escaped Herbert.

700. QUATUOR SERMONES. *Finitum et cōpletū p̄ Julianū notarii cōmorantē Apud Westmonasterium. Anno incarnationis dnī m.cccc. nonagesimo nono* [1499] *secūdo die mensis Januarii.* Folio.

I select a few curious extracts from this uncommon volume:

In die Philippi et Jacobi. fol. lxxxxvi.

'This JAMES was so holy from the time that he was born, that as long as he lived he never drank wine, ale, ne cider, ne beer; nor no manner of drink that might make a man drunk. ne never eat flesh, ne his head was never shaven. Ne used never to be *baymed* wi the oil, as the manner is of the country, for heat of the sun. nor he ware never no linen cloth. and he lay upon his knees, praying for the people, that his knees were so thick, that they were bollen out like a camel. This was the first man that ever sung mass in vestiments as priests do now.'

De sēto Johanne baptista. fol. c. i.

'But in worship of St. John, the people waked at home, and made three manner of fires: One was of clean bones, and no wood, and that is called a bone-fire. Another is clean wood and no bones, and that is called a wood fire, for people to sit and wake thereby. The third is made of wood and bones, and it is called Saint John's fire.

De nomine iesu. fo. c. xxiiii.

'It is read, that a man lived many years and days in peaceablewise with his wife, according to their degree. Then ye enemy of virtuous life enticed, tempted, and brought both unto a foul and abominable temptation to have destroyed themself. The husband not knowing of his wife's temptation, nor the wife of the temptation of her husband. This temptation troubled them both so much, that neither of them could well eat, nor drink, nor sleep; but ever were sighing and in heavy cheer. In process of time, of unwont comfort between them, they demanded and asked each of other the cause of their heaviness, and sorrow, and shewed. The man and husband, after many questions made of the woman, and not satisfying her, at the last he answered and said: 'Certainly my trouble is, that I am, day and night, early and late, eating and drinking, or whatsoever I do or occupy, tempted for to hang myself. Tell me now, wife, said he, what is the cause of your heaviness, and why ye neither eat, drink, nor sleep, as ye have bē accustomed?" The wife

answered and said, "forsooth, Sir, I am in the same temptation and will." Anon, through instigation of the Devil, they were both consented and agreed to perform this false temptation—and, anon, made ready their halters, and themself, with all that should be had, to execute that cursed deed to have hanged themself. But before that they should begin this foul and horrible deed, the wife said to her husband: "Sir, said she, we never yet tasted nor have not dronk of our best wine: let us, said she, drink once thereof or we die." "I consent and grant," said the husband. She fetched of the desired wine; and when it was before them both—of a blessed custom that they had, when they should take any sustenance—they said, the one to the other, Drink we, or let us drink, or in like terms. As thus: I drink to thee, wife, in the name of Jesus, with the common blessing. And she receiving, and drinking of the wine, in the name of Jesu. And anon, their temptation voided, and was gone. And the devil fled from them. And they then, contrite, shewed this; and confessed their sins openly, to the magnifying of the glorious and heavenly name of Jesus,'

This edition contains one hundred and fifty numbered leaves. Mr. Heber has a copy of it, which was formerly in the library of Mr. Brand.

701. Book of Devotions. *Emprynteth at Westmynster by me Julyan Notary. Dwellynge in kynge strete. Anno domini* M. v C. *ii. die mencis Aprilis.* Octodecimo.

Herbert's account of this curious and uncommon little volume, is as follows:

'A little book of devotions, in Latin, though some of the titles are in English. The size of the form or letter-press of the page, is only $1\frac{1}{2}$ inch by 1 inch, in black letter, with the rubrics and the beginning of each prayer, in red. 'The contents conteyned in thys boke. Fyrst a kalander. A prayer to say at your vprysynge.' &c. '*Thys Emprynteth*, &c. as above. All that remains of this diminutive book, so far as we know, is only an half sheet, containing sixteen pages on each side: on one side is signat. i. on the other k. It was never folded or bound; and is now in the possession of John Fenn, Esq.* to whom I am greatly obliged for his kindly favouring me with the

* Herbert adds in a MS. note: 'Now Sir John Fenn.'

use of the papers of the late Mr. Tho. Martin of Palgrave, Suffolk; containing an account of several books not mentioned by Mr. Ames, and other curious remarks, which will be inserted in this work in their proper places.

702. The Golden Legend—*accomplysshe*[*d*] *and* [*fynysshe*[*d*] *at Tempell barr the. xvi. daye of Feuerer. The yere of oure lorde a. Thousande. ccccc.iij. And in the* xix. *yere of the regyne of kynge Henry the vij. By me Julyan Notary. Thys Emprynted at temple barre by me: Julyan Notary.* Folio.

The following is from Herbert, who describes a copy in his own possession: 'The first leaf or frontispiece is a large wood-cut of God the father crowned with a triple-crown, surrounded with angels; the virgin Mary on his right-hand; and our saviour Jesus Christ on his left, contrary to the Scriptures, which assure us he is now at the right hand of God. Beneath is a large group of saints of various denominations; but has no title either over or under it. The first part contains the lives and histories shortly taken out of the Bible, which are completed on folio xxxv. After these the frontispiece is repeated, having over it this title 'Here begynneth the legende named in latyn legenda aurea, That is to saye in Englysse the golden legende. For lyke as passeth golde in valewe all other metalys. So thys legende excelleth all other bookes.' At the back is Mr. Caxton's prologue, which you will find abridged in p. 47. After this is a table of contents; then follow the feasts of our lord, and afterwards the legend of saints. The leaves of these are enumerated together with a fresh series of numbers. This differs from the original edition, which places the histories of the Bible between the feasts and the legend of saints; and this method was afterwards followed by W. de Worde. The colophon, '*Thus endeth the legende named in latyn legenda aurea: wherein ben conteyned all the hyghe and grete feestes of our lorde. The festys of our blessyd lady: The lyues passyons and myracles of many other sayntes hystoryes and actes, as all along here a*

fore is made mencyon, which werke J dyde accomplysshe and fynysshe, &c. as above. Then his device N°. II. inclosed in a frame, and hung on a tree, on which is a large bird, with other birds, &c. about; his initials on a scroll at top, and at the bottom, two grotesque dragons.

703. HORE BEATE MARIE VIRGINIS, &c. *Impresse London without Tempell barre in. Saynt. Clement: parysshe be me. Julyan Notary dwellynge at the sygne of the thre kynges.* [1503]. Quarto.

'Hore beate Marie virginis secundum vsum insignis ecclesie Sarum totaliter ad longum & sine requie.' Over a cut of the salutation, and under it, 'Be me Julyan Notary.' On the back of the title is an 'almanac pro xix, annis.' beginning 1503. Colophon, '*Hore beate Marie virginis ad vsum insignis ecclesie Sarū—finiunt feliciter vna cū multis sanctorū et sanctarū suffragiis et multis aliis diuersis oratiōibus nouiter superadditis cū quattuor euangeliis et passione dñi et cū horis dulcissimi nomīs Jesu. Jmpresse London*, &c. as above.

Notary's device, N°. I. with borders at the back, on the last leaf. This handsome volume is evidently of foreign execution. It contains 307 leaves. On the back of fol. 48 is a curious wood-cut. Herbert notices a copy of it, UPON VELLUM, in the possession of the Rev. Mr. Masters. A similar one, which I have seen, is in the fine library of Mr. John Towneley.

704. THE CRONYCLE OF ENGLOND, with THE FRUYT OF TYMES. *Newely emprynted by Julyane Notary.* [1504]. Folio.

Ames describes this book as a quarto, and Herbert as a folio. The latter refers, erroneously, to the third volume of the Harleian Catalogue, p. 392, for a copy of it. To the above title is added, 'the descrypcyon of Englond, Walys, Scotland, and Irlond, speaking of the noblenesse and worthynesse of the same.' Herbert only copies Ames's description.

705. The Same.—*newely Enprynted in the yere of our lorde god. m.ccccc. &. xv. by me—dwellynge in powlys chyrche yarde besyde ye weste dore by my lordes palyes.* Folio.

The following is from Herbert: 'This does not appear to have had any title-page, but begins (on signature, a i, fo. 1.) with the prologue, which will be given at large with the description of the St. Alban's edition. It contains fo. Cxxviii. is printed in double columns, with running-titles, but has no catch-words. The colophon, '*Here endeth this present cronycle of Englonde with the frute of tymes, compyled in a booke. And also newely Enprynted*,' &c. as above. To this is added, 'The Descrypcyon of Englonde, Walys, Scotlond, and Irelonde,' taken from the Monk of Chester's Polychronicon. It was first printed separately by Caxton, as an appendage to his English Chronicle; but I do not find that it was ever printed at St. Albans. (Herbert adds in MS. 'It was added, however, by W. de Worde, to some, if not all, his editions of it.) The leaves of this are not numbered, but the signatures are continued from the chronicle to &. A copy was in Herbert's own collection. There is one also in the Advocate's Library at Edinburgh.

706. Expositio Hymnorum, &c. *Jnprinted at London without Temple barre in seynt Clementes parysshe By me —— dwellynge at ye signe of ye thre kynges.* [1504.] Quarto.

'Expositio hymnorum totius anni secundum vsum Sarum: diligentissime recognitum multis elucidationibus aucta.' Over the cut of a prelate sitting on a throne with a table before him and books thereon, also on his left hand a book-stand with a large book thereon. A table at the end. The colophon as above.

'Expositio sequentiarum secundum vsum Sarum: diligenter recognita et aucta.' Over the same wood-cut as the foregoing article. At the end of the table is the same Sapphic stanza as in the edition

printed by W. de Worde, 1517, [see p. 148, ante] except, instead of 'Era de worde' is 'Era ioāni.' *Printed 2 Maii.* Both these were bound together in the collection of the late William Bayntun, Esq.' Herbert, p. 304-5.

707. Acts of Parliament of the vii. xi. and xix. years of King Henry the vii. *London, without Temple barre, in saynt Clementys parishe. By Julyan Notary.* 1507. Quarto.

As these are the only Acts of Parliament hitherto known to have been printed by Julian Notary, they are placed in the present order. Herbert has not been able to add any thing to Ames's brief description of them.

708. Nicodemus his Gospel. [1507]. Quarto.

Herbert notices this edition so superficially, that I suspect he never saw it. The date seems to be gratuitously added. If it bear the above date, it is undoubtedly an anterior publication to those printed by de Worde and Skot. The reader may consult p. 144, ante.

709. Scala Perfectionis. *Imprynted at London without Temple barre in saynte Clementes parysshe by me—dwellynge at ye sygne of the thre kynges. And this boke fynysshed the yere of our lorde* M.CCCCC. *&* vii. *and ended the.* xvi. *daye of ye moneth of Janyuer.* Quarto.

The title, according to Herbert, is over a wood-cut of the outer part of his device, enclosing, instead of his mark, the Virgin, with the child Jesus. Colophon, beneath his device, as above. In the collections of Alchorn and Herbert. The latter adds: 'My copy has stampt on the covers, on one side, the king's arms crowned, supported by a dragon and a greyhound; on the other the rose encom-

passed by the two Latin verses, Hec rosa uirtutis, &c. In the upper corners are the city arms, with the sun on one side, and half-moon on the other. In the centre, at the bottom are his mark and initials. See Bibl. Mason, p. iii. n°. 112. My friend, Mr. Douce, quæres whether this be not Reyne's mark ?

710. Manipulus Curatorum. *Jmpressum per egregium Julianum Notarium Jmpressorem commorātem extra temple barre sub Jntersignio sanctorum trium regum.—Anno domini milesimo* ccccc. *Octavo.* xii. *die Augusti.* [1508]. Sextodecimo.

'Manipulus Curatōr. Celeberimi viri domini Guidonis de Monte Rocherii liber qui manipulus curatorum inscribitur vna cum tabula eiusdem finit feliciter.' The title is over a cut of the crucifixion, with the Virgin Mary and St. John. Colophon : '*Celeberrimi viri dni* &c. as above, then '*Impressum* &c. as above. On the back of the colophon, the device, N°. 1. It contains 133 leaves, besides a table at the end. See Herbert; vol. iii. p. 1784.

711. Postilla siue Expositio Epistolarum &c. *Impress. per egregium Julianum Notarium Jmpressorem commorantē extra Temple Barre sub intersignio Sanctorum trium Regum.* &c. M.ccccc.ix. Quarto.

The following is from Ames, copied by Herbert. Over a cut of Christ and the twelve apostles before him on their knees, is this title: 'Postilla siue expositio epistolarum et euangeliorum dominicalium necnon de sanctis et eorum communi vna cum ferialibus tam de toto tempore anni quam etiam eorundem sanctorum.* *Impress.* &c. as above. This in 385 leaves without the index, and at the end the title repeated, with '*Finit feliciter nouiter impressa Londōn. in*

* Mr. Baker in his interleaved copy of Maunsell's catalogue, ascribes this to Gull. Parisiensis, but I do not find it in the list of his works, given by Ant. Possevinus. Herbert; p. 305.

Achademia Juliani Notarii bibliopole : impensis vero eiusdem moram suam trahentis iuxta Templum-barre anno salutis nostre M.CCCCC.IX. *die vero x. Nouembris.*' With his device. In the public library, Cambridge.

712. SERMONES DISCIPULI &c. *Impressum Londō. in suburbiis vulgariter noīatis Temple barre per Julianū notarii impressorē ac bibliopolam: ere impensis eiusdem. Anno redēptionis nostre. M. quingentesimo decimo. die vero vicesima secunda mensis Junii. Laus deo.* [1510.] Quarto.

The following is Herbert's account of two tracts, under the above title, which, as well as the five ensuing articles, were unknown to Ames: 'Sermones discipuli de tempore per circulum anni.' This is taken from the head-title, my copy wanting the title-page, &c. There are several tables prefixed to these sermons, which are in number clxiiii. Contains fo. ccxxviii. with double columns. Colophon, '*Expliciunt sermones collecti ex diuersis sanctorum dictis & ex pluribus libris qui intitulantur sermones discipuli: quia in istis sermonibus non subtilia per modum magistri sed simplicia per modū discipuli conscripsi & collegi: sicut ī principio huius libri. s. in primo sermone in prima dnīca aduentus premisi: & si quid in presentibus sermonibus minus bene posui: in hoc correctioni sctē matris ecclesie & cuilibet charitatiuo correctori subiicio et offero ad emendā. AMEN.*' His mark only, compleats the column. To this is annexed,

'Sermones discipuli de sanctis: cum promptuario exemplorū: et miraculis beate Marie virginis cum tabulis necessariis. Nouiter impresse: et non minimo labore reuisi.' This title over a wood-cut of the last supper. There are 48 sermons on the saints, &c. At the end thereof is a table of the principal heads, which is closed with a cut of St. John carrying the holy lamb in his arms. Then, the 'Promptuariū exemplorum* discipuli scd'm ordinem alphabeti.'

* These examples are much like those in the Exemplary annexed to the Flower of the Commandments, but not the same. A specimen of them may be seen in Mr. Warton's

Which also has a table at the end. Afterwards follows, ‘ Prōptuariū discipuli de miraculis beate Marie virginis,’ which consists of 99 examples, with a table; and concludes with this colophon, ‘ *Finit opus perutile simplicibus curā aīarum gerentibus compositū per venerabilem & deuotum Johannē herolt : sancti Dnīci sectatorē professum de tempore & de sanctis cum promptuario exemplorum atq; tabulis collectum Discipulus nuncupatum. Jmpressum London*, &c. as before

713. The Lyfe of Saynt Barbara. *Jmprinted in London by me Julyan Notary dwellynge in Poules chirche yarde at the west dore besyde my lorde of Londons palayse at the signe of the thre kynges. Anno post virgineum partum* [1518.] *Viue memor lethi.* Quarto.

‘ Here begynneth the lyfe of the gloryous vyrgyn and Marter saynt Barbara’—over a wood-cut of her. ‘ *Here endeth the lyfe of Saynt Barbara. Jmprinted* &c. as above. In four leaves. Thus Herbert; p. 307. The date seems gratuitously added.

714. The Lyfe of saynt Erasmus. *Jmp. by me Julyan Notary.* [1520.] Quarto.

Thus superficially noticed by Herbert; p. 307.

715. Here begynneth the lyfe of Saynte Anthonye. [1520]. Quarto.

716. The Lyfe of Saynte Dorothe. *Jmprinted by me Julyan Notary.* [*Date defaced.*] Quarto.

These three articles are, it must be confessed, but very superficially described. It seems evident that Herbert had not seen a copy of either of them.

Dissertation on the Gesta Romanorum, prefixed to his 3d vol. of the Hist. of Ancient Eng. Poetry, p. xciii, &c. Herbert.

717. Promptorium Paruulorum &c. Quarto.

The following imperfect account is from Herbert; ibid: 'Promptorium paruulorum clericorum quod apud nos medulla grammatice appellatur scholasticis quam maxime necessarium.' A wooden cut representing a man sitting in a chair, with a desk before him, on which is a book lying open, and underneath three books clasped. This seems to be the same design as was used by Pynson. At the end his device, N°. II.

718. The loue and complayntes bytwene Mars & Venus. *Thys in pryntyde in westmoster inkyng. strete. For me Julianus Notarii.* Quarto.

The above title, and this first stanza, are under a wood-cut of Music: see vol. i. p. 112.

Glade ye fowles, of this morowe gray
Lo Venus is risen amōg yon rowes rede
And floures fresshe, honoure ye this May
for whā the sonne vpryst thēne wyll ye sprede
But ye louers, that lye in ony drede
Fleeth, leste wyckde tunges yon[u] espye
Loo yonde the sonne, the candell of Jalouzye.

At sign. A ii. rev.

So Journed hath this Mars of whiche I rede
In chambre, amye the palays pryuely
A certayn tyme, tyll hym fyll a drede
Thorugh phebus, that was comyn hastely
within the palays yates sturdely
with torche ī hōde of which ye stremes bryght
On Venus chambre, knockeden full lyght.

The chamber ther as lay this fresshe quene
Depeynted was, with whyte boles grete
And by the lyght, she knewe y^t^ shone soo shene
That phebus cam, to brēne hem with his hete
This sely Venus nyghe dreynt ī teeris meete
Embraceth Mars, and sayd alas I deye
The torche is come y^t^ al this world wyll wreye.

Up sterteth Mars, he lusteth not to slepe
whan he his lady herde, soo complayne
But for his nature was not for to wepe
In stede of teeris, from his eyen tweyne
The fyry sparkys, breken out for peyne
And hente his hawberke, that lay hym besyde
Flee wolde he not, ne he myght hem self hyde.

He throweth on his helme of huge wyght
And grete hym with his swerd and in his honde
His myghty spere, as he was wont to fyght
He shaketh soo, that all moost it to wonde
Full heuy was he, to walken ouer londe
He may not holde with Venus companye
But bad her flee, lest phebus dide her espye. *A* iii. *rect.*

On the recto of sign. A. iiii: 'The compleynt of Mars. On the recto of A. vj: 'Of the broche of Thebes.' On the recto of B i: 'The compleynt of Venus for Mars.' On the reverse of B ii: 'Explicit the compleyces of Maris, and of the broche of Thebes.' On the recto of B iii: 'Here foloweth the coȳcell of Chaucer, touchyng Maryag &c. whiche was sente to Bucketon &c.' On the reverse, 'Explicit:' with a wood-cut of Logic; vide vol. i. p. 110. On the recto of B iiii: 'The fyrst fynders of the vii. scyences artyficyall.' This, divided into various compartments, with head pieces, occupies five leaves. On the reverse of B viij, AMEN; with the imprint as above subjoined to the title. A beautiful copy is in the Roxburgh collection. Fourteen leaves.

A comparatively superficial account of this curious and very scarce poetical tract, is in Herbert's Appendix, vol. iii. p. 1784.

719. HERE BEGYNNETH a mery gest and a true HOWE JOHAN SPLYNTER MADE HIS TESTAMENT. *Emprynted at London Jn Poules chyrch yarde By my Julya Notary dwellynge at the sygne of yᵉ iii kynges.* (*Without date.*) Quarto.

The above title is over a flowery wood-cut border, which surrounds a whole length figure of a man pointing with his left hand,

and placing his right beneath the handle of a broad sword: his left leg is much bent. He is in the act of walking, and looking over his left shoulder. A blank label is above him. The poem begins immediately upon the top of the reverse of the title-page.

The more subtyler disceyuer
Or better vnderstander
&c. &c. &c.

The story of this small poem, of six pages only, is curious enough; as the reader may presently judge. The hero, John Splinter, was a 'Rent Gatherer' of two nunneries at 'Delft & Saydam' in Holland. He was sufficiently attentive to his trust, but was, in other respects, grossly negligent of his own concerns:

'—— to his owne auantage he neuer toke rent.'

The consequence was, poverty crept on him in his old age; and to complete his misery, the nuns treated him with marked neglect. Splinter, however, set his wits to work; and it must be confessed, he accomplished a 'cunning conceit:'

'But as he sat musynge alone
A maruelous influence into his hede come.
He mused a crafty wyle in his mynde.
To rewarde the nūnes of that were so vnkynde
He seynge hymself in age and pouertye.
Thought surely to fynde a remedye.
Than shortly to Antwerpe dyd he him sye.
There to auenture some marchaundyse to bye.
He made hym redy and thyder wente.
Fyue or vi. crownes he had of payment
There wythall a stronge chest he bought.
With. iii. sure lockes thereon well wrought.
Thân dyde he bye the same day.
Seuen houndred counters therein to lay.
And came agayne to Scedam with gode entent
As welcome to them as the fyrst day of lent.
Whiche before had ben worshypfully receyued
They gaue hym to drynke sowre bere unfeyned
At hym the nunnes had great euye.
Fast to his bed they bad hym hye.

He sayde Madaymes Lucy and Margarete.
Brynge me a candell longe and great.
I haue brought frō Antwerpe a certayne thynge
Whereof this nyght I must make rekenynge.
They brought hym a candell that was nat small
And shyt him in the chamber ther withal.
Than opened he his cofer in hast.
And on table the counters cast.
Ther to tell and reken fast he began.
And shoke and rombled then lyke a besy man
He sayde Syx hūdred gyldynges rounde
Maketh euen an hundred pounde.
And other thyrty renysshe gyldynges lay I here
That maketh iust. v.li. of rekenyng clare.
Herde neuer man of suche a wyle in no boke.
In at an hole a nun dyd loke
She sawe this money and herde the sounde.
Than ran she to the Abbesse rounde.
Madame come to Splenter's chamber with me.
What monay he hath there may ye se.
The Abbes in at the hole dyd loke
And sawe howe he his bagges shoke
And lyghtly into his cofer them cast.
As yf no man thereof had wyst.
And put out his candle and to bed went.
The abbesse knewe full lytell what he ment.
Erly on the mornynge he rose and wolde be gone.
The nūes ētreted mayster rēthgatherer echone.
And prayed hym to byde & he shuld haue gode chere
He shulde nat lake ale wyne nor bere.
They prayed hym to abyde yonge and olde
But at Delf he was brought up & thider he wolde
For there he was norysshed of yonge.
And theder he wolde his lyfe to prolonge
To Delft he wolde: and prayed the Abbesse.
Surely to keep his chest with rychesse.
And charged hyr wyth full straytly.
But the key with hym kept he.
Whan the abbesse of Delft this herde.
By the nūes of scedā that went thyder warde
That Iohn Splynter was so riche in dede.
They made hym gode chere ī hope of theyr mede

Grete was the stryfe bytwene them twayne
In which of these ii abbayes he shold remayne
They of Delft sayde they had most ryght
To haue Iohñ Splynter if they myght
For there was he norysshed indede.
They sent for the cofer in greate spede
At Delft Iohn Splynter dwelled dowtles.
The Abbesse had & kept his chest with ryches.
So there he dwelled many a yere.
Bothe erly and late they made hym gode chere.
They gaue hym rayment of the best
And all in trust to haue his chest.
Nowe late us speke of his testament.
Hys executours were ryght suffycyent.
And of habylyte and substance.
And it had ben for a kynges fynaunce.
But in heuen be he crowned on hye.
That a disceyuer dysceyueth ryght wysely.
Mayster mathewe notary & in lawe lycencyat
To be one of his executours hath undertake.
With other two abbottes with gode intent.
These were executours of Splynter's testament.
Bytwene these ii Abbayes the rychesse to deuyde
Eche of them bothe a key dyd prouyde.
So that whan his beryals were done.
The money shulde be brought forthe ryghtsone
And bytwene these ii Abbanes egally deuyded.
As reyson wolde thus they hym aduysed.
Than came deth that taketh all
Old and yonge great and small.
And toke from Iohñ Splynter his lyfe truly.
Whiche was beryed full rychely.
Wyth Dirige and seruyce accordynge
Wyth torches & blacke gownes therto belongynge.'

The executors, provost, and 'mayster mathewe' the notary, assemble, and dine merrily together, previous to the opening of the chest. Some mock ceremonies ensue; and the provost plunges his hand into the chest, and pulls out 'a purse great and wide.' The catastrophe is thus quaintly told:

'The Notary had his spectacles on.
Here is a gode syght of golde by saynt Johñ.

The prouost was a man dyd vnderstande.
And of this golde he toke in his hande.
He sayde this golde is of suche excellence.
A mā may bye an hundred pyeces for thre pens.
They blessyd them all that there dyd stande.
They sawe neuer suche a maruayle in holande.
And specyally of mē that were so wyse & subtyll
They loked eche on other & kept them styll
A rebuke to them it was J was.
As yf they had kepte shepe all theyr dayes.'

At bottom: **Finis. Explicit testamentum Johannis Splynter.** On the reverse, device N°. II. with the accompanying ornaments; and the colophon, as before given, at bottom. Mr. Heber is in possession of a fair copy of this very singular work, which he pronounces 'unique.' Unknown to Herbert.

720. HERE BEGYNNETH THE KALENDER OF SHEPARDES.
- - - - - - *oles chyrch yarde at the sygne of the thre* - - - -
- - - - -*otary the yere of our lorde a* M.CCCCC. & - - - -
Folio.

As the date of this edition is obliterated in the copy before me, I shall insert my account of it in the present place; and submit to the reader such specimens, both of the work itself, and of the ornaments with which it is decorated, as may at least serve to amuse him. The above title is over a wood-cut similar to that which is described at p. 526 ante. Another similar cut is on the reverse. On the recto of sign. A ii. begins the Prologue:* the table commences on the back, and extends, as before, to three pages inclusively. On the recto of A iiii, are the same text and wood-cuts as are described at p. 527. Embellishments similar to those before described, succeed. On the recto of B ii. &c. we have the following, accompanied with neat wood-cuts in the left margin.

* The prologue informs us that 'This book was first corruptly printed in France, and after that, at the cost and charges of Richard Pynson, newly translated and reprinted, although not so faithfully as the original copy required. Wherefore it is once again overseen and perused,' &c.

How euery moneth prayseth it selfe of some good propertie.

January.

I make me to be called Janyuere
In my time is great stormes of coldenes
For vnto me no moneth of the yere
May compare if I aduance me doutlesse
For in my time was, as clerkes do expresse,
Circumcysed the Lorde omnipotent
And adoured by kynges of the Orient.

February.

I am february the most hardy
In my season the pure mother virginall
Offered her sonne in the temple truly
Making to God a present speciall
Of Iesu Christ the kynge of kynges all
Betwene the armes of the bishop Symon
To whom pray we to haue his remission.

March.

March am I called in noblesse florishinge
Which amonge monthes am of great noblesse
For in my tyme all the frutes do budde & springe
To the seruyce of man in great largesse
And leuf is in the tyme of holynesse
That euery man ought to haue repentaunce
Of his sinnes done by longe continuance.

Apryll.

Amonge all monthes, I am lusty Aprill
Freche and holsome, vnto eche creature
And in my tyme the dulcet droppes distill
Called cristall, as poetes put in scripture
Causing all stones the longer to endure
In my time was the resurrection
Of God and man by diuine election.

Maye.

Of all the monthes in the yere I am kinge
Flourishing in beauty excellently

For in my time, in vertue is all thinge
Fieldes and meades sprede most beauteously
And byrdes singe with right swete armony
Reioysing louers with hot loue all endewed
With fragrant flowers all about renewed.

Iune.

Who of my season taketh right good hede
Ought not at all my name to adnull
For in my time, for all the commons wede
From shepe is shorne all the flesh & wull
And had in marchaundyse by great shippes full
Ouer the sea, wherfore we ought to pray
Unto our Lorde and thanke him night & day.

July.

If that my time were praysed all a right
Amonge all monthes I am one of the chiefe
For I enripe thorow my great force and might
Fruites of the earth, to man & beastes reliefe
Feedyng horses, kyne, muttons, & strong biefe
With other properties that I could tell
But I must passe—I may no longer dwell

August.

I am named the hote moneth of August
For redolent heate of Phebus brightnes
In my time eche man ought for to haue lust
To labour in haruest, with great busynes
To repe & sheffe, eschewing ydlenes
And ryse early with perfyte dyligence
Thanking our Lorde of his great prouidence.

September.

Who can my name perfitely remember
With the commodities of my season
Ought of right to call me September
Plenteous of goodes by all maner reson
As wheate, rye, otes, beanes, fytches & peason
Of which fruite euery man ought to haue in store
To liue directly, & thanke our Lorde therefore.

OCTOBER.

Amonge the other October I hight
Fronde unto vinteners naturally
And in my time Bacchus is ready dight
All maner wyne to presse and clarify
Of which is sacred as we see daily
The blessed body of Christ in fleshe and blode
Which is our hope refection and fode.

NOUEMBER.

I Nouember will not abyde behynde
To shewe my kindely worthynesse and vre
For in my time the blastes of the wynde
Abateth leaues and shedeth their verdure
Wherfore euery prudent creature
Ought for to lyue right as they would dye
For all thinge taketh end naturally.

DECEMBER.

December euery man doth me call
In whose time the mother inuiolate
Diliuered was in an old oxe stall
Of Jesu Christ Gods owne sonne incarnate
Wherfore I thinke me the most fortunate
Of all the other, to whom praye we then
That we may come unto his blisse. Amen.

Then follows a stanza upon the four seasons of the year; after which—'Thus endeth the prayse of the twelue monthes, with the beginninges and endes of the foure quarters,' &c. Sign. B ii. iii.

It may probably be gratifying to the curious, to see the mode in which the 'Kalendar,' in these ancient publications, was printed. I subjoin, therefore, a fac-simile of one of the pages, which is executed with great care and nicety, both in regard to the ornaments and typographical arrangement.

July hath.xxxi. dayes, and the Moone.xxx.

Qui vult solamen, Iulio hic probat medicamen
Venam non scindat, ne ventrem potio ledat
Somnum cupescat, et balnea cuncta pauescat
Prodest recens vnda, altum cum saluia munda.

b	ii	ix	g	b	i	b	Octa. Johannis bap.	f
xiii	x	xxix	A	viii	viii	lvii	Visitatio beate Marie	g
			b				Translatio Thome apost.	t
ii	x	lix	c	ii	iiii	liiii	Translatio sancti Marti	v
			d	x	iiii	xxxix	Sancte Zoe virginis.	u
x	iii	vi	e				Octaua Petri et Pauli	x
			f				Translatio Thome mar.	y
xviii	o	xlviii	g	xviii	ix	xxxi	Depositio Grimbaldi	z
vi	xv	vii	A	vii	iii	lii	Sancti Cerilli episcopi	ȝ
xv	l	xlv	b				Septem fratrum mar.	ȝ
iiii	viii	xlvi	c	xv	i	xlvi	Translatio benedicti	a
			d	iiii	ix	xxxix	Maboris et Felicis	b
xii	i	li	e	xii	v	xxxv	Sancti Priuati martiris	c
			f	i	b	l	Sol in Leo. Dies canic.	d
i	vii	v	g				Translatio Swithuni	e
			A	ix	ix	xlii	Augusti. Tran. Osmundi	f
ix	i	xlix	b				Sancti Kenelmi regis	g
			c	xvii	vii	xxix	Sancti Arnulphi epis.	þ
xvii	iiii	xliii	d				Rufini et Justini	i
vi	li	x	e	vi	x	xi	Margarete virginis	k
xiiii	viii	lvii	f	xiii	ix	xxii	Praxedis virginis	l
			g				Maria Magdalena	m
iii	vii	o	A	iii	iiii	xix	Sancti Apollinaris	n
xi	viii	xl	b	xi	o	lvii	Christine vir. Vigilia.	o
			c				Sancti Jacobi apostoli	p
xix	vi	iii	d	xix	i	xlv	Anne matris Marie	q
vii	x	xliiii	e				Septem dormientium	r
			f	viii			Sampsonis episcopi	s
xvi	ii	xii	g	xvi	xiii	xxiiii	Felicis et sociorum eius	s
v	ix	vi	A	v	xi	iix	Abdon et Sennes	t
			b		ix	lii	Sancti Germani	v

Another specimen, not less curious than either of the preceding, is the following page, taken from the Calendar:

M.d.lx. the eclipse of the moone the.xi day of March. xv. houres. xxl. min.

M.d.lx. the eclipse of the Sunne, the xxi. day of August i. houre. vi. minu.

M.d.lxii the eclipse of the moone, the .xv. daye of July, .xv. houres. l. mynute.

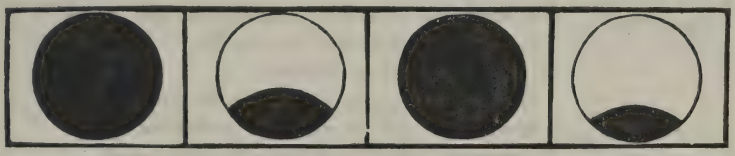
M.d.lxiii. the eclipse of the sunne the.xx. day of June iiii. houres. xxxvii. minutes.

M.d.lxiii. the eclipse of the moone the. v. day of July viii. houres. iiii. minutes.

M. d. lxv. the eclipse of the moone the. vii. day of November, xii. houres xviii. minutes.

M. d. lxvi. the eclipse of the moone the.xxviii. daye of October v. houres xxxvii. minu,

M.d.lxvii. the eclipse of the moone the. viii. daye of Aprill. xxii. houres xxix. min.



M.d.lxvii. the eclipse of the moone the xvii. day of October, xiii. houres, xlii minutes.

M.d.lxix. the eclipse of the moone p' ii. daye of March xv. houres. iiii, minutes.

M.d.lxx. the eclipse of the moone the. xx. daye of February, v. houres xxxix. minu.

M. d. lxx. the eclipse of the moone the.xv. daye of August ix. houres. xvii minutes.

The reader may next peruse a specimen of the Latin verses:

De vere.

Verque nouum stabit cinctum florente corona
Pingens purpureo venantia prata calore
Ver palidum vario nectit de flore coronas
Vere nouo letis decorantur floribus arua
Veris honos tepidum floret: vere omnia rident.

De estate.

Stabat nuda estas et spicea serta gerebat
Horrida ethiopis signis imitat figuram
Scindat agros estas phebeis ignibus ardens
Frugiferas aruis fert estas torrida melles
Flaua ceres estatis habet sua tempore regna. *C. viii. rect.*

Twenty-four pages similar to the following, ensue.

The first branch of Gluttony.

Seking delicate meats.
- For the good sauoure.
  - Against the profite of the soule
  - Against the health of the body
  - Against the health of both together
- For the great noueltie.
  - For noueltie that is delicious
  - Eating fruites bicause they were good and ripe
  - By composicions of the condicions required
- In diuers apareling.
  - By customance so well to dresse it
  - By lightnes to be ouer abundant without nede
  - By affection and pleasure that they take.

The ii. branch of Gluttony.

Grediuesse.
- In appetiting.
  - Meates more precious then longeth for them
  - Meane meates and be not content with them
  - Lesse meats then the state wher they be required
- To much delyting.
  - In being curious to fyll his belly
  - Not seruing God for filling of his wombe
  - Eating to often without keping any houre
- To much fylling them.
  - As much as they may deuoure meates
  - When he may fyll him and not being content
  - Not parting to the pore such meate as they haue

The iii. branch of Gluttony.

Delicious dressing.
- By diuers maners.
  - For to satisfy all his desyres
  - Not refusing to his belly any thing it desireth
  - Not refusing any euyll appetite
- Or exquisiuely.
  - By arte otherwise then other maketh
  - By study how well that it be difficile to do
  - By labor and paine that they take to dresse them
- Condignely.
  - Nedefull by diuers maners of matters
  - Delicious for the swete and fragrant sauours
  - Sumptuous not caring for any cost.

The iiii. branch of Gluttony

Eating without houre.
- Out of time.
  - Before a lawfull houre and without necessitie
  - Or after when the lawfull houre is past
  - Or what houre that it be against commandemēt
- Many times.
  - What thing that thou appetitest to eate
  - Manifestly that other may know it
  - Or secretly when thou onely wilt
- Unlawfully.
  - As on fasting dayes to eate flesh
  - In place, as eating in the Church
  - As meate, as eating forbodden thinges. *E iii. rect.*

&c. &c.

We have next a bold, and not uninteresting, fiction:

'Our Saviour and Redeemer, Jesu Christ, a little before his blessed passion, being in Betheny, entered into the house of a man named Symon, for to take his corporal refection. And as he was sitting at the table with his apostles and disciples, there being Lazarus, brother to Mary Magdalene and Martha, the which our Lord had raised from death to life. The which thing Symon doubted, and prayed our Lord for to command Lazarus to shew afore the assistants what he had seen in the other world. And our Lord gave him leave to speak. And then the said Lazarus recounted how that he had seen,* in the parties infernals of hell many great and intolerable pains, whereas sinful men and women were pained. First of *Pride;* and consequently of all the vij. deadly sins, each pain by himself.

(*Of Pride.*)

'First, said Lazarus, I have seen in hell wheels right high, set on an hill, the which was to look on in manner of mills, incessantly turning about by great impetuosity, roaring and whirling as it were thunder. And the wheels were fixed full of hooks and crampions of iron and steel, and on them were hanged and turned the proud men and women for their pride, with their prince, captain, and master Lucifer.'

The large wood cut, which is thus eloquently described by Warton, follows this description: 'The *Proud* are bound by hooks of iron to vast wheels, like mills, placed between craggy precipices, which are incessantly whirling with the most violent impetuosity, and sound like thunder.'†

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* 'In,' omitted in Pynson's edition.

† *Hist. English Poetry*, vol. ii. p. 197.

Next follows a grave, dull, and short homily upon *Pride*: the description is then continued.

(*Of Envy.*)

'Secondly, said Lazarus, I have seen in hell a flood frozen as ice, wherein *the envious* men and women were plunged unto the navel; and then suddenly came over them a right cold and a great wind, that grieved and pained them right sore, and when they would *evite* and eschew the wonderful blasts of the wind, they plunged into water with great shouts and cries, lamentable to hear?'

This account is also illustrated with a large wood-cut, executed with unusual spirit and correctness; and which, generally, upon a reduced scale, was admitted into a variety of works of this period. A homily upon envy follows.

(*Of Wrath.*)

'Thirdly, said Lazarus, I have seen in hell a great cave tenebrous and obscure, full of tables like butchers stalls, or a great butchery, where as *ireful men and women* were *thorow* pierced with trenching knives and sharp glaives, and with long spears pierced their bodies; wherewith the most horrible and fearful butchers of hell hewed and detrenched them with their glaives and knives impiteously without ceasing.'

A tremendous cut, rather resembling people stretched upon the rack, with devils torturing two large, and four smaller, bodies, succeeds this description: after which a short moral discussion, as before.

(*Of Sloth.*)

'Fourthly, said Lazarus, I have seen in hell an horrible hall dark and tenebrous, wherein was a great multitude of serpents big and small: where as *slothful men and women* were tormented with bitings and stingings of venemous worms, the which pierced them through in divers parts of their bodies, wounding them to the heart with inextinguishable pain.'

A large cut, sufficiently illustrative of these terrible tortures, ollows, as before: and then a grave short discourse.

(*Of Covetousness.*)

'Fifthly, said Lazarus,' I have seen in the infernal parties, a great number of wide cauderons and kettles, full of boiling lead and oil, with other hot metals molten, in the which were plunged and dipped *the covetous men and women*, for to fulfil and replenish them of their insatiate *covetise*.'

A cut, and a short discourse, follow. A fac-simile of this cut will give the reader no very faint idea of the nature of those before referred to. It is sufficiently terrific.

(*Of Gluttony.*)

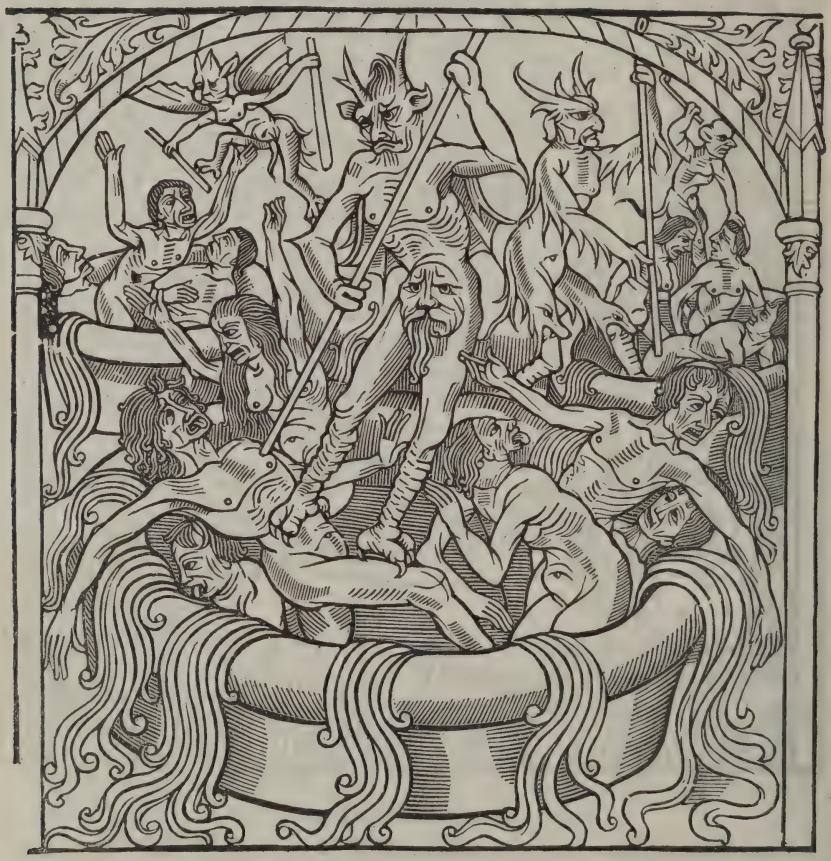
'The sixth [vj] pain of hell, said Lazarus, that I have seen, in a vale, a flood foul and stinking at the brim; in the which was a table with towels right dishonestly, where as *Gluttons* ben fed with toads and other venomous beasts; and had to drink of the water of the same said flood.'

A cut, and discourse, as before. The former represents fiends in the act of cramming toads, and pouring liquid fire, down the throats of the miserable guests, seated round these 'towels right dishonestly.'

(*Of Lechery.*)

'The seventh [vij] pain, said Lazarus, I have seen a field full of deep wells, replenished with fire & sulphur, wherout issued smoak thick & contagious; wherein all lecherous persons were tormented incessantly with devils.'

A short discourse, preceded by this tremendous wood-cut, follows:



'Thus endeth the vii deadly sinnes, fygured eche by hym selfe lyke as Lazarus had sene in the partes infernalles.'—*Sign. E. v.—to F. iii.*

Amongst a great deal of extraneous and incoherent matter, the author wishes to make us believe that shepherds see in the night, the following appearances in the air:

The fleing Dragon, Goats of fire leaping, the high way to St. James in Galyce.

Brenning Candle, Spear ardent, Fire mounting, burning sparkles, fire brands, wild fire.

Stars erratick. Comet-tailed. Flying star. Pillar ardent. Star tailed. Star haired. Star bearded.

But one more extraordinary extract, and then we close our researches.

How euery man and woman ought to cease of their sinnes at the *sowing* [sounding] *of a dredable horne.* Capitulo li.

Ho, ho you blynd folke, derkned in the clowd
Of ignoraunt fumes, thicke and misticall
Take heede of my horne, totyng all alowd
With boystrous sownes, and blastes borial
Geuing you warning, of the iudgement fynall
The which dayly is redy, to gyue sentence
On peruers people, replete with negligence.

Ho, ho betyme, or that it be to late
Cease whyle ye haue space, and portunate
Leue your follyes, or death make you checkemat.
Cease your ignoraunt incredulitie
Clense your thoughts, of immundicitie
Cease of your pecuniall pensement
The which defyleth your entendement.

Ho, ho people, enfect with negligence
Cease your sinnes, that manyfolde cruelties
Drede god your maker, and rightwyse sentence
Cease your blyndenesse, of worldly vanities
Lest he you smyte, with endlesse infirmities
Cease your couetyse, glotony, and pryde
And cease your superfluous garments wyde.

Cease of your othes, cease of your great swearing
Cease of your pompe, cease of your vaine glory
Cease of your hate, cease of your blaspheming
Cease of your malyce, cease of your enuy
Cease of your wrath, cease of your lechery
Cease of your fraude, cease of your deception
Cease of your tounges, making detraction.

Flee faynt falshod, fyckell fowle and fell
Flee fatall flatterrers, full of fayrenesse
Flee fayre fayning, fables of fauell
Flee folkes felowship, frequenting falsenesse
Flee frantike facers, fulfylled of frowardnesse
Flee fooles falaces, flee fonde fantasyes
Flee from fresh fables, fayning flatteryes.

Thus endeth the horner.

M. v. *rev.*

There is something like a similar wood-cut of the Horner, in the French edition mentioned in the note at p. 530, of the date of 1499, and in the edition of Pynson, p. 532-4 ante. The present edition concludes on the reverse of what would be sign. O i, or ii, if the copy from which this description is taken were quite complete. I am indebted to Mr. John Belfour for a long and liberal loan of it.

The reader may see a comparatively brief account of two editions of the Shepherd's Calendar in the Cens. Literaria, vol. vii. p. 26-347, by my friend Mr. Haslewood. It is a work which has never hitherto been so familiarly brought before public notice; and of the various foreign and English impressions of which, perhaps no perfect catalogue can be made.

ADDENDA.

p. 81. An imperfect copy of Wynkyn de Worde's edition of this ROMANCE OF ARTHUR, is in the Roxburgh Library. It was formerly Herbert's.

p. 437. It is Pynson's edition of the SHIP OF FOOLS (A. D. 1509), of which a copy UPON VELLUM is in the Imperial Library at Paris.

p. 506. Mr. Douce is also in possession of a fine copy of Fitzherbert's first edition of his BOOK OF SURVEYING.

ERRATA.

Page 65, first line of note, for first, read last.
415, top line, for 1491, read 1498.
418, line 3, for *nūcupater* read *nuncupatur*.
425, line 4, for *Richardam*, read *Richardum*.
445, last line but 2, for *Collet*, read *Colet*.
457, first line of note, for Bervuim, read Brevium.
463, line 19, for rudiorum, read rudiorem.
463, line 17, insert ' is' before ' thus.'
482, line 7, for 283, read 280.
493, reverse chapters xiiii. and xiii.
497, line 5, for pleasaunt, read plesaunt.
— line 31, for comon, read comen.
557, line 16, for MYNACLUS, read MYNALCUS.
Pynson, p. x, for placerit read placuit.

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